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INTRODUCTION

TO THE

MASSORETICO-CRITICAL EDITION

OF THE

HEBREW BIBLE

BY

CHRISTIAN D. GINSBURG, L. L. D.

LONDON.
PUBLISHED BY THE TRINITARIAN BIBLE SOCIETY
25 NEW OXFORD STREET.
1897.

NOV 1 0 1942

12030

Druck der k. u. k. Hofbuchdruckerei Carl Fromme in Wien.

TO

EMILIE

WHOSE SELF-DENIAL AND SYMPATHY

AND EVER READY HELP

IN MY BIBLICAL LABOURS

HAVE

FOR WELL-NIGH THIRTY YEARS

BEEN OF UNSPEAKABLE COMFORT

I DEDICATE THIS BOOK

WITH

A HUSBAND'S DEEPEST AFFECTION.

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PREFACE.

The present Edition of the Hebrew Bible, to which this Volume is an Introduction, differs from all others in the following particulars:

THE TEXT.

1. The Text itself is based upon that of the *First* Edition of Jacob ben Chayim's Massoretic Recension, printed by Bomberg, at Venice, in the year 1524-5. Existing Hebrew Bibles, which profess to follow Jacob ben Chayim's text, have admitted in the course of years many unwarranted variations from it and many errors.

2. No variations, however strongly supported by Hebrew Manuscripts and Ancient Versions, are introduced into the Text itself, which has been compiled strictly in accordance with the Massorah collected from the Manuscripts.

3. All variations are relegated entirely to the margin.

4. While the modern divisions of chapters and verses are noted for the sake of convenience, the text is arranged according to the ancient chapters and

sectional divisions of the Massorah and the MSS., which are thus restored.

5. It uniformly reproduces the *Dageshed* and *Raphed* letters, which are found in all the best Massoretic Manuscripts, but which have been omitted in all the current printed editions of the Hebrew Bible.

6. The ancient Massoretic chapters, called *Sedarim*, are also indicated throughout in the margin against their respective places.

THE MARGIN.

7. It is well known that in the printed Texts the variations called *Kethiv* and *Keri* are marked by the word in the Text (*Kethiv*) having the vowel-points belonging to the word in the margin (*Keri*). This produces hybrid forms, which are a grammatical enigma to the Hebrew student. But in this Edition the words in the Text thus affected (*Kethiv*) are left *unpointed*, and in the margin the two readings are for the first time given with their respective vowel-points.

8. The margin contains the various readings of the different Standard codices which are *quoted in the Massorah itself*, but which have long since perished.

9. It gives the various readings found in the Manuscripts and Ancient Versions.

10. It gives the readings of the Eastern and Western Schools against those words which are affected by them; lists of which are preserved, and given in the Model Codices and in certain special Manuscripts.

11. It also gives, against the affected words, the variations between *Ben-Asher* and *Ben-Naphtali*, hitherto not indicated in the margin. These had been consigned to the end of the large Editions of the Bible which contain the Massorah of Jacob ben Chayim.

12. It gives, in some instances, readings of the Ancient Versions which are *not* supported by Manuscript authority.

13. It gives, for the first time, the class of various readings called *Sevirin* against every word affected by them. These *Sevirin* in many Manuscripts are given as the substantive textual reading, or as of equal importance with the offical *Keri*. These readings have been collected from numerous Manuscripts.

When compiling the notes to the Hebrew Bible, I at first gave the results of my collation without regard to the work of others who also profess to edit the Hebrew Text according to the Massorah. It was, however, pointed out to me that as sundry parts of Dr. Baer's edition of the text had been accepted by students as exhibiting the Massoretic recension, and since my edition differs in many respects from that of Dr. Baer, it was my duty to specify the authorities when my readings are in conflict with his. I acted upon this advice which accounts for the Notes in my edition of the Text being more extensive in the Prophets and the Hagiographa than in the Pentateuch. To remedy this inequality I have revised the notes to the Pentateuch in order to bring them into harmony with those of

the second and third Divisions of the Hebrew Bible. A specimen of the revised notes I give in Appendix IV.

In addition to my having read the proofs of the Hebrew Bible four times, they have also been twice read by the learned Dr. Mandelkern of Leipzig and once by the Rev. George Margoliouth of the Oriental Printed Books and MSS. Department in the British Museum. Mr. Margoliouth, moreover, revised and verified the references to the Ancient Versions of the Prophets and the Hagiographa, and it is to his careful revision that I am indebted for their accuracy, as well as for some valuable suggestions. The results of his revision of the notes on the Pentateuch I hope to embody in my revised notes.

That in spite of our united readings, some errors should still have been overlooked, those who have ever printed Hebrew with the vowel-points and the accents will easily understand and readily forgive. Some of these errors I have already detected, and some have been pointed out to me. These have duly been corrected in the stereotyped plates. The absolute correctness of such a text can only be secured in the process of time, and by the kindly aid of students. But whether pointed out in a friendly or in a hostile way, I shall be most grateful for such criticism.

To my friend the Rev. Dr. Bullinger, the learned secretary of the Trinitarian Bible Society I am entirely indebted for the elaborate Indices as well as for his help in reading the proofs.

I cannot conclude this Preface without expressing my deep gratitude to the officials of the British Museum for the ready help I have received from them in the course of my work. But for the special privileges accorded to me by Sir Edward Maunde Thompson K.C.B., L.C.D., L.L.D. the Principal Librairia; Richard Garnett C.B., L.L.D., Keeper of Printed Books; and Robert K. Douglas, Keeper of Oriental Printed Books and MSS., I could not possibly have finished this Introduction and my other works within the span of life allotted to me.

Christian D. Ginsburg.

Holmlea, Virginia Water, Surrey
November 5 1896.

Table of contents.

Part I. — The Outer Form of the Text.

		Page
Preface		III—VII
Table of Contents		XI—XII
Chap. I.	— The Order of the Books	1—8
Chap. II.	— The Sectional Divisions of the Text (the Open and Closed Sections)	9—24
Chap. III.	— The Division into Chapters	25—31
Chap. IV.	— The *Sedarim;* or Triennial Pericopes	32—65
Chap. V.	— The *Parashiyoth;* or Annual Pericopes	66—67
Chap. VI.	— The Divisions into Verses	68—107
Chap. VII.	— The Number of the Words	108—113
Chap. VIII.	— The Number of the Letters	113

Part II. — The Text Itself.

Chap. I.	— *Dagesh* and *Raphe*	114—136
Chap. II.	— The Orthography	137—157
Chap. III.	— The Division of Words	158—162
Chap. IV.	— The Double and Final Letters	163—164
Chap. V.	— Abbreviations	165—170
Chap. VI.	— Homoeoteleuton	171—182
Chap. VII.	— The *Keri* and *Kethiv*	183—186
Chap. VIII.	— The Readings called *Sevirin*	187—196
Chap. IX.	— The Western and Eastern Recensions	197—240
Chap. X.	— The Differences between *Ben-Asher* and *Ben-Naphtali*	241—286
Chap. XI.	— The Massorah: its Rise and Development:	
1.	The Introduction of the Square Characters	287—296
2.	The Division of the Consonants into Words	296—297
3.	The Introduction of the Final Letters	297—299
4.	The Introduction of the *Matres Lectionis*	299—300
5.	The Consonants of the Hebrew Text and the Septuagint	300—468

Page

I. Mikra Sopherim 308
II. Itur Sopherim 308
III. Words Read which are not Written in the Text . 309
IV. Words Written in Text, but cancelled in Reading 315
V. The Fifteen Extraordinary Points 318
VI. The Suspended Letters 334
VII. The Inverted Nuns 341
VIII. The Removal of Indelicate Expressions and Anthropomorphisms, &c., from the Text 345
IX. The Emendations of the Sopherim 349
X. Impious Expressions towards the Almighty . . . 363
XI. The Safeguarding of the Tetragrammaton 367
XII. The attempt to Remove the Application of the Names of False Gods to Jehovah 399
XIII. Safeguarding the Unity of Divine Worship at Jerusalem 404

Chap. XII. — The History and Description of the Manuscripts . 469 778
Chap XIII. — The History of the Printed Text . . . . . 779—976

Appendices.

Appendix I. On the Closed Sections 977
Appendix II. The *Dikduke Ha-Teamim* from the St. Petersburg MS. (A. D. 1009) 983
Appendix III. Tables of Massorah, Magna and Parva 1000
Appendix IV. Specimen of the Revised Notes on the Pentateuch 1001

Indexes

I. Index of Manuscripts 1003
II. Index of Printed Editions of the Hebrew Bible 1006
III. Index of Subjects 1008
IV. Index of Persons 1016
V. Index of Principal Texts 1021

Tables.

I. Table of Manuscripts Described 1029
II. Table of Printed Editions Described and Enumerated . . . 1031

Part I.

The Outer Form of the Text.

The principles by which I was guided in the preparation of this Massoretico-critical edition of the Hebrew Scriptures extend not only to the outer form, but to the condition of the text itself. The extensive changes, however, which these principles necessitated, are strictly in accordance with the Massoretic MSS., and the early editions of the Massoretic text. These deviations from the modern editions of the so-called Massoretic Hebrew Bibles I shall describe in detail.

Chap. I.

The order of the Books.

The most ancient record with regard to the sequence of the books in the Hebrew Scriptures is that given in the Babylonian Talmud. Passing over the *Pentateuch*, about which there never has been any doubt, it is here laid down on the highest authority that the order of the *Prophets* is as follows: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah and the Minor Prophets; whilst that of the *Hagiographa* is as follows: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra-Nehemiah and Chronicles.[1]

[1] סדרן של נביאים יהושע ושופטים שמואל ומלכים ירמיה ויחזקאל ישעיה ושנים עשר ..... סידרן של כתובים רות וספר תהילים ואיוב ומשלי קהלת שיר השירים וקינות דניאל ומגילת אסתר עזרא ודברי הימים: Comp. *Baba Bathra* 14*b*.

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718

Nothing can be more explicit than the directions given in the canon before us as to the order of the books. Yet, the oldest dated Biblical MS. which has come to light deviates from this order. The St. Petersburg Codex which is dated A. D. 916 and which contains only the Latter Prophets has yet a List of all the Prophets, both Former and Latter, and in this List the order is given as follows: The Former Prophets — Joshua, Judges, Samuel, Kings; the Latter Prophets — Isaiah, Jeremiah, Ezekiel and the Minor Prophets.[1] Here, then, the sequence of the Latter Prophets is not that which is prescribed in the Talmud.

The next MS. in chronological order is the St. Petersburg Codex, dated A. D. 1009. As this MS. contains the whole Hebrew Bible, we see the discrepancy between the Talmudic Canon, and the actual order adopted by the Scribes to be still more glaring. We pass on from the Pentateuch and the Former Prophets, which never vary in their order, to the Latter Prophets and Hagiographa. In these divisions of the Hebrew Scriptures the sequence is as follows in this important MS.: Isaiah, Jeremiah, Ezekiel, the Minor Prophets, Chronicles, Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra-Nehemiah.[2] The difference, here, is most striking. What makes this deviation still more remarkable is the fact that the Grammatico-Massoretic Treatise entitled *Adath Deborim* (A. D. 1207) describes this order, as far as the Hagiographa are concerned, as the correct one, exhibiting the Western or Palestinian practice; and the order which places Chronicles or Esther at the end of this

[1] Comp. the *Fac-simile* edition by Professor Strack, fol. 224*a*, St. Petersburg 1876.

[2] Katalog der hebräischen Bibelhandschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg von Harkavy und Strack, No. B, 19*a*, p. 263 etc., Leipzig 1875.

division as the Eastern or Babylonian practice, which is to be deprecated.[1]

The position, however, of Chronicles or Esther does not constitute the only variation in the order of the Hagiographa in the MSS. Besides these, there are also points of difference in the sequence of the Latter Prophets to which the notice in the *Adath Deborim* does not refer at all. To facilitate the comparison of the difference in the order of the books, both in the MSS. and in the early editions, it is necessary to state that for liturgical or ritual purposes the Pentateuch, together with the five Megilloth, has been transmitted separately in many Codices and in printed editions.

As the Megilloth, which are a constituent part of the Hagiographa, follow a different order in different MSS. as well as in some early editions; and moreover, as they do not appear again among the Hagiographa in those editions of the complete Bibles which place them after the Pentateuch, I must first describe their sequence when thus joined to the Pentateuch.[2] For this purpose I have collated the following nine MSS. of the Pentateuch with the Megilloth in the British Museum. (1) Add. 9400; (2) Add. 9403; (3) Add. 19776; (4) Harley 5706; (5) Add. 9404; (6) Orient. 2786; (7) Harley 5773; (8) Harley 15283, and (9) Add. 15282. These nine MSS. exhibit no fewer than four different orders for the five Megilloth, as will be seen

[1] The important passage bearing upon this subject is given by Professor Strack and is as follows: דע שבילך האלהים כי ו התכת הבתיבים יחלק לא חלקים דברי הימים, תהלות, איוב, משלי, רות, שיר השירים, קהלת, קינות, אחשורוש, דניאל, עזרא, ואנשי ארץ שנער הבליפו זה התיקון, מקצתם שם אדם שת אניש באחרית הספר, ומקצתם שם מגלת אסתר באחרית הספר. עתה נתחיל בראשון מן אלה הספרים והוא ספר דברי הימים. על תקון ארץ ישראל, משום כי הוא התמים אשר ביד האמה, יאליז ישיבו כל סופרי בתבי הקדש מן ארץ שנער וזולתה: Comp. Zeitschrift für die gesammte lutherische Theologie und Kirche, Vol. XXXVI, p. 605. Leipzig 1875.

[2] For their sequence when they form their proper part of the Hagiographa, see the Table below, page 7.

from the subjoined Table, in which I give also in the fifth column the order adopted in the first, second and third editions of the Hebrew Bible, viz., Soncino 1488, Naples 1491—93, and Brescia 1492—94; as well as that of the second and third editions of Bomberg's Quarto Bible (Venice 1521 and 1525) in all of which the five Megilloth follow immediately after the Pentateuch.

The order of the Megilloth after the Pentateuch.

I	II	III	IV	V
MSS. Nos. 1, 2, 3	MSS. Nos. 4, 5, 6	MSS. Nos. 7, 8	MS. No. 9	Early Editions
Song of Songs	Esther	Ruth	Ruth	Song of Songs
Ruth	Song of Songs	Song of Songs	Song of Songs	Ruth
Lamentations	Ruth	Ecclesiastes	Lamentations	Lamentations
Ecclesiastes	Lamentations	Lamentations	Ecclesiastes	Ecclesiastes
Esther	Ecclesiastes	Esther	Esther	Esther

It will thus be seen that the early editions of the Hebrew Bible adopted unanimously the order exhibited in the first column. It is also to be remarked that the different sequences do not belong to different countries. The three MSS. which head the first column belong, respectively, to the German and Franco-German Schools. The three MSS. in the second column are German, Franco-German and Italian. The two in the third column are Italian and Spanish, whilst the one MS. at the head of the fourth column is of the German School.

The Latter Prophets.

As has already been stated, there is no difference in any of the MSS. or in the early editions with regard to the order of the Former Prophets. It is only in the Latter Prophets and in the Hagiographa where these variations obtain. In the Tabular exhibition of these variations I shall give separately the MSS., and the editions which I have collated for these two divisions, since the variations in the Latter Prophets are reduceable to three columns,

whilst those in the Hagiographa require no fewer than seven columns.

For the Latter Prophets I collated the following MSS. and early editions exhibiting the result in four columns:

Col. I. (1) The Babylon Talmud; (2) MS. No. 1 National Library, Madrid, dated A. D. 1280; (3) Orient. 1474; (4) Oriental 4227; and (5) Add. 1545. These have the order exhibited in the *first* column.

Col. II. The order of the *second* column is that followed in (1) the splendid MS. in the National Library, Paris, dated A. D. 1286, and in (2) Oriental 2091 in the British Museum.

Col. III. The sequence in the *third* column is that of the following eleven MSS.: (1) The St Petersburg Codex, dated A. D. 916; (2) the MS. of the whole Bible, dated A. D. 1009 also in St. Petersburg; (3) Oriental 2201 dated A. D. 1246 in the British Museum; (4) Arund. Orient. 16; (5) Harley 1528; (6) Harley 5710–11; (7) Add. 1525; (8) Add. 15251; (9) Add. 15252; (10) Orient. 2348, and (11) Orient. 2626—28. These MSS. exhibit the order in the *third* column.

Col. IV. In the *fourth* column I give the order which is adopted in the five Early Editions, viz. (1) the first edition of the entire Bible, Soncino A. D. 1488; (2) the second edition, Naples A. D. 1491—93; (3) the third edition, Brescia A. D. 1494; (4) the first edition of the Rabbinic Bible edited by Felix Pratensis, Venice A. D. 1517, and (5) the first edition of the Bible with the Massorah, edited by Jacob ben Chayim, Venice A. D. 1524—25. It will be seen that all these editions follow the order in the third column so far as the Latter Prophets are concerned.

Table showing the order of the Latter Prophets.

I	II	III	IV
Talmud and three MSS.	Two MSS. Paris and London	Eleven MSS.	Five Early Editions
Jeremiah	Jeremiah	Isaiah	Isaiah
Ezekiel	Isaiah	Jeremiah	Jeremiah
Isaiah	Ezekiel	Ezekiel	Ezekiel
Minor Prophets	Minor Prophets	Minor Prophets	Minor Prophets

The Hagiographa.

The variations in the order of the Hagiographa are far more numerous, as is disclosed in the following MSS. which I have collated for this division. They exhibit the order given in the various columns:

Col. I. (1) The Talmud; (2) the splendid Codex No. 1 in the Madrid University Library, dated A. D. 1280; (3) Harley 1528, British Museum; (4) Add. 1525; (5) Orient. 2212; (6) Orient. 2375, and (7) Orient. 4227.

Col. II. The following have the order of the *second* column: (1) The magnificent MS. in the National Library, Paris Nos. 1—3, dated A. D. 1286, and (2) Orient. 2091 in the British Museum.

Col. III. The order of the *third* column is in Add. 15252.

Col. IV. The sequence in the *fourth* column is that of (1) the St. Petersburg MS., dated A. D. 1009; (2) in the *Adath Deborim,* A. D. 1207; (3) Harley 5710—11, and (4) Add. 15251.

Col. V. The order in the *fifth* column is that of the Model Codex, Arund. Orient. 16.

Col. VI. The order in the *sixth* column is that of the magnificent MS. Orient. 2626—28.

Col. VII. Whilst the order given in the *seventh* column is to be found in Orient. 2201, dated A. D. 1246.

Col. VIII. The five early editions which I have already described, follow the order exhibited in the *eighth* column.

Table showing the order of the Hagiographa.

	I	II	III	IV	V	VI	VII	VIII
	Talmud and six MSS.	Two MSS. Paris and London	Add. 15252	Adath Deborim and three MSS.	Ar. Or. 16	Or. 2626–28	Or. 2201	Five Early Editions
1	Ruth	Ruth	Ruth	Chronicles	Chronicles	Chronicles	Psalms	Psalms
2	Psalms	Psalms	Psalms	Psalms	Ruth	Psalms	Job	Proverbs
3	Job	Job	Job	Job	Psalms	Proverbs	Proverbs	Job
4	Proverbs	Proverbs	Proverbs	Proverbs	Job	Job	Ruth	Song of Songs
5	Ecclesiastes	Song of Songs	Song of Songs	Ruth	Proverbs	Daniel	Song of Songs	Ruth
6	Song of Songs	Ecclesiastes	Ecclesiastes	Song of Songs	Song of Songs	Ruth	Ecclesiastes	Lamentations
7	Lamentations	Lamentations	Lamentations	Ecclesiastes	Ecclesiastes	Song of Songs	Lamentations	Ecclesiastes
8	Daniel	Esther	Daniel	Lamentations	Lamentations	Lamentations	Esther	Esther
9	Esther	Daniel	Esther	Esther	Esther	Ecclesiastes	Daniel	Daniel
10	Ezra-Nehemiah	Ezra-Nehemiah	Ezra-Nehemiah	Daniel	Daniel	Esther	Ezra-Nehemiah	Ezra-Nehemiah
11	Chronicles	Chronicles	Chronicles	Ezra-Nehemiah	Ezra-Nehemiah	Ezra-Nehemiah	Chronicles	Chronicles

It is to be remarked that in the *eighth* column which exhibits the order of the early editions, the five Megilloth are not given again, in the first three editions, under the Hagiographa, since, in these editions they follow immediately after the Pentateuch, as explained above, on page 3 &c.

The order which I have adopted in my edition of the Hebrew Bible, is that of the early editions.

Chap. II.

The sectional divisions of the text.

In describing the manner in which the Hebrew text is divided in the MSS. and which I have followed in this edition, it is necessary to separate the Pentateuch from the Prophets and the Hagiographa. The Pentateuch is divided in four different ways: — (1) Open and Closed Sections, (2) Triennial Pericopes, (3) Annual Pericopes, and (4) into verses.

Open and Closed Sections.

I. According to the Massoretic order (1) an Open Section (פתוחה) has two forms. *(a)* It begins with the full line and is indicated by the previous line being unfinished. The vacant space of the unfinished line must be that of three triliteral words. *(b)* If, however, the text of the previous Section fills up the last line, the next line must be left entirely blank, and the Open Section must begin *a linea* with the following line. (2) The Closed Section (סתומה) has also two forms. *(a)* It is indicated by its beginning with an indented line, the previous line being either finished or unfinished: this minor break, therefore, resembles what we should call a new paragraph. And *(b)* if the previous Section ends in the middle of the line, the prescribed vacant space must be left after it, and the first word or words of the Closed Section must be written at the end of the same line, so that the break is exhibited in the middle of the line. In the Synagogue Scrolls, which

have preserved the most ancient practice, as well as in the best and oldest MSS. in book form, this is the only way in which the Open and Closed Sections are indicated. The practice of putting a פ [= פתוחה] or ס [= סתומה] in the vacant space, to indicate an Open or Closed Section, adopted in some MSS. and editions, is of later date. I have, therefore, disregarded it and followed the earlier MSS. and editions. With some slight exceptions the MSS. on the whole exhibit uniformity in the indication of these divisions in the Pentateuch. Moreover, separate Lists have been preserved, giving the catchwords of each Open and Closed Section throughout the Pentateuch.

But no such care has been exercised by the Massorites in indicating the Open and Closed Sections in the Prophets and Hagiographa, and no separate List of them has as yet been discovered. Hence, though the sectional divisions are tolerably uniform, it is frequently impossible to say whether the break indicates an Open or Closed Section. Moreover, some MSS. very frequently exhibit an Open Section, whilst other MSS. describe the same Section as a Closed one, and *vice versa*. The insertion, therefore, of פ [= פתוחה] and ס [= סתומה] into the text of the Prophets and Hagiographa, as has been done by Dr. Baer, can at best rest on only one MS., which may represent one Massoretic School, and is contradicted by the majority of standard Codices, which proceed from more generally recognised Schools of Massorites. This will be seen from the description of these Sections in the MSS., and the manner in which Dr. Baer has treated them in the edition of his so-called Massoretic text.

For the Sections in the Former Prophets, viz. Joshua, Judges, Samuel and Kings, I have minutely collated the following six standard Codices in the British Museum. (1) Oriental 2201; (2) Oriental 2626—2628; (3) Arundel

Oriental 16; (4) Harley 1528; (5) Harley 5710—11; and (6) Add. 15250. The catchwords of the respective Sections in these MSS. and in Dr. Baer's edition I have arranged in seven parallel columns, and the result shows what Dr. Baer has omitted.

In *Joshua* Dr. Baer omitted *twenty-nine* Sections which are plainly given in the MSS. They are as follows: (1) Josh. I 12 is not only given in all the six MSS., but has פ' [= פתוחה] in the vacant space in Arundel Or. 16; (2) III 5 is given in all the six MSS.; (3) VI 12 is in all the six MSS.; (4) VII 10 is in four MSS.; (5) IX 3 is in all the six MSS.; (6) X 34 is in three MSS. and marked סת' in Arund. Or. 16; (7) X 36 is in five MSS. and marked פת' in Arund. Or. 16; (8) XI 10 is in five MSS. and marked פת' in Arund. Or. 16; (9) XII 9 is in all the six MSS. and is marked פת' in Arund. Or. 16; (10) XIII 33 is in four MSS.; (11) XV 37 is in five MSS.; (12) XV 43 is in four MSS.; (13) XV 52 is in five MSS.; (14) XV 55 is in five MSS.; (15) XV 58 is in five MSS.; (16) XV 60 is in four MSS.; (17) XV 61 is in five MSS.; (18) XX 5 is in four MSS.; (19) XXI 6 is in five MSS.; (20) XXI 7 is in five MSS.; (21) XXI 8 is in three MSS.; (22) XXI 13 is in four MSS.; (23) XXI 23 is in five MSS.; (24) XXI 25 is in four MSS.; (25) XXI 28 is in four MSS.; (26) XXI 30 is in four MSS.; (27) XXI 32 is in five MSS.; (28) XXI 38 is in five MSS.; (29) XXII 7 is not only in five MSS. but is marked פת' in Arund. Or. 16.

Besides these serious omissions Dr. Baer has one break, viz. Josh. XXIV 21, marked in his text ס which is against the authority of five out of the six MSS. His designation of some of the Sections is also against the MSS. Thus Dr. Baer has put ס in the break of Josh. XI 6, whereas Arund. Or. 16 which is a model Codex, has פת'. The same is the case in XV 1, where Dr. Baer has in-

serted ס into the text, and Arund. Or. 16 has פתוחה. The reverse is the case in Josh. XXII 1. Here Dr. Baer has inserted פ, whereas Arund. Or. 16 marks it סת׳.

In *Judges* Dr. Baer has omitted *eighteen* Sections. (1) I 27 which is in four MSS.; (2) I 29 is in four MSS.: (3) I 30 is in all the six MSS.; (4) I 31 is in all the six MSS.; (5) I 33 is in all the six MSS.; (6) III 7 is in all the six MSS.; (7) VI 20 is in four MSS.; (8) VII 1 is not only in four MSS., but has סתומה in the vacant space in Arund. Or. 16; (9) VII 15 is in all the six MSS. and is marked סת׳ in Arund. Or. 16; (10) VIII 10 is in all the six MSS.; (11) VIII 33 is in all the six MSS.; (12) IX 1 is in all the six MSS.; (13) IX 6 is in all the six MSS.; (14) IX 42 is in all the six MSS.; (15) XI 32 is in four MSS. and is marked פתוחה in Arund. Or. 16; (16) XX 3 is in four MSS.; (17) XX 30 is in five MSS. and (18) XXI 5 is in five MSS.

Dr. Baer again has two Sections in his text, viz. Judg. III 15; which he marks ס, and XX 15 which he marks פ in the text, but which are not found in any of the six MSS., whilst XXI 19 is supported by only one of the six MSS. Moreover Dr. Baer has ס in the vacant space of the following four Sections: Judg. XI 29; XII 1; XX 12 and XXI 1. In all of them Arund. Or. 16 has פת׳.

In *Samuel* Dr. Baer has omitted *fifty-one* Sections: (1) VIII 11 which is not only in four MSS., but is marked in the vacant space סת׳ in Arund. Or. 16; (2) XII 18 is in five MSS.; (3) XIII 13 is in all the six MSS.; (4) XIV 6 is in five MSS.; (5) XIV 8 is in four MSS.; (6) XV 17 is in four MSS.; (7) XV 22 is in five MSS.; (8) XIX 4 is in four MSS.; (9) XX 1 is in five MSS.; (10) XX 35 is in four MSS.; (11) XXX 7 is in all the six MSS.; (12) XXX 27 is in five MSS.; (13) 2 Sam. XI 2 is in all the six MSS.; (14) XI 16 is in five MSS.; (15) XI 25 is in four MSS.;

(16) XII 7 is in three MSS.; (17) XIII 28 is in five MSS.; (18) XIII 32 is in all the six MSS.; (19) XIII 34 is in all the six MSS.; (20) XIV 10 is in all the six MSS.; (21) XIV 21 is in all the six MSS.; (22) XIV 24 is in all the six MSS.; (23) XIV 28 is in all the six MSS.; (24) XV 19 is in five MSS.; (25) XV 25 is in all the six MSS.; (26) XVI 1 is in all the six MSS.; (27) XVI 10 is in four MSS.; (28) XVIII 4 is in four MSS.; (29) XVIII 18 is in four MSS.; (30) XIX 22 is in five MSS.; (31) XIX 23 is in five MSS.; (32) XIX 39 is in five MSS.; (33) XIX 41 is in five MSS.; (34) XX 6 is in five MSS.; (35) XX 23 is in five MSS.; (36) XXIII 1 is not only in all the six MSS., but is marked פתו׳ in the vacant space in Arund. Or. 16; (37) XXIII 25; (38) XXIII 26; (39) XXIII 27; (40) XXIII 28; (41) XXIII 29; (42) XXIII 30; (43) XXIII 31; (44) XXIII 32; (45) XXIII 33; (46) XXIII 34; (47) XXIII 35; (48) XXIII 36; (49) XXIII 37; (50) XXIII 38 and (51) XXIII 29 are all in all the six MSS.

Dr. Baer marks four Sections in the text which are supported by only one MS., viz. 2 Sam. XIII 21; XVI 3; XVII 22 and XXIV 16. He moreover marks three Sections, viz. 1 Sam. V 11; 2 Sam. IX 4 and X 15 which are not in any of the six MSS. The following fourteen Sections: 1 Sam. II 27; VI 25; VIII 7; XIII 1, 15; XIV 7; XXIX 11; 2 Sam. I 17; III 14; IV 4, 11, 22; VII 1 and XVI 15 are given by Dr. Baer as ס, whereas in Arund. Or. 16 they are all marked פת׳.

As Dr. Baer's *Kings* has not yet appeared, I must pass on to the analysis of the Latter Prophets, viz. Isaiah, Jeremiah, Ezekiel and the Minor Prophets. In the examination of the sectional divisions of this portion of the Hebrew Bible I have had the invaluable help of the St. Petersburg Codex, dated A. D. 916, which has been edited in beautiful fac-simile by Professor Strack. This MS. strictly

observes the rules with regard to the form of the Open and Closed Sections already described (Comp. pp. 9, 10). So strict was the Scribe in exhibiting the nature of the Sections that in one instance, when an Open Section ends with a full line at the bottom of the column, which according to the rule necessitated an entire blank line, he put a פ [= פתוחה] in the middle of the vacant space, to show that there is nothing wanting, but that the blank line indicates an Open Section.[1]

This Codex moreover shows that in early times the Open and Closed Sections were as carefully indicated in the Prophets and Hagiographa as in the Pentateuch, and that the neglect to attend to the prescribed rules with regard to the vacant spaces for these two kinds of Sections is due to later Scribes.

In the case of the Prophets Isaiah and Jeremiah I have also carefully collated the beautiful Lisbon edition A. D. 1492, the editors of which were the first to introduce into the text of the Prophets the letters פ and ס to indicate the Open and Closed Sections.

In *Isaiah* Dr. Baer has omitted *twenty-four* Sections. They are as follows: (1) I 18 which is in six MSS. and in the Lisbon edition; (2) II 12 which is in all the seven MSS. and in the Lisbon edition; (3) III 1 is in all the seven MSS. and in the Lisbon edition; (4) III 13 is in all the seven MSS. and in the Lisbon edition and is marked פת׳ in the text in Arund. Or. 16; (5) III 18 is in all the seven MSS. and in the Lisbon edition; (6) V 24 is in five MSS. and in the Lisbon edition; (7) VIII 3 is in four MSS.; (8) IX 7 is in six MSS. and in the Lisbon edition; (9) XVII 9 is in six MSS. and in the Lisbon edition and is marked סת׳ in Arund. Or. 16; (10) XVIII 7 is in three MSS. and in the Lisbon

[1] Comp. St. Petersburg Codex, Jerem. L 46, fol. 115*b*.

edition and is marked סת' in Arund. Or. 16; (11) XIX 23 is in five MSS. and in the Lisbon edition; (12) XXXIII 1 is in all the seven MSS. and in the Lisbon edition; (13) XXXVII 1 is in four MSS. and in the Lisbon edition; (14) XL 6 is in five MSS. and in the Lisbon edition; (15) XL 17 is in four MSS. and in the Lisbon edition; (16) XLII 1 is in all the seven MSS. as well as in the Lisbon edition and is marked פת' in Arund. Or. 16; (17) XLIII 23 is in five MSS. and in the Lisbon edition; (18) XLIII 25 is in two MSS. as well as in the Lisbon edition and is marked פת' in Arund. Or. 16; (19) XLIV 1 is in all the seven MSS. and in the Lisbon edition; (20) XLVII 1 is in four MSS.; (21) XLIX 24 is in five MSS.; (22) LII 11 is in six MSS. and in the Lisbon edition; (23) LVII 3 is in all the seven MSS. and is marked in the Lisbon edition פ פ פ and (24) LXVII 12 which is in all the seven MSS. and in the Lisbon edition.

Dr. Baer has two breaks, marked in the text by ס, viz. Is. VII 20 and XXXVI 11, which are supported by only one MS. out of the seven. He moreover represents in the text three sections by ס, viz. XXVIII 6; XLIV 1 and LVIII 1, which are described as פת in Arund. Or. 16.

In *Jeremiah* Dr. Baer has omitted the following *twenty* Sections: (1) VII 3 which is not only in six MSS. and in the Lisbon edition, but is marked in the text סת' in Arund. Or. 16; (2) VII 12 which is in six MSS., (3) VII 16 which is in four MSS. as well as in the Lisbon edition and is marked פתוחה in Arund. Or. 16; (4) VIII 4 is in five MSS. as well as in the Lisbon edition and is marked סת' in Arund. Or. 16; (5) VIII 17 is in four MSS.; (6) VIII 23 is in six MSS.; (7) X 6 is in six MSS. and in the Lisbon edition; (8) XI 20 is in five MSS. and in the Lisbon edition; (9) XIII 18 is in six MSS. and in the Lisbon edition; (10) XIII 20 is in four MSS. and in the Lisbon edition; (11) XV 17 is in four

MSS.; (12) XVII 11 is in five MSS. and in the Lisbon edition; (13) XVII 21 is in four MSS. and in the Lisbon edition; (14) XXIX 20 is in two MSS. and is marked פת' in Arund. Or. 16.; (15) XXIX 21 is in five MSS. and in the Lisbon edition; (16) XXX 10 is in five MSS.; (17) XXXII 16 is in five MSS. and is marked פת' in Arund. Or. 16; (18) XXXIII 25 is in six MSS. and in the Lisbon edition; (19) XLVI 20 is in five MSS. and in the Lisbon edition and (20) L 18 which is in four MSS. and in the Lisbon edition.

Dr. Baer has one Section in the text marked ס, viz. Jerem. IX 1 which is not in any of the seven MSS. and one Section XXXVII 17 marked in the text ס which is supported by only one MS. out the seven.

He has moreover inserted into the text ס against the following twenty-four Sections: I 3; IX 16; X 1; XI 6; XI 14; XIV 11; XVI 16; XVII 19; XVIII 5; XIX 1; XIX 14; XXI 1; XXI 11; XXII 10; XXIII 1, 5, 15; XXIV 1; XXV 8; XXXI 23; XXXII 42; XXXIV 1; XXXVII 9, and XL 7, — all of which are marked פת' in the text in Arund. Or. 16. Again, two Sections, viz. XIII 8 and XXII 11, he marks פ in the text, whereas they are marked סת' in Arund. Or. 16.

In *Ezekiel* Dr. Baer has omitted the following *twenty-one* Sections: (1) V 10 which is in four MSS.; (2) VIII 12 is in four MSS.; (3) X 1 is in three MSS.; (4) XI 2 is in six MSS.; (5) XI 4 is in six MSS.; (6) XIII 13 is in six MSS.; (7) XIII 20 is in five MSS. (8) XIV 6 in six MSS. (9) XIV 9 which is not only in all the seven MSS., but is marked סת' in the text in Arund. Or. 16; (10) XVI 51 which is in four MSS. and is marked in the text סת' in Arund. Or. 16; (11) XVIII 27 is in five MSS.; (12) XXI 31 is in five MSS.; (13) XXII 19 is in six MSS.; (14) XXIII 11 is in five MSS.; (15) XXIII 22 is in all the seven MSS.; (16) XXIX 21 is in four MSS.; (17) XXXIII 25 is in four MSS.; (18) XXXIV 10 is in

five MSS.; (19) XXXVIII 17 is in all the seven MSS.; (20) XLVI 6 is in six MSS. and (21) XLVI 12 which is in all the seven MSS

Dr. Baer has a break in the text with ס in IX 7 which is against all the seven MSS., whilst in VIII 15 he has a break with a ס which is supported by only one MS. He moreover has put ס into the text against the following six Sections: XXI 1, 13; XXII 1; XXIV 15; XXVIII 20 and XXXIII 23, all of which are marked פת׳ in Arund. Or. 16

In the *Minor Prophets* Dr. Baer has omitted the following *twelve* Sections: (1) Joel I 13 which is in five MSS.; (2) Amos VII 12 is in six MSS.; (3) VIII 9 which is in all the seven MSS.; (4) Micah III 1 is in five MSS.; (5) Zeph. III 16 is in three MSS; (6) Hag. I 3 is in all the seven MSS.; (7) I 12 which is in all the seven MSS.; (8) I 13 is in four MSS. and marked סתו׳ in Arund. Or. 16; (9) Zech. V 9 is in five MSS.; (10) VI 1 is in five MSS.; (11) XIV 6 is in five MSS. and (12) XIV 12 which is not only in all the seven MSS., but is marked פת׳ in Arund. Or. 16. Dr. Baer has one Section marked ס which is not in any of the seven MSS., whilst two of his Sections, viz. Amos V 3 and Jonah II 2, are supported by one MS only. He moreover marks the following five Sections in the text with ס which are described as פת׳ in Arund. Or. 16; Hos. XIII 12; Zech. VIII 6, 7; IX 9 and XI 4.

The *Psalms* have no Sections, as each Psalm constitutes a continuous and undivided whole. But special notice is to be taken of the fact that according to the Massorah the Psalter, Proverbs and Job are the three poetical books of the Hebrew Scriptures. Accordingly they have not only distinctive poetical accents, but in the best MSS. the lines are poetically divided and arranged in hemistichs. There is no other division between the separate Psalms

than the heading which occupies the middle of the line, and there is no vacant space whatever between the end of one Psalm and the beginning of the other. The number of each Psalm is given in the margin.[1] This is the arrangement in three of the six Model Codices which I have collated for the sectional divisions, viz. Or. 2201 dated A. D. 1246, Harley 5710—11, and Or. 2626—28, as well as in Add. 15251 and in many other MSS.

In the first edition of the entire Hebrew Bible, Soncino A. D. 1488, the editors, who were more bent upon saving space than to exhibit the hemistichal division of the MSS., discarded the poetical arrangement of the lines. But in the second edition of the entire Bible printed at Naples *circa* A. D. 1491—93 the lines are duly arranged in hemistichs. Instead of following this carefully printed edition which reproduces the best MSS., later editors, for the same economical reasons, followed the example of the Soncino edition. Dr. Baer has adopted the same plan, whereas I have followed the standard Codices, though I have not always adopted their exact division of the lines especially as the MSS. themselves vary in this respect.

For the sectional division of *Proverbs* I have also collated the splendid MS. in the National Library of Paris, marked in the Catalogue Nos. 1—3, which is dated A. D. 1286. This MS. divides the book of Proverbs into thirty-nine Sections. Thirty-two of these Sections are not only preceded by a vacant line, but have against them in the margin the letter ס which describes them as Open Sections, whilst the other seven are simply preceded by a vacant

[1] It is, however, to be remarked that in some MSS. the Psalter has only 147 Psalms since IX and X are one, LXX and LXXI are one, CIV and CV are one, CXVII and CXVIII 4 are one, whilst CXVIII 5 begins a new Psalm. This is the case in MS. No. 4 in the Imperial and Royal Court Library at Vienna.

line without the letter פ, or have a vacant space in the middle of the line, which marks them as Closed Sections. The following thirty-two Sections have the פ against them in the margin: (1) I 8; (2) I 20; (3) II 1; (4) III 1; (5) III 5; (6) IV 20; (7) VI 1; (8) VI 6; (9) VI 12; (10) VII 1; (11) VIII 32; (12) IX 1; (13) XIX 10; (14) XXII 28; (15) XXIV 19; (16) XXIV 23; (17) XXIV 28; (18) XXIV 30; (19) XXV 2; (20) XXV 14; (21) XXV 21; (22) XXVI 9; (23) XXVI 22; (24) XXVII 23; (25) XXVIII 11; (26) XXVIII 17; (27) XXIX 18; (28) XXX 7; (29) XXX 10; (30) XXX 18; (31) XXX 21; (32) XXXI 10. The following four Sections are preceded by a vacant line without פ: (1) VI 20; (2) XVIII 10; (3) XIX 1 and (4) XXXI 1. Whilst of the three remaining Sections two have a vacant space in the middle of the line, viz. VII 24 and XXV 1, and one, viz. X I, has the single word משלי in the middle of the line. I have not inserted three of these thirty-nine Sections, though marked with פ against them in the margin, viz. XXV 2; XXVI 9; XXVIII 11, because they are not supported by any of the other six MSS., whilst I have adopted the following thirteen Sections which are in the other MSS. though they are not to be found in this Codex, viz. (1) III 11; (2) III 19; (3) IV 1; (4) V 1; (5) V 7; (6) VI 16; (7) VIII 22; (8) XIII 1; (9) XV 20; (10) XXII 22; (11) XXX 15; (12) XXX 24 and (13) XXX 29.

Dr. Baer has omitted the following *twelve* Sections: (1) III 5 which is in two MSS. and is marked פ in P.;[1] (2) VII 24 which is in six MSS.; (3) XIX 10 is in four MSS. and marked פ in P.; (4) XXII 28 is in two MSS. and marked פ in P.; (5) XXIV 19 is in two MSS. and marked פ in P.; (6) XXIV 28 is in two MSS. and marked פ in P.; (7) XXV 14

[1] In this paragraph the letter "P." stands for the Paris Codex, referred to above.

is in six MSS. and marked ס in P.; (8) XXV 21 is in three MSS. and marked ס in P.; (9) XXVI 22 is in six MSS. and marked ס in P.; (10) XXVII 23 is in six MSS. and marked ס in P.; (11) XXVIII 17 which is not only in all the seven MSS., but is marked ס in P. and (12) XXXI 10 which is also in all the seven MSS. and marked ס in P.

Dr. Baer has the following nineteen Sections, and has inserts ס into the text, contrary to all the seven MSS.: (1) III 27; (2) V 18; (3) VIII 6; (4) IX 12; (5) X 6; (6) X 11; (7) XIII 15; (8) XIV 4; (9) XIV 16; (10) XIV 24; (11) XV 1; (12) XVI 3; (13) XVII 24; (14) XXII 1; (15) XXV 13; (16) XXV 25; (17) XXVII 21; (18) XXVIII 6 and (19) XXVIII 16.

Dr. Baer moreover has three Sections marked ס in the text, which are respectively supported by only one MS., viz. IV 10; VIII 1 and XII 4.

In *Job* Dr. Baer has a break and inserts ס in the text, viz. XXXIX 14, contrary to all the seven MSS.

In *Canticles* Dr. Baer has omitted *two* Sections, viz. II 14 which is in all the six MSS., and IV 12 which is in four MSS.

In *Ruth* III 8 Dr. Baer has a break and inserts ס into the text against all the six MSS.

In the four alphabetical chapters in *Lamentations* all the standard Codices have breaks between the verses which begin with the respective letters as exhibited in my edition. In Dr. Baer's edition the verses in question are printed without any break.

In *Ecclesiastes* Dr. Baer has omitted the Section in III 2 which is to be found in all the six MSS. He has a break and has inserted ס into the text in III 1, which is contrary to all the six MSS. He has the following three Sections marked in the text by ס, viz. III 14; V 1; and XII 9, against all the six MSS. He has two Sections, viz. IV 1

and IX 11, marked ס in the text which are supported by only one MS.

In *Daniel* Dr. Baer has omitted *three* Sections: (1) II 37 which is in four MSS.; (2) V 8 which is in four MSS. and (3) VI 7 which is also in four MSS. He has inserted four Sections and marked them in the text ס, viz. (1) II 36; (2) III 30; (3) VI 11 and (4) X 9 contrary to all the six MSS.

In *Ezra* Dr. Baer has omitted the following *eleven* Sections: (1) III 1 which is in four MSS.; (2) IV 12 which is in five MSS.; (3) V 1 which is in all the six MSS.; (4) V 3 is in five MSS.: (5) V 13 is in all the six MSS.; (6) VI 16 is in all six MSS.; (7) VII 7 is in five MSS.; (8) VII 12 is in four MSS.; (9) VII 25 is in four MSS.; (10) VIII 20 is in five MSS. and (11) X 1 which is in all the six MSS. He has two Sections marked ס in the text, viz. I 9; and V 4, which are in only one MS.

In *Nehemiah* Dr. Baer has omitted *eight* Sections, viz. (1) II 4 which is in four MSS.; (2) VI 14 is in five MSS.; (3) X 1 which is in all six MSS.; (4) X 35 is in five MSS.; (5) XI 19 is in four MSS.; (6) XI 22 is in four MSS.; (7) XI 24 is in four MSS. and (8) XIII 23 which is in five MSS.

In *1 Chronicles* Dr. Baer has omitted *seventy-two* Sections as follows: (1) I 18 is in four MSS.; (2) I 29 is in four MSS.; (3) I 32 is in all the six MSS.; (4) I 33 is in five MSS.; (5) I 35 which is not only in four MSS., but is marked סתומה in Arund. Or. 16; (6) I 38 which is in all six MSS.; (7) I 39 is in five MSS.; (8) I 40 is in four MSS.; (9) II 5 is in five MSS.; (10) II 7 is in all six MSS.; (11) II 8 is in four MSS.; (12) II 9 is in four MSS.; (13) IV 19 is in five MSS.; (14) V 11 is in all six MSS.; (15) V 29 is in four MSS.; (16) VI 24 is in five MSS.; (17) IX 12 which is in four MSS. and is marked פת' in Arund. Or. 16; (18) X 11 is in four MSS.; (19) XI 11 is in five MSS. and is marked סת' in Arund. Or. 16; (20) XI 22 is

in four MSS.; (21) XII 17 is in five MSS.; (22) XII 19 is not only in all the six MSS., but is marked סת' in Arund. Or. 16; (23) XXI 27 is in four MSS.; (24) XXIV 19 is in four MSS.; (25) XXV 3 is marked סת' in Arund. Or. 16; (26) XXV 4 is in five MSS. and is marked סת' in Arund. Or. 16; (27) XXV 10 is in five MSS. and is marked סת' in Arund. Or. 16; (28) XXV 11 is in five MSS. and is marked סת' in Arund. Or. 16; (29) XXV 12 is in five MSS. and is marked סת' in Arund. Or. 16; (30) XXV 13 is in five MSS. and is marked סת' in Arund. Or. 16; (31) XXV 14 is in five MSS. and is marked סת' in Arund. Or. 16; (32) XXV 15 is in five MSS. and is marked סת' in Arund. Or. 16; (33) XXV 16 is in five MSS. and is marked סת' in Arund. Or. 16; (34) XXV 17 is in five MSS. and is marked סת' in Arund. Or. 16; (35) XXV 18 is in five MSS. and is marked סת' in Arund. Or. 16; (36) XXV 19 is in five MSS. and is marked סת' in Arund. Or. 16; (37) XXV 20 is in five MSS. and is marked סת' in Arund. Or. 16; (38) XXV 21 is in five MSS. and is marked סת' in Arund. Or. 16; (39) XXV 22 is in five MSS. and is marked סת' in Arund. Or. 16; (40) XXV 23 is in five MSS. and is marked סת' in Arund. Or. 16; (41) XXV 24 is in five MSS. and is marked סת' in Arund. Or. 16; (42) XXV 25 is in five MSS. and is marked סת' in Arund. Or. 16; (43) XXV 26 is in five MSS. and is marked סת' in Arund Or. 16; (44) XXV 27 is in five MSS. and is marked סת' in Arund. Or. 16; (45) XXV 28 is in five MSS. and is marked סת' in Arund. Or. 16; (46) XXV 29 is in five MSS. and is marked סת' in Arund. Or. 16; (47) XXV 30 is in five MSS. and is marked סת' in Arund. Or. 16; (48) XXV 31 is in five MSS. and is marked סת' in Arund. Or. 16; (49) XXVI 6 is in three MSS. and is marked סת' in Arund. Or. 16; (50) XXVI 7 is in three MSS. and is marked סת' in Arund. Or. 16; (51) XXVI 10 is in four MSS.; (52) XXVI 29 which is in

all the six MSS.; (53) XXVII 2 is in five MSS.; (54) XXVII 4 is in four MSS.; (55) XXVII 7 is in four MSS.; (56) XXVII 8 is in four MSS.; (57) XXVII 9 is in four MSS.; (58) XXVII 10 is in four MSS.; (59) XXVII 11 is in four MSS.; (60) XXVII 12 is in four MSS.; (61) XXVII 13 is in four MSS.; (62) XXVII 14 is in four MSS.; (63) XXVII 15 is in four MSS.; (64) XXVII 17 is in four MSS.; (65) XXVII 18 is in four MSS.; (66) XXVII 19 is in four MSS.; (67) XXVII 20 is in four MSS.; (68) XXVII 21 is in four MSS.; (69) XXVII 22 is in four MSS.; (70) XXVII 26 is in four MSS.; (71) XXVII 27 is in four MSS.; and (72) XXVII 32 which is in four MSS.

Dr. Baer moreover has one Section and inserted ס into the text, viz. XXIII 12, which is against all the six MSS. He has four Sections marked with ס in the text, viz. I 8; VI 14; XXI 28 and XXVI 19, which are supported by only one of the six MSS. The following three Sections he describes as פ: 1 Chron III 1; IV 24; IX 35, which are marked סת׳ in Arund. Or. 16; and four Sections which he marks ס, viz. XV 3; 11; XIX 1; and XXIX 26, are marked פתוחה in Arund. Or. 16.

In *2 Chronicles* Dr. Baer has omitted the following *thirty-five* Sections: (1) III 17 which is in three MSS.; (2) IV 19 is in five MSS; (3) VII 5 is not only in four MSS., but is marked סת׳ in Arund. Or. 16; (4) XVI 6 is in four MSS.; (5) XVII 14 is in five MSS.; (6) XVII 15 is in all the six MSS.; (7) XVII 16 is in all the six MSS.; (8) XVII 17 is in all the six MSS.; (9) XVII 18 is in all the six MSS.; (10) XVII 19 is in four MSS.; (11) XXI 4 is in all the six MSS.; (12) XXVIII 6 is in five MSS.; (13) XXVIII 7 is in four MSS.; (14) XXVIII 8 is in all the six MSS.; (15) XXVIII 12 is in all the six MSS.; (16) XXVIII 14 is in all the six MSS.; (17) XXIX 14 is in four MSS.; (18) XXIX 27 is in five MSS.; (19) XXX 10 is in all the six MSS.; (20) XXX 20 is in all the six MSS.;

(21) XXX 22 is in all the six MSS.; (22) XXX 27 is in four MSS.; (23) XXXI 1 is in five MSS.; (24) XXXI 2 is in all the six MSS.; (25) XXXI 3 is in five MSS.; (26) XXXI 7 is in five MSS.; (27) XXXI 8 is in four MSS.; (28) XXXII 21 is in five MSS.; (29) XXXIV 12 is in five MSS.; (30) XXXIV 22 is in four MSS.; (31) XXXIV 24 is in all the six MSS.; (32) XXXIV 29 is not only in all the six MSS., but is marked סת' in Arund. Or. 16.; (33) XXXV 7 is in five MSS.; (34) XXXV 8 is in five MSS. and (35) XXXV 19 is in four MSS.

Dr. Baer moreover has a break in the text and inserts ס in four places, viz. 2 Chron. V 3; XIX 5; XXI 5 and XXV 13, contrary to all the six MSS. The following three Sections which he marks with ס: IV 10, 11; and VII 11, are supported by only one of the six MSS. He marks one Section ס (XVIII 28) which is marked פת' in Arund. Or. 16.

It will be seen from the above analysis that these omissions, additions and misdescriptions in Dr. Baer's text of the Open and Closed Sections, extend to almost every page. As they exhibit a serious difference between his text and mine, I have been obliged minutely to describe the MS. authorities which caused this difference.

Chap. III.

The Division into Chapters.

The division of the text into chapters is not of Jewish Origin. From a note appended to MS. No. 13 in the Cambridge University Library it will be seen that R. Salomon b. Ismael *circa* A. D. 1330 adopted the Christian numeration of chapters, and placed the numerals in the margin of the Hebrew Bible, for controversial purposes, in order to facilitate reference to particular passages.[1] For the same purpose probably, later Scribes or private owners of MSS. added these chapters in the margin of early Codices. And though in the great majority of instances the Christian chapters coincide with one or the other of the Massoretic Sections, they nevertheless contradict in many instances the divisions of the Massorah. This contradiction is not so glaring in the practice adopted by R. Salomon, since he simply places the number of the

[1] אלו הן פרקי הגוים הנקראים קפיטולש של ארבעה ועשרים ספרים ושמות כל ספר וספר בלשונם והעתקתים מהספר שלהם שיוכל אדם להשיב להם תשובה מהרה על שאלותם שהם שואלים לנו בכל יום על ענין אמונתנו ותורתנו הקדושה ומביאים ראיות מפסוקי התורה הן מנביאים או מספרים אחרים ואומרים לנו ראה וקרא בפסוק פלוני שהוא בספר פלוני בכך ובך קפיטולש מהספר ואין אנו יודעים מה הוא הקפיטולש ולהשיב להם מהרה תשובה לכן העתקתים (פד) ספר בראשית נקרא בלשונם גֶּנֶיסִי פרק ראשון בראשית ברא אלהים, שני ויכלו השמים וגו׳: At the end of the List (fol. 246*a*) the following statement is made: נשלמו פרקי הגוים מכל ב״ד ספרים והעתיק אותם ר׳ שלמה בן אישמעאל מן הספרים שלהם כדי שיוכל אדם להשיב תשובה מהרה על כל שאלותם: Comp. fol. 245*a*, also Catalogue of the Hebrew Manuscripts in the University Library Cambridge by Schiller-Szinessy, pp. 17, 18, Cambridge 1876.

chapter in Hebrew letters in the margin, whether there is a Massoretic Section or not, without introducing any new break into the text to indicate the chapter in question. The early editors of the printed text, however, up to 1517 adhered closely to the MSS., and had simply the Massoretic divisions into Sections without any marginal indication of the Christian chapters. The Christian editors of the Complutensian Polyglot (1514—17) were the first who discarded the Massoretic sections and adopted the Christian chapters to harmonise the Hebrew text with the Greek and Latin versions in the parallel columns. Though introducing new breaks, they give the numbers of the chapters in Roman numerals but still in the margin. Felix Pratensis, as far as I can trace it, is the first who indicates in the margin the Christian chapters in Hebrew letters throughout the whole of his edition of the Rabbinic Bible published by Bomberg, Venice 1517. But he retained in the text the Massoretic Sections. This practice was not only followed in the three quarto editions containing the Hebrew text alone, which issued from the Bomberg press in 1517, 1521 and 1525, but was adopted by Jacob b. Chayim in his famous edition of the Rabbinic Bible in four volumns folio, also published by Bomberg, Venice 1524—25. It continued in all the Hebrew Bibles not accompanied by translations up to 1570.

As far as I can trace it, Arias Montanus was the first who broke up the Hebrew text into chapters and introduced the Hebrew numerals into the body of the text itself, in his splendid edition of the Hebrew Bible with an interlinear Latin translation, printed by Plantin in one volumn folio at Antwerp 1571.

It was from this edition, as well as from the Polyglots, that this pernicious practice was adopted in the editions of the Hebrew text published by itself. It makes

its first appearance in the Hebrew Bible without vowel-points also published by Plantin in 1573—74. Even Jewish editors, who professed to edit the Hebrew text according to the Massorah, introduced into the text itself these anti-Massoretic breaks. In his beautiful edition of the Hebrew Bible without points the distinguished Menasseh ben Israel broke up the text and inserted the Christian chapters into the vacant space.

Athias, in his celebrated edition 1659—61, not only followed the same example, but went so far as to incorporate the numeration of the chapters in the Massoretic Summary at the end of each book of the Pentateuch, and to coin a mnemonic sign for it. As far as I am able to trace it, he was the first who inserted the enumeration of the chapters with the Massoretic computation. Thus, at the end of Genesis, after giving the Massoretic number of verses, the middle verse, the number of Annual Pericopes and of the Triennial cycle, he states that this book has fifty chapters, and that the mnemonic sign is יי חננו לך קוינו [*O Lord be gracious unto us; we have waited for thee* Isa. XXXIII 2]; and then continues the Massoretic Summary. The same he does at the end of Exodus, where he states that it has forty chapters and that the sign is תורת אלהיו בלבו [= *the law of his God is in his heart* Ps. XXXVII 31]; at the end of Leviticus, which he tells us has twenty-seven chapters and for which the sign is ואהיה עמך ואברכך [= *and I will be with thee and will bless thee* Gen. XXVI 3]; at the end of Numbers, which he tells us has thirty-six chapters and for which the sign is לו חכמו ישכילו זאת [*O that they were wise, that they understood this* Deut. XXXII 29]; and at the end of Deuteronomy, where he states that it has thirty-four chapters and that the sign is אודה יי בכל לבב [*I will praise the Lord with my whole heart* Ps. CXI 1]. All this is pure invention palmed off as a part of the Massorah.

That Jablonski (ed. 1699), Van der Hooght (ed. 1705). Opitius (ed. 1706), Maius (ed. 1716) &c. should have copied Athias, both in his enumeration of the chapters and in his invented mnemonic signs, is not surprising, since they did not know which part of the Summary was Massoretic and which was not. But that Raphael Chayim, the editor of Norzi's excellent Massoretic text with the *Minchath Shaï* (מנחת שי Mantua 1732 - 44), should have been taken in by it, is an injury to the memory of the distinguished Massoretic critic whose work he undertook to edit.[1] Raphael Chayim did not simply copy Athias and his followers, as far as the Pentateuch is concerned, but went in for uniformity. Hence he incorporated in the Massoretic Summaries the numbers of the chapters at the end of every book throughout the Prophets and the Hagiographa, and invented for them mnemonic signs. It is remarkable that Heidenheim, who in his excellent edition of the Pentateuch with the *En-Hakore* (עין הקורא) published at Rödelheim 1818–21, denounces this practice of incorporating the numeration of the chapters into the Massoretic Summary, as mixing up the secular [= non-Massoretic] with the sacred [= Massoretic],[2] has yet at the end of each book adopted this very mixture, exactly as it appears in Athias and his followers. Still Heidenheim was thoroughly conversant with what the Massoretic text ought to be according to the MSS. and the early editions. Hence, though he indicated the chapters

[1] Norzi's autograph MS. of the *Minchath-Shaï* is in the British Museum (Add. 27, 198), and it is almost needless to say that it does not contain these innovations.

[2] לכן מה שאמר כאן ופרקיו נ׳ שהרצין בו על מספר הקאפיטולי אינו בשום דפוס קדמון גם לא במקראות ב״ב׳ החלוקה הזאת בלתי מקובלת אצלינו ולא יפה עשו המדפיסים האחרונים להכנים חולין בקדש חומש מאור עינים Comp. Heidenheim, Vol. I, p. 86, Rödelheim 1818.

by Hebrew numerals in the margin, he introduced no breaks into the text against the numbers when the chapter divisions did not coincide with the Massoretic text.

Though Dr. Baer eliminated the numbering of the chapters with the invented mnemonic signs from the Massoretic Summaries at the end of each book, yet after denouncing them as arbitrary and without any Massoretic authority,[1] he has introduced the breaks and the numbers of the chapters into the text itself. How utterly this conflicts with the Massoretic Sections, and how extensively these divisions affect the Hebrew text will best be seen from an analysis of the chapters themselves. Leaving out the Psalms, the Hebrew Bible is divided into 779 Christian chapters. Of this total 617 coincide with one or the other of the Massoretic Sections, whilst no fewer than 162 are positively contrary to the Massorah, inasmuch as the editors who introduced them into the text have made breaks for them which are anti-Massoretic.

The portions of Dr. Baer's text which have not as yet been published are Exodus which contains nine of these anti-Massoretic chapter-breaks, Leviticus which has two, Numbers which has five, Deuteronomy which has six and Kings which has seven, making a total of twenty-nine. Deducting these from the 162 there remain 133 for the other books. Now Dr. Baer has actually followed the pernicious example of his predecessors in breaking up the text in every one of these cases, and introduced into the text itself, where there is no Massoretic division at all, not only the Hebrew letters which denote the numbers, but the equivalent Arabic numerals. Thus

In *Genesis* he has introduced into the text the following *twenty* anti-Massoretic breaks: (1) III 1; (2) VI 1;

[1] Comp. his edition of Genesis, p. 92 note.

(3) VII 1; (4) VIII 1; (5) IX 1; (6) XIII 1; (7) XIX 1; (8) XXVIII 1; (9) XXIX 1; (10) XXX 1; (11) XXXI 1; (12) XXXII 1; (13) XXXIII 1; (14) XLII 1; (15) XLIII 1; (16) XLIV 1; (17) XLV 1; (18) XLVI 1; (19) XLVII 1 and (20) L 1.

In *Joshua* Dr. Baer has introduced *three* breaks, viz. (1) IV 1; (2) VI 1 and (3) VII 1.

In *Judges* he has introduced *two* breaks, viz. (1) VIII 1 and (2) XVIII 1.

In *Samuel* he has introduced *six* breaks, viz. (1) VII 1; (2) XVIII 1; (3) XXIII 1; (4) XXIV 1; (5) XXVI 1 and (6) 2 Sam. III 1.

In *Isaiah* he has introduced *nine* breaks, viz. (1) IV 1; (2) IX 1; (3) XII 1; (4) XIV 1; (5) XVI 1; (6) XLVI 1; (7) XLVII 1; (8) LXII 1 and (9) LXIV 1.

In *Jeremiah* he has introduced *seven* breaks, viz. (1) III 1; (2) VI 1; (3) VIII 1; (4) IX 1; (5) XX 1; (6) XXXI 1 and (7) XXXVIII 1.

In *Ezekiel* he has introduced *eight* breaks, viz. (1) IX 1; (2) XI 1; (3) XIV 1; (4) XLI 1; (5) XLII 1; (6) XLIII 1; (7) XLIV 1 and (8) XLVII 1.

In the *Minor Prophets* he has introduced *fifteen* breaks, viz. (1) Hos. VI 1; (2) VII 1; (3) XI 1; (4) XIII 1; (5) XIV 1; (6) Joel IV 1; (7) Jonah II 1; (8) IV 1; (9) Hag. II 1; (10) Zech. IV 1; (11) V 1; (12) X 1; (13) XIII 1; (14) Mal. II 1 and (15) III 1.

In *Proverbs* he has introduced *fifteen* breaks, viz. (1) XI 1; (2) XII 1; (3) XV 1; (4) XVI 1; (5) XVII 1; (6) XVIII 1; (7) XIX 1; (8) XX 1; (9) XXI 1; (10) XXII 1; (11) XXIV 1; (12) XXVI 1; (13) XXVII 1; (14) XXVIII 1 and (15) XXIX 1.

In *Job* he has introduced *fifteen* breaks, viz. (1) III 1; (2) V 1; (3) VII 1; (4) X 1; (5) XIII 1; (6) XIV 1; (7) XVII 1; (8) XXIV 1; (9) XXVIII 1; (10) XXX 1;

(11) XXXI 1; (12) XXXIII 1; (13) XXXVII 1; (14) XXXIX 1 and (15) XLI 1.

In the *Five Megilloth* he has introduced *nineteen* breaks, viz. (1) Canticles II 1; (2) V 1; (3) VI 1; (4) VII 1; (5) VIII 1; (6) Ruth II 1; (7) III 1; (8) IV 1; (9) Eccl. II 1; (10) III 1; (11) VI 1; (12) VIII 1; (13) IX 1; (14) X 1; (15) XI 1; (16) XII 1; (17) Esther V 1; (18) VII 1 and (19) IX 1.

In *Daniel* he has introduced *two* breaks, viz. (1) IV 1 and (2) XII 1.

In *Ezra-Nehemiah* he has introduced *two* breaks, viz. (1) Neh. VIII 1 and (2) XI 1.

In *Chronicles* he has introduced *ten* breaks, viz. (1) 1 Chron. XV 1; (2) XXII 1; (3) 2 Chron. II 1; (4) III 1; (5) XII 1; (6) XVII 1; (7) XXI 1; (8) XXII 1; (9) XXIV 1 and (10) XXVI 1.

It must be distinctly understood that the question here is not whether these breaks, or any of them, are justified by the sense of the respective passages or not. They may all be in perfect harmony with the context: but what we maintain is that they are most assuredly against the Massoretic division, and as such are to be repudiated in an edition which professes to be in accordance with the Massorah.

Chap. IV.

Sedarim.

II. The *Sedarim* (סדרים) or the Triennial Pericopes exhibit the second division of the text. The Grammatico-Massoretic Treatise which precedes the Yemen MSS. of the Pentateuch distinctly declares that the *Sedarim* are the Pericopes of the Triennial cycle which obtained in many communities. "There are," it says, "places where they read through the Law in three years. Hence the Pentateuch is divided into one hundred and fifty-four Sections called *Sedarim*, so that one *Seder* is read on each Sabbath. Accordingly the Law is finished at the end of every three years."[1] As this was the Palestinian practice (comp. *Megilla* 29*b*), and as the European communities follow the Babylonian or Annual cycle, the *Sedarim* which exhibit the more ancient division of the text have been totally ignored in most MSS. Even the modern editions of the so-called Massoretic Hebrew Bibles, which state at the end of each book that it contains such and such a number of *Sedarim*, give no indication whatever as to where, in the text, any *Seder* occurs.

Jacob ben Chayim, the first editor of the Bible with the Massorah (Venice 1524—25), assures us in his elaborate Introduction that if he had found this Massoretic division

[1] ויש מקומות שמשלימין את התורה בשלוש שנים ומחלקין את התורה למאה וחמשים וארבעה פרשיות והן הנקראין סדרים כדי שיקראו בכל שבת סדר, ונמצאי משלימין את התורה בסוף שלש שנים: Or. 2348, fol. 25*b*; Or. 2349, fol. 16*a*; Or. 2364, fol. 12*a*; Or. 1379, fol. 21*b*.

of the text he would have followed it in preference to the Christian chapters which he adopted from R. Nathan's Hebrew Concordance. Having, however, obtained the List when he had nearly carried the Bible through the press he says: "I have published it separately so that it may not be lost in Israel." [1]

But, though the Massoretic Treatise, referred to above, distinctly tells us that the Pentateuch is divided into 154 *Sedarim*, yet in the analysis of each book as well as in the separate enumeration of each *Seder* it as distinctly specifies 167 such *Sedarim*. Thus on Genesis it not only says that it contains 45 *Sedarim*,[2] but gives the catchword or verse for every one of them. The same is the case with Exodus which it divides into 33 *Sedarim*; with Leviticus which it divides into 25 *Sedarim*; with Numbers which it divides into 33 *Sedarim*; and with Deuteronomy which it divides into 31 *Sedarim*. Besides this minute description and division given in the Massoretic Treatise itself, the Massorah Parva of Or. 2349 gives in the margin against the several places where such a *Seder* occurs in the Annual Cycle, the number of each *Seder*. Thus on Pericope *Bereshith* [= Gen. I 1—V 8] the Massorah Parva remarks on Gen. I 1 *it contains four Sedarim and this is the first Seder*.[3] On II 4 it has סדר שני *this is the second*

[1] לבן הוצרכתי להחמש בחלוקת הפרשיות שהבי"א בספרו רבי יצחק נתן ספר הקונקורדנציי"א, ובחבתי נמסר בנביא פלוני, בסימן פלוני, למען ירוץ קורא בו, ואלו הייתי מוצא חלוקת הפרשיות שחלקו בעלי המסרה בכל המקרא, הייתי יותר חפץ להשתמש ממנה מזולתה, ואחר כך הגיעה לידי לאחר שכבר כמעט השלמתי אמרתי להדפיסה גם היא, לבל תשתכח ותאבד מישראל: Comp. Introduction, Vol. I, fol. 3*b* with fol. 6*a*-*b* Venice 1524—25; Jacob b. Chayim's Introduction to the Rabbinic Bible, Hebrew and English, p. 81 &c. ed. Ginsburg, London 1867

[2] דע כי הספר הזה שנים עשר פרשה כללם חמשה וארבעים סדר: Comp. Or. 2348, fol. 25*b*; Or. 2349, fol. 16*a*; Or. 2350, fol. 33*b*; Or. 1379, fol. 21*b*.

[3] יש בה ד' סדרים, זה סדר ראשון.

Seder. On III 22 it states סדר שלישי *the third Seder* and on Gen. V 1 it has סדר רביעי *the fourth Seder*. There can, therefore, be no doubt that the Massoretic School, from which these MSS. proceeded, divided the Pentateuch into 167 *Sedarim*. It is, however, certain that other Massoretic Schools divided it into 158 *Sedarim* and that others again divided it into 154.

The different divisions which obtained in the different Massoretic Schools with regard to these *Sedarim*, will best be seen when the authorities which have transmitted them are carefully analysed. And here again it is necessary to separate the Pentateuch from the Prophets and Hagiographa.

For the Pentateuch I have collated the following MSS. in the British Museum: Orient. 2348, folio 25*a*—29*a*; Orient. 2349, folio 16*a*—18*a*; Orient. 2350, folio 23*a*—28*a*; Orient. 2364, folio 12*a*—13*a*, and Orient. 1379, folio 21*a*—24*b*. The five MSS. of the Pentateuch are from Yemen and are preceded by the Grammatico-Massoretic Treatise already referred to. It is from these MSS. together with the List in the Madrid MS. No. 1 that I have printed the Summary of contents at the end of every hebdomadal Lesson (פרשה). I have moreover collated the special Lists in Orient. 2201, folio 2*a*—3*a*; Orient. 4227, folio 273*a*—*b*, and Add. 15251, folio 2*a*—*b*, as well as the printed List in the first edition of Jacob b. Chayim Rabbinic Bible Vol. I, folio 6*a*, Venice 1524—25. Orient. 2201 which is dated A. D. 1246 is of special importance since it not only has a separate List of the *Sedarim*, but marks every *Seder* in the margin of the text itself with ס against the place where it begins, thus leaving no doubt as to which verse it belongs. The same is the case with Oriental 2451 which contains the Pentateuch, the Haphtaroth and the Psalms. In this MS., which is in a Persian hand, the *Sedarim* are also marked in the margin of the text.

Genesis. — Not only do all the five Yemen MSS. state that this book has forty-five *Sedarim*, but they give the Pericope and verse for each *Seder*. Even Or. 2201 which gives in the List forty-three *Sedarim*, states in the Massoretic Summary at the end of Genesis (folio 27*b*) that Genesis has (סדרים מ"ה) forty-five *Sedarim*. The variations in the other MSS. are as follows: (1) The sixth *Seder*, viz. VIII 1 which is given in all the five Yemen MSS. and in all the Lists, is omitted in the margin of the text in Oriental 2201 and in the *editio princeps*. (2) The ninth *Seder*, viz. XI 1 which is not only given in all the five Yemen MSS., but is marked in the margin of the text in Oriental 2201 is omitted in all the Lists and by Dr. Baer. (3) There is no *Seder* given for XII 1 in the Yemen MSS. and in the List in Oriental 4227, though it is marked in the margin of the text in Oriental 2201 and is given in the Lists of Oriental 2201, of Add. 15251, of the *editio princeps* and of Dr. Baer. (4) XVII 1 which is given in all the Lists as the fourteenth *Seder* is not marked in the Yemen MSS. nor in the text of Oriental 2201. (5) XXI 22 is marked in the margin of the text in Oriental 2201 instead of XXII 1, which is given not only in all the other MSS., but in the List of this very MS. (6) XXII 20 which is given in all the five Yemen MSS. as the nineteenth *Seder* is not given in any of the Lists, nor is it marked in the text in Oriental 2201. (7) XL 1 is not only given in all the five Yemen MSS. as the thirty-sixth *Seder*, but is marked in the margin of the text in Oriental 2201. It is, however, omitted in all the Lists and by Dr. Baer. And (8) XLIX 27 which is given in all the five Yemen MSS. and is marked in the margin of the text, both in Oriental 2201 and Oriental 2451, is omitted in all the Lists and by Dr. Baer.

It is to be regreted that Oriental 2451, which marks the *Sedarim* in the margin of the text and manifestly exhibits

a Persian recension, is imperfect. Of the twenty-three *Sedarim*, marked in the Massorah Parva, eighteen coincide with our recension, two, viz. XL 1 and XLIX 27, support the Yemen recension, whilst three, viz. XXVI 13; XLII 1 and 9, have hitherto been unknown.

Exodus. — Both in the Summary of the contents of Exodus and in the specific references to each *Seder* all the five Yemen MSS., and Orient. 2451 state that this book has thirty-three *Sedarim*. As Add. 15251, Orient. 4227 and the printed List distinctly state that it has 29 *Sedarim*, whilst the List of Orient. 2201 as distinctly enumerates 27, it is evident that the three different Lists proceed from different Massoretic Schools. In the text itself, however, Orient. 2201 marks 30 *Sedarim* which approximates more nearly to the Yemen recension. The following analysis will show wherein these recensions differ: (1) The second *Seder*, viz. Exod. II 1, which is given in all the five Yemen MSS., is omitted in Add. 15251, Orient. 4227, Or. 2201, both in the text and in the List, in Oriental 2451 and in the printed List. (2) The sixteenth *Seder*, viz. Exod. XIX 6 is omitted in the List of Orient. 2201. (3) The ninteenth *Seder*, viz. Exod. XXIII 20, which is not only given in all the five Yemen MSS., but is marked in the margin of the text in Or. 2201 and Or. 2451, is omitted in Add. 15251, Or. 4227, in the List of Or. 2201 and in the printed List. (4) The twenty-fifth *Seder*, viz. Exod. XXXI, is omitted in the text of Or. 2201. (5) The twenty-eighth *Seder*, viz. Exod. XXXIV 1, which is given in all the five Yemen MSS. and is marked in the margin of the text in Or. 2451, is omitted in Add. 15251, Orient. 4227, Orient. 2201, both in the text and in the List, as well as in the printed List. (6) The twenty-ninth *Seder*, viz. Exod. XXXIV 27 is omitted in the List of Orient. 2201 and in the printed List, whilst (7) the thirtieth *Seder*, viz. Exod. XXXIV 30 is omitted in

Add. 15251, Orient. 4227, in the List of Orient. 2201 and in the printed List.

The Persian recension, though like the Yemen MSS., says in the Massoretic Summary at the end of Exodus that it has thirty-three *Sedarim*, yet marks 34 in the Massorah Parva. This recension omits two *Sedarim*, viz. Exod. II 1; XVI 4 and has three which do not exist in our recension, viz. IX 1; XII 1 and XXXVI 8.

Leviticus. — It is equally certain that the difference in the List of *Sedarim* extended also to Leviticus. Thus whilst all the five Yemen MSS. distinctly state in the Summary that this book has twenty-five *Sedarim* and minutely enumerates each *Seder* under every Pericope, yet Orient. 15251, Orient. 4227, Orient. 2801 in the List and the printed List give the number as twenty-three. And though Orient. 2201 also marks twenty-three in the text, the *Sedarim* differ in several instances from the separate List in this very MS. These differences will be best understood by the following analysis: (1) *Seder* 3, viz. Levit. V 1, which is given in all the five Yemen MSS., is omitted in Add. 15251, Or. 4227, Or. 2201, both in the text and in the List, and in the printed List. (2) Levit. V 20 is marked as a *Seder* in the text of Orient. 2201, but is not given in any of the other MSS., nor in the List of this very MS. (3) The same is the case with Levit. XXII 1 which is marked as a *Seder* in Or. 2201, but is not given in any of the other MSS., nor in the List of this MS. itself. (4) Levit. XXII 17 which is given as a *Seder* in all the other MSS., as well as in the List of Orient. 2201, is not marked in the text of this MS. (5) The twentieth *Seder*, viz. Levit. XXIII 9 which is given in all the five Yemen MSS., is omitted in Add. 15251, Or. 4227, Orient. 2201, both in the text and in the List, and in the printed List. (6) Leviticus XXIII 15 is marked as a *Seder* in Add. 15251,

Orient. 4227, Orient. 2201, both in the text and in the List, as well as in the printed List, but is omitted in all the five Yemen MSS., whilst (7) the twenty-third *Seder*, which is given in all the other MSS. as well as in the List of Orient. 2201, is omitted in the text of this MS. According to the statement at the end of Leviticus the Persian recension preserved in Oriental 2451, Leviticus has only twenty-three *Sedarim*. But, though it agrees with the ordinary Lists as far as the number is concerned, it differs in the places where these *Sedarim* occur. The extent of this difference, however, cannot be fully ascertained, since it only marks nineteen out of the twenty-three in the Massorah Parva. The six *Sedarim* which are not marked are as follows: XXII 17, XXIII 9, XXIV 1, XXV 14, 35 and XXVI 3. Two of these are from the Yemen recension, viz. XXIII 9 and XXIV 1. From the ordinary recension, therefore, there are only four not marked. But in the nineteen which this MS. gives, there are two variations, both from the Yemen and ordinary recensions. Thus it omits the fourth *Seder* = VI 12 which all the other MSS. mark, whilst it gives XVI 1 as the thirteenth *Seder* which is not to be found in any of the other Lists.

Numbers. — Though the Yemen recension has only one *Seder* more in Numbers than the other recensions, yet the Lists exhibit variations in other respects as will be seen from the following analysis: (1) The sixth *Seder*, viz. VI 1 which is given in all the five Yemen MSS., is omitted in Add. 15251, Or. 4227, Or. 2201, both in the text and in the List, as well as in the printed List. (2) The tenth, (3) eleventh and (4) seventeenth *Sedarim*, viz. Numb. X 1; XI 16 and XVII 16, are omitted in the text of Or. 2201, though they are given in the List of this MS. (5) Numb. XVIII 25 is given as a *Seder* in Add. 15251, Or. 4227, Or. 2201, both

in the text and in the List, as well as in the printed List, but is no *Seder* in any of the five Yemen MSS., whilst (6) the eighteenth *Seder*, viz. Numb. XIX 1 which is given in all the five Yemen MSS., is omitted in Add. 15251, Or. 4227, Or. 2201, both in the text and in the List, and in the printed List. (7) The twentieth and (8) twenty-second *Sedarim*, viz. Numb. XXII 2 and XXV 1, are omitted in the text of Or. 2201, but given in the List of this MS.

As Or. 2451 which is defective after Number XXVIII 28, marks only twenty-six out of the thirty-three *Sedarim*. The variations exhibited in these twenty-six *Sedarim* are as follows: (1) It marks the second *Seder* against II 10 and not against II 1, which is given both in the Yemen MSS. and in the ordinary Lists. (2) Like the ordinary Lists it does not mark VI 1, which is the sixth *Seder* in the Yemen MSS. And (3) it agrees with the ordinary recension in giving XVIII 25 as the seventeenth *Seder* which is omitted in the Yemen MSS. The printed Massorah at the end of *Numbers* has it וסדריו ל"ב, ס"א וסדריו כ"ח. *vide alias*

Deuteronomy. — In Deuteronomy, too, we have two recensions of the Lists of *Sedarim*. The Yemen recension, which is given in all the five Yemen MSS., distinctly states that this book contains thirty-one *Sedarim*, and the Lists minutely give the verse of every *Seder* in each Pericope, whilst the recension in the other MSS. give twenty *Sedarim* which are duly numbered. The following analysis will show the differences in these recensions. Four *Sedarim*, viz. Nos. 5, 13, 18 and 20, i. e. Deut. IV 25; XIII 2; XVIII 14 and XXI 10, which are given in the Lists of all the five Yemen MSS., are omitted in the Lists of Add. 15251, Oriental 4227, Oriental 2201, both in the List and in the text, as well as in the printed List; whilst *Seder* No. 24 is omitted in the text of Oriental 2201, but is contained in the List of this MS. Oriental 2451 is defective. It

begins with Deuteronomy XI 18 and ends with XXXII 7. As it only marks one *Seder,* viz. XXXI 14 it is impossible to say whether the Persian recension had any variations in this book.

As to the relation of the *Sedarim* to the Open and Closed Sections, 151 out of 167 coincide with one or the other of these Sections. Only 16 have no corresponding break in the text. They are as follows:

12 in Genesis, viz. *Sedarim*

(1) No. 6 = chap. VIII 1;
(2) No. 9 = chap. XI 1;
(3) No. 15 = chap. XIX 1;
(4) No. 2 = chap. XXIV 42;
(5) No. 25 = chap. XXVII 28;
(6) No. 26 = chap. XXVIII 10;
(7) No. 27 = chap. XXIX 31;
(8) No. 28 = chap. XXX 22;
(9) No. 29 = chap. XXXI 3;
(10) No. 38 = chap. XLI 38;
(11) No. 39 = chap. XLII 18;
(12) No. 40 = chap. XLIII 12.

1 in Exodus, viz. No. 16 = chap. XIX 6;

1 in Leviticus, viz. No. 22 = chap. XXV 14;

1 in Numbers, viz. No. 21 = chap. XXIII 10; and

1 in Deuteronomy, viz. No. 18 = chap. XVIII 14.

For the Former Prophets I have collated the following MSS.: Orient. 2210 and Orient. 2370. These are Yemen MSS. and give the *Sedarim* in the margin of the text against the verse which commences the *Seder*. I have moreover collated Or. 2201 and Harley 5720, which also give the *Sedarim* in the margin of the text against the respective passages, as well as Arundel Or. 16. This splendid MS. not only gives every *Seder* in its proper place against the text, but has a separate List of the *Sedarim* at the

end of every book, giving the verse with which each *Seder* begins and the number of the *Seder*. Besides these I have collated the List in Add. 15251 with the List in the *editio princeps* of Jacob b. Chayim and with Dr. Baer's Lists, given in the Appendices to the several parts of his Hebrew Bible.

Joshua. — All the MSS. agree that Joshua has fourteen *Sedarim*, and there is only one instance in which the Yemen MSS. exhibit a different recension. Both in the text itself and in the separate Lists the MSS., with the one exception, mark the *Sedarim* substantially in the same places and give the same verse for the commencement of each *Seder* in the respective Lists. The List published in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible, is a faithful reproduction of the MSS. other than of Yemen recension.

The Yemen recension gives Josh. VIII 1 as the fourth *Seder* and omits XIV 15 which constitutes the ninth *Seder* in our recension, thus making up the fourteen *Sedarim*.

The List which Dr. Baer gives in the Appendix to his edition of Joshua is in no fewer than six instances in flagrant contradiction to the unanimous testimony of the Massorah. They are as follows: (1) Dr. Baer gives as the third *Seder* ויהי כשמע כל, דבתר למען דעת V 1, whereas all the MSS. mark it in the margin of the text against IV 24, and all the Lists give למען דעת = IV 24 as the catchword. (2) He gives the fifth *Seder* VIII 30, which is supported by only one MS., viz. Orient. 2201, whereas all the other MSS. mark it in the margin of the text against VIII 33 and all the Lists give וכל ישראל וזקניו = VIII 33 as the catchword. (3) He gives the seventh *Seder* ויהי כשמע יבין מלך חצור XI 1, whereas all the MSS. mark it in the margin of the text against X 42 and all the Lists give ואת כל המלכים = X 42 as the catchword. (4) He gives the

ninth *Seder* ויהי הגורל למטה בני יהודה XV 1, whereas all the MSS. mark it in the margin of the text against XIV 15, and all the Lists give ושם חברון לפנים = XIV 15 as the catchword. (5) He gives the eleventh *Seder* ויצא הגורל השני לשמעון XIX 1, whereas all the MSS. mark it in the margin of the text against XVIII 28, and all the Lists give וצלע האלף = XVIII 28 as the catchword. (6) He gives for the twelfth *Seder* וידבר יי, דבתר אלה הנחלות XX 1 whereas all the MSS. mark it in the margin of the text against XIX 51, and all the Lists quote simply אלה הנחלת = XIX 51 as the catchword. And (7) he gives the fourteenth *Seder* ויהי מימים רבים אחרי XXIII 1, whereas all the MSS. mark it in the margin of the text against XXII 34, and all the Lists give ויקראו בני ראובן = XXII 34 as the catchword. It will thus be seen that in half the number of the *Sedarim* in Joshua Dr. Baer's List contradicts the Massorah.

Judges. — There is no different recension preserved in the Yemen MSS. of the *Sedarim* in Judges. All the Codices state that this book has fourteen *Sedarim* and all mark the same passages where they begin. In this book too Dr. Baer in his List departs in no fewer than six out of the fourteen instances from the unanimous testimony of the Massorah, as will be seen from the following analysis: (1) He gives ויעשו בני ישראל, דבתר כן יאבדו כל אויביך VI 1, as the fourth *Seder*, whereas all the MSS. mark it in the margin of the text against V 31, and all the Lists give כן יאבדו כל = V 31 as the catchword. (2) He gives for the fifth *Seder* וישכם ירובעל הוא גדעון VII 1, whereas all the MSS. mark it in the margin of the text against VI 40, and all the Lists give ויעש אלהים כן = VI 40 as the catchword. (3) He gives for the sixth *Seder* ויבא גדעון הירדנה VIII 4, whereas all the MSS. mark it in the margin of the text against VIII 3, and all the Lists give בידכם

נתן אלהים = VIII 3 as the catchword. (4) He gives for the tenth *Seder* וירד שמשון תמנתה וירא XIV 1, whereas all the MSS. mark it in the margin of the text against XIII 24, and all the Lists give ותלד האשה בן = XIII 24 as the catchword. (5) He gives as the eleventh *Seder* ויהי אחרי כן, דבתר וישכב שמשון XVI 4, whereas all the MSS. mark it in the margin of the text against XVI 3, and all the Lists give simply וישכב שמשון = XVI 3 as the catchword. And (6) he gives וילכו חמשת האנשים XVIII 7 as the twelfth *Seder*, whereas all the MSS. mark it in the margin of the text against XVIII 6 and all the Lists give ויאמר להם הכהן = XVIII 6 as the catchword. Here again Dr. Baer's List contradicts in nearly half the instances the statement of the Massorah.

Samuel. — In the MSS. and in the early editions of the Bible Samuel is not divided. Hence the Massorah treats it as one book. The *Sedarim* are, therefore, numbered continuously without any reference to 1 Samuel and 2 Samuel. Here too all the MSS. are unanimous that Samuel has 34 *Sedarim*, and the Yemen recension exhibits only two variations, viz. the sixth *Seder* which the Yemen MSS. mark against X 25, whereas the other MSS. give it X 24 a verse earlier; and the thirteenth *Seder* which the Yemen MSS. mark against XX 5, whereas it is marked in the other MSS. against XX 4, also one verse earlier. In Dr. Baer's List, however, there are no fewer than fourteen deviations from the Massorah: (1) He gives for the second *Seder* וילך אלקנה הרמתה אל ביתו II 11, whereas all the MSS. mark it in the margin of the text against II 10, and all the Lists give יהוה יחתו מריבו = II 10 as the catchword. (2) He gives as the fifth *Seder* ויהי איש אחד מבנימין ושמו קיש IX 1, whereas all the MSS. mark the *Seder* in the margin of the text against IX 2, and all the Lists give ולו היה בן = IX 2 as the catchword. (3) He gives as the tenth *Seder* וישלח שאול

מלאכים אל ישי XVI 19, whereas all the MSS. mark the *Seder* in the margin of the text against XVI 18, and all the Lists give ויען אחד מהנערים = XVI 18 as the catchword. (4) He gives as the fourteenth *Seder* ויקם וילך ויהונתן בא XXI 1, whereas all the MSS. mark the *Seder* in the margin of the text against XX 42, and all the Lists give ויאמר יהונתן לדוד = XX 42 as the catchword. (5) He gives as the seventeenth *Seder* ויאמר דוד לאביגל ברוך יי XXV 32, whereas all the MSS. mark it in the margin of the text against XXV 33, and all the Lists give וברוך טעמך = XXV 33 as the catchword. (6) He gives as the twentieth *Seder* ויבא דוד אל צקלג וישלח XXX 26, whereas all the MSS. mark it in the margin of the text against XXX 25, and all the Lists give ויהי מהיום ההוא = XXX 25 as the catchword. (7) He gives as the twenty-first *Seder* ואבנר בן נר שר צבא 2 Sam. II 8, whereas all the MSS. mark it in the margin of the text against II 7, and all the Lists give ועתה תחזקנה = II 7 as the catchword. (8) He gives as the twenty-third *Seder* וישלח חירם מלך צר מלאכים V 11, whereas all the MSS. mark it in the margin of the text against V 10, and all the Lists give וילד דוד הלוך = V 10 as the catchword. (9) He gives as the twenty-fourth *Seder* ויבא המלך דוד וישב VII 18, whereas all the MSS. mark it in the margin of the text against VII 16, and all the Lists give ונאמן ביתך וממלכתך = VII 16 as the catchword. (10) He gives as the twenty-fifth *Seder* ויגש יואב והעם אשר עמו X 13, whereas all the MSS. mark it in the margin of the text against X 12, and all the Lists give חזק ונתחזק = X 12 as the catchword. (11) He gives as the twenty-seventh *Seder* ויאמר המלך אל יואב XIV 21, whereas all the MSS. mark it in the margin of the text against XIII 25, and all the Lists give ויאמר המלך אל אבשלום = XIII 25 as the catchword. (12) He gives as the thirty-second *Seder* ויעבר המלך הגלגלה XIX 41, whereas all the MSS. mark it in the margin of the text against XIX 40,

and all the Lists give ויעבר כל העם = XIX 40 as the catchword. (13) He gives as the thirty-third *Seder* ויאמר דוד אל אביש XX 6, whereas all the MSS. mark it in the margin of the text against XXI 7, and all the Lists give ויחמל המלך = XXI 7 as the catchword. And (14) he gives as the thirty-fourth *Seder* ואלה דברי דוד האחרנים XXIII 1, whereas all the MSS. mark the *Seder* in the margin of the text against XXII 51, and all the Lists give מגדיל ישועות = XXII 51 as the catchword.

Kings. — Like Samuel, the division of Kings into two books, so far as the Hebrew text is concerned, is of modern origin. It does not occur in the MSS. nor in the early editions. The Massorah treats it as one book, and in the enumeration of the *Sedarim* the numbers are continuous. The separate Lists in Oriental 15251, Arundel Oriental 16, as well as the one in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible, enumerate thirty-five *Sedarim* in the Book of Kings. This is more or less confirmed by the following MSS.: Oriental 2370, Oriental 2210, Arund. Oriental 16, Harley 5720 and Oriental 2201, which mark the *Sedarim* in the margin of the text against the respective verses with which they begin. The two Yemen MSS., however, exhibit several variations which have been preserved by the School of Massorites to which they belong. Thus *Seder* thirteen, viz. XV 9 is a verse earlier, viz. verse 8. For *Seder* twenty-one which in our recension is 2 Kings IV 26, the Yemen recension gives ויאמר הרם לך = 2 Kings VI 6, which is also marked as *Seder* in the margin of the text in Oriental 2201. *Seder* thirty is also a verse earlier, viz. XVIII 5 instead of XVIII 6, whilst the following six *Sedarim* are not marked at all: No. 7 = VIII 11; No. 21 = 2 Kings IV 26; No. 25 = 2 Kings X 15; No. 32 = 2 Kings XX 8; No. 34 = 2 Kings XXIII 25 and No. 35 = 2 Kings XXIV 18.

For the Latter Prophets I have collated the following MSS.: Oriental 2211 which is the only Yemen MS. of the Latter Prophets in the British Museum, and it is greatly to be regretted that I have not been able to find another MS. of this School, since it exhibits a recension of the *Sedarim* different in many respects from that preserved in the other Codices. I have also collated Oriental 2201, Harley 5720 and Arundel Oriental 16, which also mark the *Sedarim* in the margin of the text. Besides these I have collated the separate Lists in Add. 15251, Arundel Oriental 16 and in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible with Dr. Baer's Lists given in the Appendices to the several parts of his Hebrew Bible.

Isaiah. — All the Codices and the separate Lists mark the *Sedarim* in Isaiah as twenty-six in number. The Yemen recension, however, preserved in Oriental 2211 exhibits very striking variations. Thus in more than half the instances the *Sedarim* which are marked in the margin of the text are in different places: (1) The second *Seder* is אמרו צדיק = III 10 instead of IV 3. (2) The fourth *Seder* is VIII 13 instead of VI 3. (3) The tenth *Seder* is XXV 8 instead of XXV 1. (4) The twelfth *Seder* is XXX 8 instead of XXIX 23. (5) The thirteenth *Seder* is XXXII 17 instead of XXXII 18. (6) The sixteenth *Seder* is XXXIX 8 instead of XL 1. (7) The eighteenth *Seder* is XLIII 31 instead of XLIV 6. Harley 5720 has also this *Seder* in XLIII 31. (8) The twentieth *Seder* is XLVIII 9 instead of XLVIII 2 (9) The twenty-first *Seder* is LI 11 instead of XLIX 26. (10) The twenty-second *Seder* is LIV 10 instead of LII 7. (11) The twenty-third *Seder* is LVII 14 instead of LV 13. (12) The twenty-fourth *Seder* is LIX 20 instead of LVIII 14. Harley 5720 has also this *Seder* on LIX 20. (13) The twenty-fifth *Seder* is LXIII 7 instead of LXI 9, (14), whilst the twenty-sixth *Seder* is LXV 16 instead of LXV 9.

Dr. Baer, who professes to give the received List, has in no fewer than *nineteen* instances altered the Massorah. Thus (1) for the second *Seder* he gives אם רחץ אדני את צאת בנות ציון IV 4, whereas all the MSS., with the exception of course of the Yemen Codex, put the *Seder* against IV 3 in the margin of the texts, and the Lists give והיה הנשאר בציון = IV 3 as the catchword. (2) He gives the third *Seder* וינעו אמות הספים VI 4, whereas all the MSS. mark it in the margin of the text against VI 3, and all the Lists give וקרא זה אל זה = VI 3 as the catchword. (3) He gives the fourth *Seder* דבר שלח יי ביעקב IX 7, whereas all the MSS. mark it in the margin of the text against IX 6, and all the Lists give לם רבה המשרה = IX 6 as the catchword. (4) He gives as the fifth *Seder* ויצא חטר מגזע ישי XI 1, whereas all the MSS. with the exception of Harley 5720, mark it in the margin of the text against XI 2, and all the Lists give ונחה עליו רוח יי = XI 2 as the catchword. (5) He gives as the sixth *Seder* והיה ביום הניח יי לך XIV 3, whereas all the MSS. mark it in the margin of the text against XIV 2, and all the Lists give ולקחום עמים = XIV 2 as the catchword. (6) He gives as the eighth *Seder* בשנת בא תרתן אשדודה XX 1, whereas all the MSS. mark it in the margin of the text against XIX 25, and all the Lists give אשר ברכו יהוה = XIX 25 as the catchword. (7) He gives as the ninth *Seder* משא צר הילילו אניות XXIII 1, whereas all the MSS. mark it in the margin of the text against XXII 23, and all the Lists give ותקעתיו יתד = XXII 23 as the catchword. (8) He gives as the tenth *Seder* יי אלהי אתה ארוממך XXV 1, whereas all the MSS. mark it in the margin of the text against XXIV 23, and all the Lists give וחפרה הלבנה = XXIV 23 as the catchword. (9) He gives as the eleventh *Seder* הוי עטרת גאות XXVIII 1, whereas all the MSS. mark it in the margin of the text against XXVII 13, and all the Lists give והיה ביום ההוא = XXVII 13 as the catchword. (10) He gives

as the twelfth *Seder* הוי בנים סוררים XXX 1, whereas all the MSS. mark it in the margin of the text against XXIX 23, and all the Lists give כי בראתו ילדיו = XXIX 23 as the catchword. (11) He gives as the fourteenth *Seder* ויהי בארבע עשרה שנה XXXVI 1, whereas all the MSS. mark it in the margin of the text against XXXV 10, and all the Lists give ופדוי יי יהוה ישבון = XXXV 10 as the catchword. (12) He gives as the fifteenth *Seder* וישלח ישעיהו בן אמוץ XXXVII 21, whereas all the MSS. mark it in the margin of the text against XXXVII 20, and all the Lists give ועתה יי אלהינו = XXXVII 20 as the catchword. (13) He gives as the nineteenth *Seder* כי כה, דבתר ישראל נושע XLV 18, whereas all the MSS. mark it in the margin of the text against XLV 17, and all the Lists give ישראל נושע ביי = XLV 17 as the catchword. (14) He gives as the twentieth *Seder* הראשנות מאז הגדתי XLVIII 3, whereas all the MSS. mark it in the margin of the text against XLVIII 2, and all the Lists give כי מעיר הקדש = XLVIII 2 as the catchword. (15) He gives as the twenty-first *Seder* כה אמר יי אי זה ספר כריתות L 1, whereas all the MSS. mark it in the margin of the text against XLIX 26, and all the Lists give והאכלתי את מוניך = XLIX 26 as the catchword. (16) He gives as the twenty-third *Seder* כה אמר יי שמרו משפט LVI 1, whereas all the MSS. mark it in the margin of the text against LV 13, and all the Lists give תחת הנעצוץ = LV 13 as the catchword. (17) He gives as the twenty-fourth *Seder* הן לא קצרה יד יי LIX 1, whereas all the MSS. mark it in the margin of the text against LVIII 14, and all the Lists give אז תתענג = LVIII 14 as the catchword. (18) He gives as the twenty-fifth *Seder* שוש אשיש ביי LXI 10, whereas all the MSS. mark it in the margin of the text against LXI 9, and all the Lists give ונודע בגוים = LXI 9 as the catchword. And (19) he gives as the twenty-sixth *Seder* כה אמר יי כאשר ימצא התירוש LXV 8, whereas all the MSS. mark it in the margin of the text

against LXV 9, and all the Lists give והוצאתי מיעקב = LXV 9 as the catchword.

Jeremiah. — Both in the margin of the text and in the Lists of our recension the number of *Sedarim* in Jeremiah is given as thirty-one. The recension preserved in the Yemen Codex Or. 2211, however, not only gives twenty-eight, omitting XXIII 6, XXIX 18 and LI 10 marked in our Lists Nos. 12, 22 and 30, but has the following important deviations: (1) The second *Seder* is III 12 instead of III 4. (2) The third *Seder* is V 18 instead of V 1. (3) The sixth *Seder* is XI 5 instead of IX 23. (4) The tenth *Seder* is XIX 14 instead of XVIII 19. (5) The eleventh *Seder* is XXII 16 instead of XX 13. (6) The fourteenth *Seder* is XXVI 15 instead of XXVI 1. (7) The eighteenth *Seder* is XXXI 35 instead of XXXI 33. (8) The nineteenth *Seder* is XXXII 41 instead of XXXII 22. (9) The twentieth *Seder* is XXXIII 26 instead of XXXIII 15. (10) The twenty-eighth *Seder* is XLIX 2 instead of XLVIII 12; (11) whilst the twenty-ninth *Seder* is L 20 instead of L 5. Of the twenty-eight *Sedarim*, therefore, which this recension gives, it coincides in seventeen passages with the received List.

In the received List there is a variation in the MSS. with regard to the twentieth *Seder*. The Lists in Add. 15251, and in the *editio princeps* give it בימים ההם תושע = Jerem. XXXIII 16 and the Yemen Codex and Harley 5720 mark the *Seder* in the margin of the text against this verse, whilst Oriental 2201, which is one of the oldest dated MSS., marks it in the margin of the text against בימים ההם אצמיח = XXXIII 16 which I have adopted.

As to Dr. Baer's List, it is utterly at variance with the Massorah in no fewer than *fifteen* instances. (1) He gives the second *Seder* ויאמר יי אלי, דבתר הינטור לעולם III 6, whereas all the MSS. mark it in the margin of the text

against III 4 and all the Lists give הלוא מעתה = III 4 as the catchword. (2) He gives the sixth *Seder* הנה ימים באים, דבתר כי אם בזאת יתהלל IX 24, whereas all the MSS. mark it in the margin of the text against IX 23 and the Lists give כי אם בזאת = IX 23 as the catchword. (3) He gives the eighth *Seder* ויאמר יי אלי, דבתר היש בהבלי הגוים XV 1, which I have inadvertantly followed, whereas all the MSS. mark it in the margin of the text against XIV 22 and all the Lists give היש בהבלי הגוים = XIV 22 as the catchword. (4) He gives the twelfth *Seder* לכן הנה ימים באים, דבתר בימיו תושע יהודה XXIII 7, whereas all the MSS. mark it in the margin of the text against XXIII 6 and the Lists give בימיו תושע יהודה = XXIII 6 as the catchword. (5) He gives the thirteenth *Seder* הדבר אשר היה, דבתר ושלחתי בם את החרב XXV 1, whereas all the MSS., with the exception of the Yemen Codex, mark it in the margin of the text against XXIV 7 and the Lists give ונתתי להם לב = XXIV 7 as the catchword. (6) He gives the fifteenth *Seder* בראשית ממלכת יהויקם XXVII 1, whereas all the MSS. mark it in the margin of the text against XXVII 5 and all the Lists give אנכי עשיתי את = XXVII 5 as the catchword. (7) He gives the sixteenth *Seder* כי כה אמר יי, דבתר ודרשו את שלום XXIX 8, whereas all the MSS. mark it in the margin of the text against XXIX 7 and all the Lists give ודרשו את שלום = XXIX 7 as the catchword. (8) He gives the seventeenth *Seder* ואתה אל תירא עבדי, דבתר ועבדו את יי XXX 10, whereas all the MSS. mark it in the margin of the text against XXX 9 and all the Lists give ועבדו את יהוה = XXX 9 as the catchword. (9) He gives the nineteenth *Seder* ויהי דבר יי, דבתר ואתה אמרת אלי XXXII 26, whereas all the MSS. mark it in the margin of the text against XXXII 22 and all the Lists give והתן להם את הארץ = XXXII 22 as the catchword. (10) He gives the twentieth *Seder* כי כה אמר יי דבתר בימים ההם תושע

XXXIII 17, whereas all the MSS. mark it in the margin of the text either against XXXIII 15 or 16 and all the Lists give בימים ההם תושע = XXXIII 16 as the catchword. (11) He gives the twenty-first *Seder* ויהי דבר יי, דבתר ונשב בירושלם XXXV 12, whereas all the MSS. mark it in the margin of the text against XXXV 10 and all the Lists give ונשב באהלים = XXXV 10 as the catchword. (12) He gives the twenty-second *Seder* ויהי דבר יי, דבתר ויצוה המלך את ירחמאל XXXVI 27, whereas all the MSS. mark it in the margin of the text against XXXVI 26 and all the Lists give ויצוה המלך את = XXXVI 26 as the catchword. (13) He gives the twenty-fourth *Seder* הדבר אשר היה, דבתר כי מלט אמלטך XL 1, whereas all the MSS. mark it in the margin of the text against XXXIX 18 and all the Lists give כי מלט אמלטך = XXXIX 18 as the catchword. (14) He gives the twenty-sixth *Seder* ויאמר ירמיהו אל כל העם XLIV 24, whereas all the MSS. mark it in the margin of the text against XLIV 20. (15) He gives the twenty-eighth *Seder* לבני עמון כה אמר יי XLIX 1, whereas all the MSS. mark it in the margin of the text against XLVII 12 and all the Lists give לכן הנה ימים באים = XLVIII 12 as the catchword.

Ezekiel. — According to the ordinarily received Lists, Ezekiel has twenty-nine *Sedarim*. In the Yemen recension, however, preserved in Oriental 2211, there are only twenty-eight, the twelfth *Seder*, viz. XX 41 being omitted. There are also the following two variations: (1) The fifth *Seder* is X 1 instead of X 9 and (2) the twenty-seventh *Seder* is XLIV 4 instead of XLIII 27.

Dr. Baer's List exhibits the following *twelve* departures from the Massorah: (1) He gives for the thirteenth *Seder* ויהי דבר יי, דבתר ונחלת בך XXII 17, whereas all the MSS. mark it in the margin of the text against XXII 16 and all the Lists give ונחלת בך לעיני = XXII 16 as the catchword. (2) He gives the fourteenth *Seder* כי כה אמר, דבתר

והשבתי זמי(?)ממך XXIII 28, whereas all the MSS. mark it in the margin of the text against XXIII 27 and all the Lists give והשבתי זמתך ממך = XXIII 27 as the catchword. (3) He gives the fifteenth *Seder* ואתה בן אדם, דבתר והיה יחזקאל לכם XXIV 25, whereas all the MSS. mark it in the margin of the text against XXIV 24 and all the Lists give והיה יחזקאל לכם = XXIV 24 as the catchword. (4) He gives the sixteenth *Seder* ויהי דבר יי, דבתר בלהות אתנך XXVII 1, whereas all the MSS. mark it in the margin of the text against XXVI 20 and all the Lists give והורדתיך את יורדי = XXVI 20 as the catchword. (5) He gives the seventeenth *Seder* ויהי דבר יי, דבעדן גן אלהים היית XXVIII 11, whereas all the MSS. mark it in the margin of the text against XXVIII 13 and all the Lists give בעדן גן אלהים = XXVIII 13 as the catchword. (6) He gives the eighteenth *Seder* ויהי דבר יי, דבתר ביום ההוא אצמיח XXX 1, whereas all the MSS. mark it in the margin of the text against XXIX 21 and all the Lists give ביום ההוא אצמיח = XXIX 21 as the catchword. (7) He gives the twentieth *Seder* ויהי בשתי עשרה שנה, דבתר כל חטאתו אשר חטא XXXIII 21, whereas all the MSS. mark it in the margin of the text against XXXIII 16 and all the Lists give כל חטאתו אשר = XXXIII 16 as the catchword. (8) He gives the twenty-first *Seder* וכרתי להם ברית שלום XXXIV 25, whereas all the MSS. mark it in the margin of the text against XXXIV 26 and all the Lists give ונתתי אותם וסביבות = XXXIV 26 as the catchword.[1] (9) He gives the twenty-third *Seder* ויהי דבר יי, דגוג ארץ המגוג XXXVIII 1, whereas all the MSS. mark it in the margin of the text against XXXVII 28 and all the Lists give וידעו הגוים כי אני = XXXVII 28 as the catchword. (10) He gives the twenty-seventh *Seder* וישב אתי דרך שער המקדש XLIV 1, whereas all the MSS.

[1] The ם has unfortunately dropped out of the margin in my edition.

mark it in the margin of the text against XLIII 27 and all the Lists give ויכלו את המים = XLIII 27 as the catchword. (11) He gives the twenty-eighth *Seder* כל העם הארץ יהיו XLV 16, whereas all the MSS. mark it in the margin of the text against XLV 15 and all the Lists give ושה אחת מן הצאן = XLV 15 as the catchword. And (12) he gives the twenty-ninth *Seder* כה אמר אדני יהוה גה גבול XLVII 13, whereas all the MSS. mark it in the margin of the text against XLVII 12 and all the Lists give ועל = הנחל יעלה = XLVII 12 as the catchword.

The Minor Prophets — According to the MSS. and the separate Lists, both MS. and printed, the Minor Prophets, which are grouped together as one book, have twenty-one *Sedarim*. In the received number, however, there is the following variation. The nineteenth *Seder* is marked in the margin of the text in Oriental 2201 against Zechariah VIII 4 instead of VIII 23 as in all the other MSS. and Lists. For the twentieth *Seder*, viz. Zech. XII 1, Add. 15251 and the *editio princeps* give the catchword משא דבר יי דנינוה which is manifestly a mistake for משא דבר יי דנטה as נינוה does not occur in Zechariah and as the other is the catchword in Arundel Or. 16.

The Yemen recension preserved in Oriental 2211 has only nineteen *Sedarim* in the Minor Prophets and exhibits the following variations: (1) It has a *Seder* on Hosea II 22 which is not in the received recension. (2) The fifth *Seder* is Joel IV 8 instead of II 27. (3) The seventh is Amos V 15 instead of V 14. (4) The tenth is Jonah IV 11 instead of Micah I 1. (5) The eleventh is Micah IV 7 instead of Micah IV 5. (6) The thirteenth is Habakkuk I 12 instead of I 1 and (7) the fourteenth *Seder* is Zeph. I 4 instead of I 1.

Dr. Baer's List has the following *fifteen* departures from the Massorah: (1) He gives the second *Seder* לכו ונשובה

יי אל Hosea VI 1, whereas all the MSS. mark it in the margin of the text against VI 2 and all the Lists give יחיינו מימים = VI 2 as the catchword. (2) He gives the fourth *Seder* דבר יי אשר היה אל יואל Joel I 1, whereas the Massorah at the end of Joel distinctly declares that this book has one *Seder* only (סידרא חדא) and gives II 27 as the *Seder* in question and all the Lists give וידעתם כי קרב = Joel II 27 as the catchword. The actual fourth *Seder* is given in all the MSS. and Lists אהיה כטל = Hosea XIV 6. (3) He gives the fifth *Seder* והיה אחרי כן אשפוך Joel III 1, whereas all the MSS. and all the Lists give Joel II 27 as the fifth *Seder*. (4) He gives the sixth *Seder* דברי עמום Amos I 1, whereas all the MSS. mark it in the margin of the text against Amos II 10 and all the Lists give ואנכי העליתי = Amos II 10 as the catchword. (5) He gives the eighth *Seder* חזון עבדיה Obadiah 1, whereas all the MSS. mark the *Seder* on Amos VII 15 and all the Lists give ויקחני יי מאחר = Amos VII 15 as the catchword. (6) He gives the ninth *Seder* ויהי דבר יי אל יונה Jonah I. 1, contrary to the Massorah which says at the end of Jonah that (ליה ביה סדרא) *it has no Seder*. All the MSS. mark this *Seder* in the margin of the text against Obadiah 21 and all the Lists give ועלו מושעים = Obadiah 21 as the catchword. (7) He gives the eleventh *Seder* ביום ההוא, דבתר כי כל העמים ילכו Micah IV 6, whereas all the MSS. mark it in the margin of the text against IV 5 and all the Lists give כי כל העמים = IV 5 as the catchword. (8) He gives the twelfth *Seder* משא נינוה ספר Nahum I 1 contrary to the Massorah which distinctly says at the end of Nahum that (ליה ביה סדרא), *it has no Seder*. All the MSS. mark this *Seder* in the margin of the text against Micah VII 20 and all the Lists give תתן אמת ליעקב = Micah VII 20 as the catchword. (9) He gives the fifteenth *Seder* בשנת שתים לדריויש דריש חג Hag. I 1, whereas all the MSS. mark it in the

margin of the text against Zeph. III 20 and all the Lists give בעת ההוא אביא = Zeph. III 20 as the catchword. (10) He gives the sixteenth *Seder* בחדש השמיני בשנת Zech. I 1, whereas all the MSS. mark it in the margin of the text against Habakkuk II 23 and all the Lists give ביום ההוא נאם יי = Hab. II 23 as the catchword. (11) He gives the seventeenth *Seder* וישב המלאך הדבר, דויאמר אלי מה אתה ראה Zech. IV 1, whereas all the MSS. mark it in the margin of the text against IV 2 and all the Lists give ויאמר אלי מה אתה ראה = IV 2 as the catchword. (12) He gives the eighteenth *Seder* ויהי בשנת ארבע לדריוש Zech. VII 1, whereas all the MSS. mark it in the margin of the text against VI 14 and all the Lists give והעטרת תהיה = VI 14 as the catchword. (13) He gives the nineteenth *Seder* כה אמר יי, דהנני מושיע Zech. VIII 7, whereas all the MSS. mark it in the margin of the text against VIII 23 and all the Lists give כה אמר יי צבאות בימים = VIII 23 as the catchword. (14) He gives the twentieth *Seder* משא דבר יי בארץ חדרך Zech. IX 1, whereas all the MSS. with the exception of Oriental 2201, mark it in the margin of the text against XII 1 and all the Lists give משא דבר יי דנטה = XII 1 as the catchword. And (15) he gives the twenty-first *Seder* משא דבר יי ביד מלאכי Malachi I 1, whereas all the MSS. mark it in the margin of the text against Zech. XIV 21 and all the Lists give והיה כל סיר = XIV 21 as the catchword.

The Hagiographa.— For the Hagiographa I have collated the following MSS.: Oriental 2374 and Oriental 2375 both of which are Yemen; Oriental 2201, Oriental 4237, Harley 5710—11, Arundel Or. 16 and Add. 15251 as well as the Lists of the *editio princeps* in the Rabbinic Bible by Jacob ben Chayim.

The Psalms. — Both the notes in the margin of the text in the MSS. and the separate Lists give the number of *Sedarim* in the Psalms as nineteen. It is very remarkable

that the *Sedarim* preserved in the Yemen MSS. exhibit features peculiar to the Psalter. Thus the *Sedarim* in Oriental 2375 are identical with those in our recension, whilst those preserved in Codex 2374 are totally different. Though several leaves are missing yet this MS. has preserved no fewer than sixteen *Sedarim*, not one of which coincides with the received number, as will be seen from the following List. Thus *Seder* (1) is Ps. XXXV 1; (2) is XXXVIII 1; (3) is LIX 1; (4) is LXV 1; (5) is LXIX 1; (6) is LXXVIII 1; (7) is LXXX 1; (8) is LXXXVI 1; (9) is XCVII 1; (10) is CIV 1; (11) is CXI 1; (12) is CXIX 1; (13) is CXIX 89; (14) is CXX 1; (15) is CXXXIX 1 and (16) is CXLIV 1.

As to Dr. Baer's List, it contains the following *thirteen* departures from the Massorah: (1) He gives the second *Seder* למנצח על השמינית, דבתר כי צדיק יי Ps. XII 4 [?], whereas all the MSS. mark it in the margin of the text against XI 7 and all the Lists give כי צדיק יי = XI 7 as the catchword. (2) As regards the third *Seder*, Oriental 2201 and Oriental 2211 mark it in the margin of the text against Ps. XX 10 and this is confirmed by all the three Lists, viz. Add. 15251, Oriental 4227 and the *editio princeps*, whereas Harley 5710—11 and Arundel Oriental 16 mark it against Ps. XXI 1, which is followed by Dr. Baer. (3) Dr. Baer gives the fourth *Seder* מזמור שיר, דבתר יי עז למו?, a mistake for לעמו, Ps. XXX 1, whereas all the MSS. mark it in the margin of the text against XXIX 11 and all the Lists give יי עז לעמו יתן = XXIX 11 as the catchword. (4) He gives the fifth *Seder* למנצח לעבד, דבתר ולשוני תהגה Ps. XXXVI 1, whereas all the MSS. mark it in the margin of the text against XXXV 28 and all the Lists give ולשוני תהגה צדקך = XXXV 28 as the catchword. (5) He gives the sixth *Seder* למנצח משכיל, דבתר ברוך יי אלהי ישראל Ps. XLII 1, whereas all the MSS. mark it in the margin of the text against

XLI 14 and all the Lists give ברוך י אלהי ישראל = XLI 14 as the catchword. (6) He gives the seventh *Seder* מזמור לאסף, דבתר אדם ביקר ולא יבין Ps. L 1, whereas all the MSS. mark it in the margin of the text against XLIX 19 and all the Lists give כי נפשו בחייו = XLIX 19 as the catchword. (7) He gives the eighth *Seder* למנצח אל תשחת, דבתר רומה על שמים Ps. LVIII 1, whereas all the MSS. mark it in the margin of the text against LVII 12 and all the Lists give רומה על שמים = LVII 12 as the catchword. (8) He gives the tenth *Seder* מזמור לאסף, דבתר כלו תפלות דוד Ps. LXXIII 1, which I have inadvertandly followed, whereas all the MSS. mark it in the margin of the text against LXXII 20 and all the Lists give כלו תפלות דוד = LXXII 20 as the catchword. (9) He gives the twelfth *Seder* למנצח לבני קרח, דבתר י צבאות אשרי אדם Ps. LXXXV 1, whereas all the MSS. mark it in the margin of the text against LXXXIV 13 and all the Lists give י צבאות אשרי = LXXXIV 13 as the catchword. (10) He gives the thirteenth *Seder* תפלה למשה איש האלהים Ps. XC 1, whereas all the MSS. mark it in the margin of the text against XC 17 and all the Lists give ויהי נעם = XC 17 as the catchword. Though I have given the *Seder* on XC 17 in accordance with the MSS. I have inadvertandly also left it standing against XC 1. (11) He gives the fifteenth *Seder* הודו י כי טוב, דבתר ברוך י אלהי ישראל Ps. CVII 1, whereas all the MSS. mark it in the margin of the text against CV 45 and all the Lists give בעבור ישמרו = CV 45 as the catchword. (12) He gives the sixteenth *Seder* הללויה אשרי איש, דבתר ראשית חכמה Ps. CXII 1, which I inadvertandly followed, whereas all the MSS. mark it in the margin of the text against CXI 10 and all the Lists give ראשית חכמה = CXI 10 as the catchword. And (13) he gives the seventeenth *Seder* ידיך עשוני ויכוננוני Ps. CXIX 73, whereas all the MSS. mark it in the margin of the text against

CXIX 72 and all the Lists give טוב לי תורת = CXIX 72 as the catchword.

Proverbs. — All the MSS., both in the margin of the text and in the separate Lists, assign eight *Sedarim* to Proverbs. Arundel Oriental 16 which in the other books gives the *Sedarim*, both in the text and in a separate List at the end of each book, has no separate List in Proverbs, though it carefully marks each *Seder* in the margin of the text. There is, however, one variation in this MS. which is to be noted. The seventh *Seder* is marked in the margin of the text against נשיאים XXV 14 instead of against כצנת XXV 13, as it is in all the other MSS., both in the text and in the separate Lists. Of the two Yemen Codices, viz. Oriental 2374 and Oriental 2375, the former does not mark the *Sedarim*, whilst the latter agrees with the received recension.

Dr. Baer's List has the following *two* departures from the Massorah. Thus Dr. Baer gives the third *Seder* אם חכמת חכמת לך IX 12, which I have inadvertandly followed, whereas all the MSS., with the exception of Arundel Or. 16, mark it in the margin of the text against IX 11 and all the Lists give כי בי ירבו ימיך = IX 11 as the catchword. And (2) he gives the sixth *Seder* אל תגזל דל XXII 22, which I inadvertandly followed, whereas all the MSS. mark it in the margin of the text against XXII 21 and all the Lists give להודיעך קשט = XXII 21 as the catchword.

Job. – This book too has eight *Sedarim* which are duly marked, both in the margin of the text and in the separate Lists. Arundel Oriental 16, which carefully marks each *Seder* in the text, has no separate List at the end of this book. It moreover exhibits the following variation: The sixth *Seder*, which is marked in the margin of all the other MSS. against XXIX 14 and is so given in all the separate Lists, is in this MS. marked against עינים הייתי לעור XXIX 15.

As to the two Yemen MSS., Oriental 2375 coincides exactly with the received List, whilst Oriental 2374, in which a few leaves are missing, both at the beginning and at the end of Job, marks in the margin of the text the following eight *Sedarim* which are entirely at variance with our recension: (1) Job VIII 7. (2) XII 12. (3) XV 19. (4) XIX 25. (5) XXIII 1. (6) XXXIX 1. (7) XXXII 8 and (8) XXXVI 16. Against Job I 1 the סּ has dropped out from the margin in my edition.

Dr. Baer's List has the following *four* departures from the Massorah: (1) Dr. Baer gives the second *Seder* ויען איוב, דבתר הנה זאת חקרנוה VI 1, whereas all the MSS. mark it in the margin of the text against V 27 and all the Lists give הנה זאת חקרנוה = V 27 as the catchword. (2) He gives the third *Seder* ויען איוב, דבתר ותקותם מפח נפש XII 1, whereas all the MSS. mark it in the margin of the text against XI 19 and all the Lists give ורבצת ואין מחריד = XI 19 as the catchword. (3) He gives the fifth *Seder* ויען איוב, דבתר ימלט אי נקי XXIII 11 (a mistake for XXIII 1), whereas all the MSS. mark it in the margin of the text against XXII 30 and all the Lists give ימלט אי נקי = XXII 30 as the catchword. And (4) he gives the seventh *Seder* ויען אליהוא, דבתר אם אין אתה שמע לי XXXIV 1, whereas all the MSS. mark it in the margin of the text against XXXIII 33 and all the Lists give אם אין אתה שמע = XXXIII 33 as the catchword.

The Five Migilloth. — The Massorah tells us that Canticles, Ruth and Lamentations have no *Sedarim*. It is, therefore, only two out of the Five Migilloth, viz. Ecclesiastes and Esther which have them. The former has four *Sedarim* and the latter five. This is fully confirmed, both by the Massorah Parva against each *Seder* and by the separate Lists.[1]

[1] Oriental 4227 has, however, at the end of the List of the Sedarim (fol. 198*b*) the following: כל הספרים של כתובים ששה ושמונים רות ושיר השירים קינות ~~ששת~~ שלשה סדרים.

For the Lists I have collated Add. 15251 and Oriental 4227, as well as the *editio princeps*. The MSS. which have the *Sedarim* marked in the margin of the text and which I have collated are Oriental 2201, Oriental 2375 and Arundel Oriental 16. It is, however, to be remarked that not one of these three MSS. has the *Sedarim* on Esther, though they all carefully give them on Ecclesiastes. For Esther, therefore, I have been restricted to the three separate Lists. Only one of the Yemen MSS., viz. Or. 2375, marks the *Sedarim* which entirely coincide with the received recension.

In *Ecclesiastes* Dr. Baer's List deviates from the Massorah in *one* instance. Thus Dr. Baer gives the second *Seder* ידעתי כי כל דבתר וגם כל האדם III 14, whereas all the MSS. mark it in the margin of the text against III 13 and all the Lists give וגם כל האדם = III 13 as the catchword.

In *Esther* Dr. Baer's List coincides with the Massoretic Lists.

Daniel. — According to the Massorah, Daniel has seven *Sedarim*. In Oriental 2201 and Oriental 2375, however, the seventh *Seder*, viz. X 21 is omitted. But it is duly marked in the margin of the text in Arundel Oriental 16 and is given in all the three Lists, viz. Add. 15251, Oriental 4227 and in the *editio princeps*. Of the two Yemen MSS. Oriental 2375 coincides with the received recension, whilst Oriental 2374 is defective. But the fragment exhibits two variations. Thus the second *Seder* is III 1, instead of II 35; and the third *Seder* is V 1, instead of III 30.

In Dr. Baer's List there are *three* departures from the Massorah. Thus (1) Dr. Baer gives the second *Seder* דנה חלמא ופשרה נאמר II 36, whereas all the MSS. mark it in the margin of the text against II 35 and all the Lists give באדין דקו כחדה = II 35 as the catchword. (2) He gives the fourth *Seder* באדין דניאל העל V 13, whereas all the

MSS. mark it in the margin of the text against V 12 and all the Lists give כל קבל די רוח = V. 12 as the catchword. And (3) he gives the seventh *Seder* ואני בשנת אחת לדריוש XI 1, whereas all the MSS. mark it in the margin of the text against X 21 and all the Lists give אבל אניד לך = X 21 as the catchword. With regard to the fifth *Seder* there is a variation. The three Lists give ודניאל כדי ידע = VI 11 as the catchword, whilst the three MSS., viz. Oriental 2201; Oriental 2375 and Arundel Or. 16, mark it in the margin of the text against ודניאל דנה הצלח = VI 29. If this does not exhibit a different recension it is due to an oversight of the compilers of the List, who mistook the catchword ודניאל, adding to it כי ידע instead of דנה הצלח.

Ezra-Nehemiah. — In the MSS. and in the early editions of the Bible, Ezra and Nehemiah are not divided and the Massorah treats them as one book under the single name of Ezra. According to the Massorah Ezra, i. e. Ezra-Nehemiah has ten *Sedarim*. This is confirmed by the following MSS. which I have collated for this purpose: Add. 15251, Arundel Oriental 16, Oriental 4227 and the *editio princeps* which give separate Lists, as well as Oriental 2201, Oriental 2375 and Arundel Oriental 16, which mark the *Sedarim* in the margin of the text. Of the two Yemen MSS. Oriental 2374 does not mark the *Sedarim* in Ezra, whilst Oriental 2375 coincides with our recension, with the exception of the tenth *Seder*, which this MS. and Arund. Or. 16 mark in the margin of the text against Neh. XII 26 instead of XII 27.

Dr. Baer's List exhibits the following *five* departures from the Massorah: (1) Dr. Baer gives the second *Seder* וישמעו צרי יהודה Ezra IV 1, whereas all the MSS. mark it in the margin of the text against III 13 and all the Lists give ואין העם מכירים = III 13 as the catchword. (2) He gives the third *Seder* ויעשו בני הגולה את הפסח VI 19, whereas all

the MSS. mark it in the margin of the text against VI 18 and all the Lists give והקימו כהניא = VI 18 as the catchword. (3) He gives the fifth *Seder* ויהי בחדש ניסן שנת Neh. II 1, whereas all the MSS. mark it in the margin of the text against Neh. I 11 and all the Lists give אנא אדני תהי נא = I 11 as the catchword. (4) He gives the sixth *Seder* ויהי כאשר שמע סנבלט IV 1, whereas all the MSS. mark it in the margin of the text against III 38 and all the Lists give ונבנה את החומה = III 38 as the catchword. And (5) he gives the seventh *Seder* ויהי כאשר שמעו כל אויבינו VI 16, whereas all the MSS. mark it in the margin of the text against VI 15 and all the Lists give ותשלם החומה = VI 15 as the catchword.

Chronicles. — The division of Chronicles into two books like the division of Samuel, Kings and Ezra and Nehemiah, is of modern origin, so far as the Hebrew Bible is concerned. It does not occur in the MSS. nor in the early editions, and the Massorah treats Chronicles as a single book. Hence, in the enumeration of the *Sedarim*, the numbers run on without any break. According to the Massorah the book of Chronicles has twenty-five *Sedarim*. This is fully confirmed by the four Massoretic Lists which I have collated and which are as follows: (1) in Add. 15251; (2) Orient. 4227; (3) Arundel Oriental 16 and (4) in the *editio princeps* of the Rabbinic Bible by Jacob b. Chayim. I have also collated the following MSS where the *Sedarim* are marked in the margin of the text: Oriental 2201; Oriental 2374; Oriental 2375; and Arundel Oriental 16; thus the latter MS. marks the *Sedarim* in the text, besides giving a separate List.

Oriental 2374 and Oriental 2375 are the Yemen MSS. containing the Hagiographa, and have, therefore, preserved the Yemen recension. The former marks only three of the twenty-five *Sedarim*, viz. the ninteenth, the twentieth and the twenty-fourth, and these fully coincide with our recension. The latter marks twenty-three out of the twenty-five

Sedarim. The last pages containing the twenty-fifth *Seder* are missing, whilst the twentieth *Seder*, viz. 2 Chron. XXII 11, which is duly marked in the former MS., is here not marked at all, which is evidently due to an oversight on the part of the Scribe. All the other *Sedarim* coincide with our recension.

The List manipulated by Dr. Baer contains the following *eighteen* departures from the Massorah: (1) He gives the second *Seder* וכלוב אבי שוחה, דבתר ויקרא יעבץ 1 Chron. IV 11, whereas all the MSS. mark it in the margin of the text against IV 10 and all the Lists give ויקרא יעבץ = IV 10 as the catchword. (2) He gives the third *Seder* ואלה בני אהרן, דבתר ואהרן ובניו VI 35, whereas all the MSS. mark it in the margin of the text against VI 34 and all the Lists give ואהרן ובניו = VI 34 as the catchword. (3) He gives the fourth *Seder* וכל ישראל התיחשו, דבתר ויהיו בני אולם IX 1, whereas all the MSS. mark it in the margin of the text against VIII 40 and all the Lists give ויהיו בני אולם = VIII 40 as the catchword. (4) As regards the fifth *Seder*, for which Dr. Baer gives וילך דויד וכל ישראל XI 4, though it is supported by the Lists in Add. 15251 and in the *editio princeps*, it is manifestly a mistake, as is evident from Arundel Oriental 16 and Oriental 2375, both of which mark it in the margin of the text against XI 9, as well as from the Lists in Oriental 4227 and Arundel Or. 16, which give וילך דויד הלוך וגדול = XI 9 as the catchword. The mistake is due to the fact that the catchword originally was simply וילך דויד to which the Scribe added וכל ישראל instead of הלוך וגדול. (5) Dr. Baer gives the sixth *Seder* ויעץ דויד, דבתר וגם הקרובים XIII 1, whereas all the MSS. mark it in the margin of the text against XII 41 and all the Lists give וגם הקרובים = XII 41 as the catchword. (6) He gives the seventh *Seder* ויעזב שם לפני, דבתר ברוך יי אלהי ישראל XVI 37, whereas all the MSS. mark it in the margin of the text against XVI 36 and all the Lists give

ברוך יי אלהי ישראל = XVI 36 as the catchword. (7) He gives the eighth *Seder* ויגש יואב ,דבתר חזק ונתחזקה XIX 14, whereas all the MSS. mark it in the margin of the text against XIX 13 and all the Lists give חזק ונתחזקה = XIX 13 as the catchword. (8) He gives the ninth *Seder* ודויד זקן, דבתר עתה תנו לבבכם XXIII 1, whereas all the MSS. mark it in the margin of the text against XXII 19 and all the Lists give עתה תנו לבבכם = XXII 19 as the catchword. (9) He gives the tenth *Seder* ולשמעיה בנו נולד בנים XXVI 6, whereas all the MSS. mark it in the margin of the text against XXVI 5 and all the Lists give עמיאל הששי = XXVI 5 as the catchword. (10) He gives the eleventh *Seder* ויתן דויד לשלמה, דבתר ראה עתה כי יי XXVIII 11, whereas all the MSS. mark it in the margin of the text against XXVIII 10 and all the Lists give ראה עתה כי יי = XXVIII 10 as the catchword. (11) He gives the twelfth *Seder* וישלח שלמה אל חורם דהנה אני בונה 2 Chron. II 2, whereas all the MSS. mark it in the margin of the text against II 3 and all the Lists give הנה אני בונה בית = II 3 as the catchword. (12) He gives the thirteenth *Seder* אז אמר שלמה, דבתר ולא יכלו הכהנים VI 1, whereas all the MSS. mark it in the margin of the text against V 14 and all the Lists give ולא יכלו הכהנים = V 14 as the catchword. (13) He gives the fifteenth *Seder* ויהי לשלמה ארבעת, דבתר והם מביאים IX 25, whereas all the MSS. mark it in the margin of the text against IX 24 and all the Lists give והם מביאים איש = IX 24 as the catchword. (14) He gives the sixteenth *Seder* ויתחזק המלך רחבעם, דבתר ובהכנעו XII 13, whereas all the MSS. mark it in the margin of the text against XII 12 and all the Lists give ובהכנעו שב ממנו = XII 12 as the catchword. (15) He gives the nineteenth *Seder* וימלך יהושפט ,דבתר ותשקט מלכות XX 31, whereas all the MSS. mark it in the margin of the text against XX 30 and all

the Lists give ותשקט מלכות יהושפט = XX 30 as the catchword. (16) He gives the twenty-first *Seder* בן שש עשרה שנה, דבתר הוא בנה את אילות XXVI 3, whereas all the MSS. mark it in the margin of the text against XXVI 2 and all the Lists give הוא בנה את אילות = XXVI 2 as the catchword. (17) He gives the twenty-second *Seder* ויקומו הלוים מחת, דבתר בני עתה אל תשלו XXIX 12, whereas all the MSS. mark it in the margin of the text against XXIX 11 and all the Lists give בני עתה אל תשלו = XXIX 11 as the catchword. (18) He gives the twenty-third *Seder* ויאמר יחזקיהו להכין, דבתר ויאמר אליו עזריהו XXXI 11, whereas all the MSS. mark it in the margin of the text against XXXI 10 and all the Lists give ויאמר אליו עזריהו = XXXI 10 as the catchword.

From the above analysis it will be seen that the Hebrew Bible contains 452 *Sedarim,* as follows: The Pentateuch has 167, the Former Prophets 97, the Latter Prophets 107 and the Hagiographa 81, i. e. 167 + 97 + 107 + 81 = 452. Deducting the 167 *Sedarim* in the Pentateuch and the 35 in Kings, the Lists of which have not as yet been published by Dr. Baer, we are left to deal with 250 *Sedarim* given by him in the Appendices to the different parts of the Prophets and Hagiographa. Of these no fewer than 126, i. e. half of the total number given by Dr. Baer, are against the Massorah as marked in the margin of the text in the MSS. and in the Lists. As this exhibits a difference between Dr. Baer's text and my edition, which extends to almost every page of the Bible, I have been obliged to give this minute analysis, not to expose Dr. Baer's departure from the Massorah, but to justify my edition.

Chap. V.

The Annual Pericopes.

III. The *Annual Pericopes* constitute the *third* division of the text of the Pentateuch. These divisions which consist of fifty-four hebdomadal lessons, are called *Parashiyoth* (פרשיות, singular פרשה) and are as follows:

Genesis	has	12
Exodus	„	11
Leviticus	„	10
Numbers	„	10
Deuteronomy	„	11.

Each of these fifty-four Pericopes has a separate name which it derives from the initial word or words. With the exception of one *Parasha,* viz. Vayechi [ויחי = Gen. XLVII 28 etc.] all these Pericopes coincide with an Open or Closed Section.[1] Hence in the Ritual Scrolls of the Pentateuch, where no letters of any kind, apart from those constituting the consonants of the text, are allowed, these hebdomadal lessons are sufficiently indicated by the prescribed sectional breaks.

In most MSS. of the Pentateuch in book form, however, פ׳, פר׳ or פרש׳ is put in the margin against the commence-

[1] In some MSS. there is also no sectional division between the end of Pericope תולדת, i. e. Gen. XXVIII 9 and the beginning of ויצא = Gen. XXVIII 10 as is stated in the Massorah Parva of the Model Codex No. 1 in the Imperial and Royal Court Library at Vienna אין בין שתי פרשיות אלו הפרש להודיעך מה בין שתי יציאות, ואית דאמרי שיש.

ment of the respective Pericopes, whilst in the prescribed vacant space of the Open or Closed Section, the mnemonic sign, indicating the number of verses contained in the *Parasha*, is given in smaller letters. This is the case in most of the Spanish Codices. In the more ancient MSS. from South Arabia *Parasha* (פרשה) is sometimes expressed in the vacant sectional space in large illuminated letters, followed by the mnemonic sign indicating the number of verses. The insertion of *Parasha* in the text, but without the mnemonic sign, was adopted in the *editio princeps* of the Pentateuch, Bologna, 1482.

In many MSS. especially of the German Schools, the Pericopes are indicated by three *Pes* (פ פ פ) in the vacant space in the text with or without the mnemonic sign. In some MSS. the three *Pes* are followed by the first word or words of the Pericope being in larger letters.[1] The editors of the first, second and third editions of the entire Hebrew Bible (Soncino, 1485; Naples, 1491—93; Brescia, 1494), have followed this practice. I have reverted to the more ancient practice which is exhibited in the best MSS. and in which פרש׳ is simply put in the margin against the commencement of the Pericope.

[1] Comp. Arundel Oriental 2 dated A. D. 1216; Add. 9401—2 dated A. D. 1286. This is also the case in the beautiful and most important MS. No. 13 in the Imperial and Royal Court Library at Vienna.

Chap. VI.

The Division into Verses.

IV. The *fourth* division of the text is into verses. The Scrolls of the Law, which undoubtedly exhibit the most ancient form of the Hebrew text, have as a rule no versicular division.[1] These are found in all MSS. in book form with the vowel-points and the accents. The most cursory comparison of the Hebrew with the ancient versions discloses the fact that verses and whole groups of verses are found in the Septuagint which do not exist in the present Hebrew Bible, and that the Septuagint translation especially was made from a recension which in many respects differed materially from the present Massoretic recension.

When, therefore, the custodians of the Scriptures fixed the present text according to the MSS. which in their time were held as Standard Codices, they found it necessary not only to exclude these verses, but to guard against their inclusion on the part of Scribes. To secure this end the Massorites both carefully marked the last word of each verse by placing a stroke under it (׀) called *Silluk* (סלוק) and counted every such verse in each canonical book, in accordance with the traditions

[1] There are, however, some MS. Scrolls in which both the verse-division and the pause in the middle of the verse, are indicated by marks of a special kind evidently made to aid the prelector in the public reading of the hebdomadal lessons. Comp. Catalogue of the Hebrew MSS. in the University Library Cambridge by Schiller-Szinessey, p. 2 &c., Cambridge 1876.

which were preserved in the respective Schools. Hence the Talmud tells us that "the ancients were called Scribes [i. e. *Sopherim* or *Counters*] because they counted all the letters in Holy Writ. Thus they said that the *Vav* in גחון [Levit. XI 42] is the middle letter in the Pentateuch, that דרש דרש [Levit. X 16] is the middle word, that והתגלח [Levit. XIII 33] is the middle verse; that the ע in מיער [Ps. LXXX 14] is the middle letter in the Psalter, and that Ps. LXXVII 38 is the middle verse".[1]

In the division of the verses, however, as is the case with other features of the Hebrew text, the different Schools had different traditions. And though the verse-division, as finally fixed by the Massorites, is that which has been preserved and is followed in the MSS., yet traces of the Palestinian and other variations are occasionally given in different Codices and are indicated in the Massorah itself. Thus the word והתגלח = Levit. XIII 33 which the Talmud in the passage just quoted, gives as the middle verse of the Pentateuch, is not the one given in the Massoretic MSS. of the Bible, nor in the editions. The Massorah gives וישם עליו את = Levit. VIII 8 as the middle verse, whilst *Sopherim* and the Palestinian Midrash give וישחט = Levit. VIII 23 as the middle verse. The same difference is exhibited with regard to the total number of verses in the Pentateuch, the Prophets and the Hagiographa, as will be seen from the following Table.

[1] לפיכך נקראו הראשונים סופרים שהיו סופרים כל האותיות שבתורה שהיו אומרים וא"ו דגחון חציין של איתיות של ספר תורה, דרש דרש חציין של תיבות, והתגלח של פסוקים, יברסמנה חזר מיערעי"ן דיער חציים של תהלים, והוא רחום יכפר עון חצוי דפסוקים *Kiddushin* 30*a*.

	Sopherim and Yalkut	*Babylon. Talmud*	*The Massorah*
I. Pentateuch	15842 verses[1]	5888 verses[2]	5845 verses
middle verse	Levit. VIII 23	Levit. XIII 3	Levit. VIII 8
II. The Prophets	2294 verses	. . . . .	9294 verses
III. The Hagiographa	5063 „	. . . . .	8064 „
Psalms	. . . . .	5896 verses	[2527] „
Chronicles	. . . . .	5880 „	[1765] „
	total 23199 verses		total 23203 verses[3]

We moreover learn from the Talmud that the Palestinians had much shorter verses than the Babylonians, and that the former divided the single verse in Exod. XIX 9 into three distinct verses.[4] The oldest Massorah extant informs us that whilst according to the *Maarbai* Deut. XVII 10 is the middle verse of Deuteronomy, according to the *Madinchai* the middle verse is Deut. XVII 12.[5] The traces of these variations I have carefully indicated in the notes when I have found them in the MSS.[6] since they not only exhibit a more ancient School, but explain some discrepancies in the numbers.

[1] וחשבין פסוקים של חומש ט"ו אלפים ותתמ"ב, ופסוקים של נביאים ב' אלפים ורצ"ד, ופסוקים של כתובים ה' אלפים ים"ג, הכל ר"נ אלף קצט, לבד מספ' החצויים: Comp. *Yalkut* on the Pentateuch No. 855. A very able article on this subject by Graetz is to be found in the Monatsschrift für Geschichte und Wissenschaft des Judenthums, vol. XXXIV, p. 97—103, Krotoshin 1885.

[2] ת"ר ה' אלפים תתפח פסוקי ס' תורה . . . . יתר עליו תהילים שמונה חסר ממני דברי הימים שמונה *Kiddushin* 30*a*; *Nedarim* 38*a*.

[3] This addition does not include the Psalms and Chronicles which have been repeated here separately in order to exhibit the difference between the computation of the Talmud and the Massorah in these two books.

[4] ב' אחא ד' אחאבר ארא אמר במערבא פסקי להאי קרא תלתא פסוקי ויאמר ה' הנה אנכי בא אליך בעב הענן: Comp. *Kiddushin* 30*a*; *Nedarim* 38*a*.

[5] Comp. Oriental 4445, fol. 172*b*.

[6] Comp. Gen. XXXV 22; Deut. XVI 3; XVII 10, 12; XXXII 35, 39; Judg. VIII 29, 30; Isa. XX 2; Jerem. XXXIV 2; XXXVIII 28; Ps. XXII 5, 6; XXXIV 6; LII 1, 2; LIII 1, 2; XC 1; CXXIX 5, 6.

The Pentateuch. — Naturally the greatest care was taken in guarding the verse-division of the Pentateuch. Hence, not only is the sum-total of the verses in each book given, but the verses of each Pericope are counted and the number given at the end of each hebdomadal Lesson (פרשה) of the Annual Cycle with or without a mnemonic sign. It is, therefore, only natural to suppose that the Palestinians also must have exercised equal care and counted the verses in each *Seder* (סדר) of their Triennial Cycle, and that in the neglect of the *Sedarim* the number of the Palestinian verses has perished.

As has already been remarked, the number of verses given at the and of each *Parasha* (פרשה) is followed by a mnemonic sign. This generally consists of a proper name, which is numerically of the same value. Here again we must notice that the different Schools had different Lists of these mnemonic signs from which each Scribe selected one or more to append to each Pericope. Hence it is that different MSS. vary in these signs, and that some Codices and the *editio princeps* of the Massoretic Bible by Jacob b. Chayim, have at times several of these mnemonic signs at the end of one and the same *Parasha*. These we shall now explain according to the order of the *Parashas*, as well as correct the mistakes which have crept into the printed editions and account for the discrepancies in the number of the verses.

The MSS. which I have collated for this branch of the text are as follows: (1) Orient. 4445 which is the oldest known at present. (2) Orient. 2201 dated A. D. 1246. (3) The splendid MS. marked No. 1 in the University Library at Madrid dated 1280. (4) Add. 9401—9402 dated 1286. (5) Orient. 1379. (6) Orient. 2348. (7) Orient. 2349. (8) Orient. 2350. (9) Orient. 2364. (10) Orient. 2365. (11) Orient. 2626. (12) Add. 15251 and (13) the *editio princeps* of Jacob b. Chayim's Rabbinic Bible, Venice 1524—25.

Genesis. — (1) For בראשית (Gen. I 1—VI 8) which has 146 verses, all the MSS. with the exception of Add. 9401, give אמציה = 146 as the mnemonic sign. The latter, however, has not only this name, but adds a second, viz. יחזקיהו which also exhibits the same numerical value. Hence the two names in the *editio princeps*. The connection between this MS. and the *editio princeps*, as far as the mnemonic signs are concerned, is also seen in Nos. 7, 10, 18, 30, 31, 39, 45 &c.

(2) For נח (Gen. VI 9—XI 32) which has 153 verses, all the MSS. have בצלאל = 153. The *editio princeps* has not only this name, but adds to it the sentence אבי יסכה לוט which is of the same numerical value, but which I could not find in the MSS.

(3) For לך לך (XII 1—XVII 27) which has 126 verses, all the MSS. have מכנדבי = 126. The *editio princeps* has נמלו = 126 which I could not find in the MSS. and מכנדב which is a mistake for מכנדבי.

(4) In וירא (XVIII 1—XXII 24) we come to the first apparent discrepancy. The Massoretico-Grammatical Treatise which precedes the Yemen MSS. of the Pentateuch state, both in words and in numerals, that this *Parasha* has 146 verses and that the mnemonic sign is יחזקיהו = 146.[1] Yet the same five MSS. in the text itself at the end of the Pericope state that it has 147 verses and give לפלוא = 147 as the mnemonic sign. The latter computation is also to be found in Orient. 2201, Orient. 2626 and Add. 15251 which give קוליא = 147 as the mnemonic sign[2] as well as in Add. 9401, in MS. No. 1 in Madrid University Library which gives כוננהו = 147 as the mnemonic sign

[1]) Comp. ימנין הפיסוקים מאה ששה וארבעים, (קמו) נגד המנין שם יחזקיהן Or. 1379, fol. 22*a*; Or. 2348, fol. 26*a*; Or. 2349, fol. 16*a*; Or. 2350, fol. 24*a*, and Or. 2364, fol. 12*a*.

[2] In Oriental 2201 קוליה is a clerical error for קוליא with א.

and the *editio princeps* which gives אמנון = 147 as the mnemonic sign. There can, therefore, be no doubt that the two computations exhibit two different Massoretic Schools.

(5) For חיי שרה (Gen. XXIII 1—XXV 18) which has 105 verses, all the MSS. as well as the *editio princeps* give יהוידע = 105 as the mnemonic sign. It is, however, to be noticed that Add. 9401 has reversed both the numbers and signs in the preceding Pericope and in this, giving for the former קה ימנה and for the latter קמז אמנון. This shows that the numbers and the mnemonic signs for the Pericopes were preserved in separate Lists and that the Scribes occasionally assigned them to the wrong place.

(6) For תולדת (Gen. XXV 19—XXVIII 9) which has 106 verses, all the MSS. give יהללאל = 106 as the mnemonic sign. In the *editio princeps* both the number of verses and the sign are omitted altogether.

(7) For ויצא (Gen. XXVIII 10 - XXXII 3) which has 148 verses, all the MSS. give חלקי = 148 as the mnemonic sign. Add. 9041, however, has the additional sign מחנים which is of the same numerical value. Hence the two signs, in the *editio princeps*.

In (8) וישלח (Gen. XXXII 4—XXXVI 43) we have another apparent discrepancy. All the MSS., both in the separate Lists and at the end of this Pericope, distinctly declare that it has 154 verses. This is confirmed by the different mnemonic signs. Thus the five Yemen MSS. give קליטה = 154 as the mnemonic sign in the separate Treatise and in the text itself at the end of the *Parasha* they give קנד פיסו׳ סימן אביאסף = 154. The former sign is also given in Or. 2201 and in the *editio princeps*.[1] The Madrid Codex, which gives לעדן = 154 as the mnemonic sign, gives the

[1] In Or. 2626 which has ק״ן קליטא there is evidently a clerical error due to the misspelling of the mnemonic sign.

same number. Yet there are only 153 verses in the *Parasha*, viz. 30 + 20 + 31 + 29 + 43 = 153. The discrepancy is due to the fact that XXXV 22 is two verses according to the מדנחאי. Hence the number given at the end of the *Parasha* is according to the Eastern recension, whereas the number of the verses in the text is according to the Western recension. Hence also the double accents in this verse, one representing the Oriental and the other the Occidental verse-division.

(9) For וישב (Gen. XXXVII 1—XL 23) which has 112 verses, all the MSS. give בְּקִי = 112 as the mnemonic sign, whereas the *editio princeps* has יַבֵּק. Oriental 4445 which begins with Gen. XXXIX 20 also gives the number of verses after each *Parasha*, but not the mnemonic sign. As this is the oldest Hebrew MS. yet known, I shall henceforth include its numbers.

(10) For מקץ (Gen. XLI 1–XLIV 17) which has 146 verses, all the MSS., with the exception of Add. 9401, give יחזקיהו = 146 as the mnemonic sign. The latter gives אמציה = 146 as the sign. The *editio princeps* has no fewer than three separate signs, viz. יחזקיהו, אמציה, יהיה לי עבד the first is the one given in the majority of the MSS., the second is given in Add. 9401 and the third I could not find in any MS.

(11) For ויגש (Gen. XLIV 18—XLVII 27) which has 106 verses, all the MSS. and the *editio princeps* give יהללאל = 106 as the mnemonic sign. It will be seen that this sign is also given for the sixth *Parasha* which has the same number of verses.

(12) For ויחי (Gen. XLVII 28—L 26) which has 85 verses, all the MSS., with the exception of one, give ימלה = 85 as the mnemonic sign. Or. 2626, however, gives מיכיה which is numerically of the same value. It is to be remarked that Or. 4445 gives פד = 84 as the number of verses in this *Parasha* probably exhibiting a different recension.

All the MSS. agree that Genesis has 1534 verses and that the middle verse is Gen. XXVII 40.

Exodus. — (13) For שמות (Exod. I 1—VI 1) which has 124 verses, all the MSS. give מעדי = 124 as the mnemomic sign. The *editio princeps,* which also gives this sign, has an additional one, viz. ויקח = 124 which I could not find in the MSS.

(14) For וארא (Exod. VI 2—IX 35) which has 121 verses, all the MSS. give יעיאל = 121 as the mnemonic sign. In the *editio princeps,* where the same sign is given, Jacob b. Chayim has also גיבעול = 121 which in this spelling does not occur in the Bible. The *hapax legomenon* in the Hebrew Scriptures is גִּבְעֹל (Exod. IX 31) which is numerically 105. I could not, however, find this sign in any MS.

(15) For בא (Exod. X 1 - XIII 16) which has 106 verses, all the MSS., with one exception, give יהללאל = 106 as the mnemonic sign. This sign we have already had twice, viz. in Pericopes תולדת and ויגש. Add. 9401 gives the number of verses in this *Parasha* as קה = 105 and has the mnemonic sign מְלֵלִי = 110, which is evidently a mistake. The *editio princeps* which also gives the number of verses as קה = 105 corrects the mnemonic sign into ימנה = 105. If the number is right, we have here another instance of the variations in the verse-divisions which obtained in the different Schools. It is greatly to be regretted that Oriental 4445 which, as we have seen, is the oldest MS. known at present, does not give the number of verses at the end of this *Parasha.*

(16) For בשלח (Exod. XIII 17—XVII 16) which has 116 verses, all the MSS. give סְנָאָה = 116 as the mnemonic sign. In the *editio princeps,* where this sign is also given, Jacob b. Chayim has added יד אמונה = 116 as another sign. This sign, however, I have not been able to find in any MS. The mnemonic sign סְנוּאָה in Oriental 2365 is a clerical

blunder, since this name is numerically 122 and contradicts the statement by which it is preceded, viz. קיו פיסו' סנואה This error is probably due to the fact that the Scribe mistook it for the sign which belongs to *Parasha* ויקהל No. 22, where it is rightly given in all the MSS.

(17) In יתרו (Exod. XVIII 1—XX 26) we have another discrepancy. All the MSS. distinctly say that it has עב = 72 verses and give אליאל = 72 as the mnemonic sign. The *editio princeps,* though giving another sign יונדב = 72 which I could not find in the MSS., gives the same number. Yet the number of verses in our editions is 75 (i. e. 27 + 25 + 23 = 75). Indeed the ordinary editions of the Hebrew Bible have 26 verses in chap. XX, since verse 13 is divided into four verses. The apparent discrepancy is due to the different ways of dividing chap. XX into verses which obtained in olden days, one designed for public reading and the other in accordance with the division of the sentences. For public reading, when the Chaldee version was recited by the official interpreter after every verse, the Decalogue was divided into ten verses, so as to assign a separate verse to each commandment. Hence with the one introductory verse and the nine verses after the Decalogue, this chapter according to the Massorah and the MSS. has only twenty verses (i. e. 1 + 10 + 9 = 20). According to the sense, however, the Decalogue is divided into 12 verses which with the one preliminary verse and the nine following verses, give to chap. XX twenty-two verses (viz. 1 + 12 + 9 = 22), and *Parasha* יתרו has 74 verses. The double accents exhibit the two different verse-divisions. The computation here is in accordance with the former practice, whereas the sum-total at the end of Exodus is in accordance with the latter practice.

(18) For משפטים (Exod. XXI 1—XXIV 18) which has 118 verses, all the MSS., with the exception of one,

give עזיאל = 118 as the mnemonic sign. It is only Add. 9401 which gives חנני = 118 as the sign. Hence the two signs עזיאל and חנני in the *editio princeps*.

(19) For תרומה (Exod. XXV 1—XXVII 19) which has 96 verses, all the MSS., with the exception of Add. 15251, give סלו = 96 as the mnemonic sign.[1] The spelling סלוא with א in Oriental 2201 is a clerical error. The *editio princeps* which also gives this sign has the additional sign יעיו = 96 which is manifestly taken from this *Parasha* (Exod. XXVII 3), but which I could not find in the MSS.

(20) For תצוה (Exod. XXVII 20—XXX 10) which has 101 verses, all the MSS. and the *editio princeps* give the mnemonic sign מיכאל = 101.

(21) For כי תשא (Exod. XXX 11—XXXIV 35) which has 139 verses, all the MSS. and the *editio princeps* give חננאל = 139 as the mnemonic sign.

(22) For ויקהל (Exod. XXXV 1—XXXVIII 20) which has 122 verses, all the MSS. and the *editio princeps* give סנואה = 122 as the mnemonic sign. This is the name which is given by mistake for *Parasha* בשלח No. 16 in Oriental 2365.

(23) For פקודי (Exod. XXXVIII 21—XL 38) which has 92 verses, eight MSS. out of the ten give עזיה = 92 as the mnemonic sign. The absence of the number of verses and the sign at the end of this *Parasha* in Add. 9401 and in Or. 2626, is due to the ornament which occupies the space between the two books. Hence their absence in the *editio princeps*, the editor of which had manifestly before him MSS. with ornamental letters at the beginning of Leviticus which excluded the signs at the end of Exodus.

[1] הומם which the Madrid Codex gives is manifestly a clerical error since this MS. distinctly states that this *Parasha* has (יפסו׳ צו׳) 96 verses.

All the MSS. and the *editio princeps* state at the end of this book that Exodus has 1209 verses and that the middle verse is XXII 27. This computation is in accordance with the practice of dividing the Decalogue into twelve and chap. XX into 22 verses. In accordance with the practice which divided the Decalogue into ten verses and chap. XX into 20 verses the sum-total is 1207. For this two-fold division we must refer to the remark on *Parasha* יתרו No. 17.

Leviticus. — (24) ויקרא (Levit. I 1—V 26) which has 111 verses, all the MSS. give דעואל = 111 as the mnemonic sign. The same sign is given below in *Parasha* עקב No. 46 which has also 111 verses. The sign צו = 96 in the *editio princeps* has manifestly been inserted here from the next *Parasha* by an oversight on the part of Jacob b. Chayim.

(25) For צו (Levit. VI 1—VIII 36) which has 97 verses, all the MSS., except one, give עבדיהו = 97. Oriental 2626, however, states that this *Parasha* has צו = 96 verses and gives מלכו = 96 as the mnemonic sign. But this is evidently due to the scribe who confused the name of the *Parasha* (צו) with the memonical sign. Having taken צו as the number, he was obliged to invent the mnemonical sign מלכו = 96 to represent the same number. Jacob b. Chayim, who dropped the mnemonic sign, erroneously retained צו = 96 to express the numerical value.

(26) For שמיני (Levit. IX 1—XI 47) which has 91 verses, all the MSS., with the exception of one, give מיכיהו = 91 as the mnemonic sign. Add. 9401, however, gives עבדא = 91 as the mnemonic sign which is also given by Jacob b. Chayim. The connection between the *editio princeps* and this MS. has already been pointed out in *Parashas* Nos. 1, 7, 10, 18, 30, 39, 45 &c.

(27) For תזריע (Levit. XII 1—XIII 5) which has 67 verses, all the MSS. and the *editio princeps* give בניה = 67 as the mnemonic sign.

(28) For מצרע (Levit. XIV 1–XV 33) which has 90 verses, all the MSS. give יעדו = 90 as the mnemonic sign. יְעוּאֵל is the *Keri* in 2 Chron. IX 29 the only place where this name occurs, whereas the *Kethiv* is יְעַדְיָ = 94. It will thus be seen that the official *Keri* is the only textual reading recognised by the Massorites even in mnemonic signs. עידו which is given in the *editio princeps,* though numerically correct, does not occur in the Hebrew Scriptures, nor is it given in any MS. as the sign. It is most probably due to an erroneous transposition of the first two letters on the part of the Scribe.

(29) For אחרי מות (Levit. XVI 1—XVIII 30) which has 80 verses, all the MSS. give עֲדוֹ = 80 as the mnemonic sign. The *editio princeps* which also gives this sign, gives כִּי כָל = 80 as a first sign, which I could not find in the MSS.

(30) For קדשים (Levit. XIX 1—XX 27) which has 64 verses six of the MSS., viz. Orient. 1379, Or. 2348, Or. 2349, Or. 2350, Or. 2364 and Or. 2365 give נוֹדֶד = 64 as the mnemonic sign, three MSS., viz. Orient. 2201, Orient. 2626 and Add. 15251 give נוֹחַ = 64 as the sign, one MSS., viz. Add. 9401 gives the name מֵי זָהָב = 64 as the sign, the Madrid Codex gives ויזיאל = 64 as the sign, and the *editio princeps* gives two signs וְנֹגַהּ = 64 and מֵי זָהָב = 64. The first I could not find in the MSS. and the second is to be found in Add. 9041. The connection between the mnemonic signs in the *editio princeps* and Add. 9401 has already been pointed out in *Parasha* No. 1. Here again we have a striking evidence that there were separate Lists of these signs, and that each Scribe chose the one which best commended itself to his taste.

(31) For אמר (Levit. XXI 1—XXIV 23) which has 124 verses, all the MSS. with the exception of Add. 9401, give מַעֲדַי = 124 as the mnemonic sign. This MS., however, gives אלעוזי as the sign. Hence also the *editio princeps.*

(32) For בהר (Levit. XXV 1—XXVI 2) which has 57 verses, all the MSS. as well as the *editio princeps* give חטיל = 57 as the mnemonic sign. Jacob b. Chayim also gives לַאֲחוּזָה = 57 as a second sign, which, however, I could not find in the MSS., nor does this *plene* form occur in the Bible.

(33) For בחקתי (Levit. XXVI 3—XXVII 34) which has 78 verses, all the MSS. and the *editio princeps* give עזא = 78 as the mnemonic sign. The spelling עָזָה in the *editio princeps* is a clerical error, since this is numerically 82 and is evidently due to the substitution of ה for א on the part of the Scribe.

The sum-total of the verses in Leviticus accordingly is 859, and the middle verse is XV 7. This entirely agrees with the statement in the Massoretic Summary given in the MSS. at the end of this book.

Numbers. — (34) For במדבר (Numb. I 1—IV 20) which has 159 verses, all the MSS. and the *editio princeps* give חִלְקָיָהוּ = 159 as the mnemonic sign. The shorter form חִלְקִיָּה which is given in Orient. 2201 and Orient. 2349 is due to a clerical error, since it is numerically 153 and contradicts the right number by which it is preceded in these very MSS.

(35) For נשא (Numb. IV 21—VII 89) which has 176 verses, all the MSS. give עָמוֹם = 176 as the mnemonic sign. The *editio princeps* which also gives it adds עַמִּינָדָב = 176 as a second sign. This sign I could not find in the MSS. and it has evidently been selected because it occurs in this *Parasha*.

(36) For בהעלתך (Number VIII 1—XII 16) which has 136 verses, all the MSS. and the *editio princeps* give מַהֲלַלְאֵל = 136 as the mnemonic sign. It is to be remarked that Oriental 4445 gives the number of verses in this *Parasha* as קלה = 135 being one verse less. This probably exhibits a variation in the verse-divisions which obtained in another School.

(37) For שלח לך (Numb. XIII 1—XV 41) which has 119 verses, all the MSS. and the *editio princeps* give פְּלָטִ = 119 as the mnemonic sign. This sign also occurs in *Parasha* No. 45.

(38) For קרח (Numb. XVI 1—XVIII 32) which has 95 verses, all the MSS. and the *editio princeps* give דָּנִיֵּאל = 95 as the mnemonic sign. צח = 98 by which the sign is preceded in the *editio princeps* is manifestly a mistake for צה = 95

(39) For חקת (Numb. XIX 1—XXII 1) which has 87 verses, all the MSS., except Add. 9401, give עֻזִּי = 87 as the mnemonic sign. This MS., however, gives יְמוּאֵל = 87 as the sign. Hence the second sign in the *editio princeps*. Jacob b. Chayim has also as first sign לְמֵידָבָא = 87 which I could not find in the MSS., but which is evidently chosen because it occurs in the *Parasha*. The only sign which is given in the nine MSS., occupies in the *editio princeps* the third position.

(40) For בלק (Numb. XXII 2—XXV 9) which has 104 verses, all the MSS. and the *editio princeps* give מָנוֹחַ = 104 as the mnemonic sign.

(41) For פינחס (Numb. XXV 10—XXX 1) which has 168 verses, the different MSS. give three separate mnemonic signs. Thus Add. 9401, Or. 2626, the Madrid Codex and the *editio princeps* give וְאֶלִיפְלֵהוּ = 168; Or. 2201 and Add. 15251 give לְחֶלֶק = 168 which is also given in the *editio princeps* as the first of the two signs, and is evidently selected because it occurs in this *Parasha;* whilst Oriental 1379, Oriental 2348, Oriental 2349, Oriental 2350, Oriental 2364 and Oriental 2365 give כַּסְלֻחִים = 168. Here again we have evidence of the existence of separate Lists of these mnemonic signs from which the different Scribes chose according to their liking.

(42) For מטות (Numb. XXX 2—XXXII 42) which has 112 verses, all the MSS. with exception of Add. 15251 and the Madrid Codex give עֵיבָל = 112 as the mnemonic sign.

These MSS., however, give בְּקִי = 112 as the sign. Jacob b. Chayim not only gives both these signs, but has a third, viz. יָקָב which occupies the middle position, and which I could not find in the MSS. The first sign נקי is manifestly a misprint in the *editio princeps*.

(43) For מסעי (Numb. XXXIII 1—XXXVI 13) which has 132 verses, all the MSS. give בָּלָק = 132 as the mnemonic sign. Jacob b. Chayim not only omits this sign, but gives two signs, viz. מַחֲלָה = 83 and חוֹלָה = 49 which together yield 132 and which I could not find in the MSS. The first was evidently selected because it occurs in this *Parasha*, and the second has been added to it to yield the requisite number.

In casting up the number of verses in the separate *Parashas* of Numbers it will be seen that this book contains altogether 1288 verses, and that the middle verse is XVII 20. This entirely agrees with the number given in the Massoretic Summary at the end of Numbers. The only exception is Oriental 4445 which states at the end of the book[1] that it contains 1285 verses. But as the numbers given at the end of each *Parasha* in this very MS. agree, with one exception, with those given in the other MSS. it is evident that the Scribe committed an error in the summing up. The only difference, as we have seen, is in *Parasha* בהעלתך No. 36 which according to Oriental 4445 has 135 verses instead of 136 given in all the other MSS.

Deuteronomy. — (44) For דברים (Deut. I 1—III 22) which has 105 verses, all the MSS. and the *editio princeps* give מַלְכִּיָּה = 105 as the mnemonic sign.

(45) For ואתחנן (Deut. III 23—VII 11) which has 119 verses, all the MSS. with the exception of Add. 9401, give פֶּלֶט = 119 as the mnemonic sign. It is the same sign which is given for *Parasha* No. 37 for the same number of verses. It is Add. 9401 which gives the mnemonic sign עֶזְיֵאל = 118.

[1] מנין פסוקי דסיפרא אלף ומאתים ושמונים וחמשה פסוקים.

Hence, this sign in the *editio princeps* which gives the number of verses in this *Parasha* as קיח = 118. It will be seen that according to the statement in all the MSS. this *Parasha* has 119 verses, whilst according to the common division of the verses it has 122 verses. The difference is due to the different ways in which the Decalogue was divided in chapter V. And as this question has already been discussed, we must refer to *Parasha* יתרו No. 17.

(46) For עקב (Deut. VII 12—XI 25) which has 111 verses, the different MSS. give three different mnemonic signs. Thus, Oriental 2201, Add. 9401, Add. 15251 as well as the *editio princeps* give יְעֶלָא = 111; Oriental 1379, Or. 2348, Or. 2349, Or. 2350, Or. 2364 and Or. 2365 give דְעוּאֵל = 111; and Or. 2626 gives פלאי = 111 which is the *Kethiv* in Judg. XIII 18. The additional איק in the *editio princeps* is simply a transposition of קיא and is misleading, since there is no such word in the Hebrew Scriptures.

(47) For ראה (Deut. XI 26—XVI 17) which has 126 verses, Or. 2201, Or. 1379, Or. 2348, Or. 2349, Or. 2350, Or. 2364, Or. 2365, the Madrid Codex and the *editio princeps* give פְּלָאִיָה = 126 as the mnemonic sign. Add. 15251 gives בַּעֲנָה = 127 and Or. 2626 נְמוּאֵל = 127. These two MSS., therefore, exhibit a School which counted one verse more in this *Parasha*. The remark at the end of the *Parasha* in Add. 9401 קיט עזיאל, that this *Parasha* has 119 verses and that the sign is עזיאל = 118 is not only contradictory in itself, but has evidently been mixed up by the Scribe with the preceding *Parasha*.

(48) For שפטים (Deut. XVI 18—XXI 9) which has 97 verses, the MSS. give two different mnemonic signs. Oriental 2201, Add. 9401, Add. 15251 and Or. 2626 as well as the *editio princeps* give סָלוּא = 97 as the sign, whilst Or. 2348, Or. 2349, Or. 2350, Or. 2364 and Or. 2365 give עַבְדָיְהוּ = 97 as the sign. The sign עַבְדָיָה in Or. 1379 is a clerical error.

(49) For כי תצא (Deut. XXI 10—XXV 19) which has 110 verses, all the MSS. and the *editio princeps* give עֵלִי as the mnemonic sign.

(50) For כי תבוא (Deut. XXVI 1—XXIX 8) which has 122 verses, all the MSS., except one, give מַכְפֵּנִי = 122 as the mnemonic sign. מכנבי in Or. 2349 is a clerical error, due to a transposition of the middle letters, since such a name does not occur. The sign לַעֲבָדָיו = 122 given in the *editio princeps* I could not find in the MSS.

(51) For נצבים (Deut. XXIX 9—XXX 20) which has 40 verses, Or. 2626 gives the mnemonic sign יְהוּדָיָה = 40, which does not occur in the Hebrew Bible, whilst the *editio princeps* gives לְבָבוֹ = 40 as the sign. All the other MSS. count this and the following *Parashas* together.

(52) For וילך (Deut. XXXI 1—30) which has 30 verses, Or. 2626 gives יְהוּדָה = 30 as the mnemonic sign. The remark ע' אדניה סימן in the *editio princeps*, i. e. that "this *Parasha* has 70 verses and that the sign is אֲדֹנָיָה = 70", is misleading, since this sign belongs to the two *Parashas* counted together, as all the MSS. have it, with the exception of Or. 2626. As Jacob b. Chayim has already given the number of verses for the preceding *Parasha* by itself, there are only 30 verses left for this *Parasha*. Hence, this number, and the mnemonic sign which he gives here, are incorrect. Orient. 2626 which, as we have seen, counts these *Parashas* separately with separate signs, remarks at the end of the second *Parasha* פסוקיא דתרתין פרשיתא ע' וסימ' אדניה i. e. the verses of the two *Parashas* together are 70 and the sign is אדניה = 70.

(53) For האזינו (Deut. XXXII 1—52) which has 52 verses, all the MSS. except one give כָּלֵב = 52 as the mnemonic sign. In Add. 9401 both the number of verses and the sign are omitted. Hence, they are also omitted in the *editio princeps*.

(54) For וזאת הברכה (Deut. XXXIII 1—XXXIV 12) which has 44 verses, all the MSS. as well as the *editio princeps* give גְּאוּאֵל = 41 as the mnemonic sign. Jacob b. Chayim gives also אֵלִי = 41 as a second sign which I could not find in the MSS.

Accordingly the sum-total of the verses in Deuteronomy is 955; and the middle verse is Deut. XVII 10. This agrees with the statement in the Massoretic Summary given in the MSS. at the end of Deuteronomy.

In accordance with the same MSS. the sum-total of the verses in the entire Pentateuch is 5845 or 5843 and the middle verses is Levit. VIII 8. The difference of the two verses as we have seen, is due to the two-fold manner in which the Decalogue is divided in Exodus XX and Deut. V.

Before proceeding to discuss the verses in the Prophets and in the Hagiographa I must give here the following Table of the verses &c. which has been preserved in the Yemen MSS. of the Pentateuch, and which professes to be a copy from the celebrated Ben Asher Codex: —

"The Law of the Lord is perfect, converting the Soul" [Ps. XIX 7].

The number of verses in Genesis is	1534,	the sign is	אָךְ לֵד = 1534.
The number of verses in Exodus is	1209,	the sign is	אֹרֵט = 1209.
The number of verses in Leviticus is	859,	the sign is	נֵטֵף = 859.
The number of verses in Numbers is	1288,	the sign is	אֹרְפֵּה = 1288.
The number of verses in Deuteronomy is	955,	the sign is	הֵנִץ = 955.

תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נָפֶשׁ

סכום הפיסוקים של ספר בראשית אלף וחמש מאות ושלשים וארבעה סימן אָךְ לֵד
סכום הפיסוקים של ספר ואלה שמות אלף ומאתים ותשעה פיסוקים סימן אֹרֵט
סכום הפיסוקים של ספר ויקרא שמונה מאות וחמשים ותשעה סימן נֵטֵף
סכום הפיסוקים של ספר במדבר שני אלף ומאתים ושמונים ושמונה סימן אֹרְפֵּה
סכום הפיסוקים של ספר אלה הדברים תשע מאות וחמשים וחמשה סימן הֵנִץ

And observe that from Gen. I 1 to XXXIV 19 is 1000 verses.
From Gen. XXX 20 to Exod. XVII 15 is 1000 verses.
From Exod. XVII 16 to Levit. XI 8 is 1000 verses.[1]
From Levit. XI 8 to Numb. X 16 is 1000 verses.
From Numb. X 17 to Deut. III 29 is 1000 verses.
And from Deut. IV 1 to XXXIV 12 is 845 verses.

The number of verses in the whole Pentateuch is 5845, the sign is הֹלֵךְ מֹה = 5845.
The number of the large *Parashas* in the Pentateuch is 53, the sign is אליהוא = 53.
The number of the *Sedarim* in the Pentateuch is 154, the sign is קליטה = 154.

The middle verse of Genesis is XXVIII 4.
The middle verse of Exodus is XXII 27.
The middle verse of Leviticus is XV 7.
The middle verse of Numbers is XVII 20.
The middle verse of Deuteronomy is XVII 10.
The middle verse of the entire Pentateuch is Levit. VIII 7.
The middle word of the Pentateuch is Levit. X 16, דָּרֹשׁ belongs to the first half and דָּרַשׁ to the second.
The middle letter of the Pentateuch is the *Vav* in נָחֹן Levit. XI 42.

[1] מבשרם לא האכלו occurs both in Levit. XI 8 and verse 11. It is, therefore, difficult to say whether the reference is to the first or the second.

ודע מן בראשית עד ויבא חמור אלף פיסוקים.
ומן ויבא חמור עד כי יד על כס יה אלף פיסוקים.
ומן כי יד עד מבשרם לא תאכלו אלף פיסוקים.
ומן מבשרם עד והורד המשכן אלף פיסוקים.
ומן והורד עד ועתה ישראל שמע אלף פיסוקים.
ומן ועתה ישראל שמע עד סוף התורה שמונה מאות ארבעים וחמשה פיסוקים.[1]
סכום הפיסוקים של כל התורה חמש אלפים ושמונה מאות וארבעים וחמשה סימן הֹלֵךְ מֹה
ומנין הפרשיות הגדולות של תורה שלשה וחמשים פרשיות נגד המנין שם אליהוא
ומנין סדרים של תורה מאה וחמשים וארבעה נגד המנין שם קליטה
חצי ספר בראשית ועל חרבך תחיה.
חצי ספר ואלה שמות אלהים לא תקלל.
חצי ספר ויקרא והנוגע בכשר חזב.
חצי ספר וידבר והיה האיש אשר אבחר בו.
חצי ספר אלה הדברים ועשית על פי הדבר.
חצי התורה כולה בפיסוקים וישם עליו את החשן.
חצי התורה בתיבות דרש דרש משה. דרש מוה ורש מוה.
חצי התורה באותיות ו דנחון.

[1] Or. 2350 adds סימן הֹמֵךְ ולמערבאי יתיר.

The correct number of words in the Pentateuch is 79856, the sign is טַעְתְּנוֹ = 79856.

The correct number of letters in the Pentateuch is 409000, the sign is תִּוֹן = 409000.

The number of Closed Sections in the Pentateuch is 290.

And of Open Sections 379.

Altogether the Sections are 669.

All this is according to the model Codex which was in Egypt and which was revised by Ben Asher wo studied it many years when correcting it.[1]

It will thus be seen that the Babylonian *Parashas* or Annual Pericopes are treated in the MSS. as chapters for the purpose of numbering the verses.

The Prophets and the Hagiographa. — With regard to the Prophets and Hagiographa no sectional divisions in any book have been utilized for the purpose of counting the number of verses in them. The MSS. simply state in the margin of the text against the verse in question that it is the middle verse of the book, and at the end of each book the MSS. give a Summary saying that it contains so many verses &c. &c. Hence, discrepancies or variations in the sum-total of the verses given in the Massoretic Summaries at the end of a book cannot easily be traced to the precise section which is affected by the divergent statement in

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מספר תיבות של תורה על אמיתם תשעה ושבעים אלף ושמונה מאות וששה וחמשים סימן טַעְתְּנוֹ

ומספר האותיות של תורה באמת ארבע מאות אלף ותשע מאות סימן תִּוֹן

ומנין הפרשיות הפתוחות של כל התורה מאתים ותשעים, והסתומות שלש מאות תשעה ושבעים.

הכל שש מאות ששים ותשעה פרשיות.

הכל על תיקון הספר שהיה במצרים שהגיהו.

בן אשר ודקדק בו שנים רבות כמו שהעתיקו.[1]

[1] This Summary is appended to Oriental 2349, fol. 144*a*; Orient. 2350, fol. 304*b*; Orient. 2364, fol. 184*b*; Orient. 2365, fol. 202*b* and Orient. 2379, fol. 373*b*.

the MSS. Instances of this difficulty will be seen in the following analysis of each book.

Joshua. — All the MSS. state that Joshua has 656 verses [1] and that XIII 25 is the middle verse. This is perfectly correct without the two verses in the text which are in the margin in modern editions, as will be seen from the following analysis of the number of verses in each of the twenty-four chapters in this book: (I) 18 + (II) 24 + (III) 17 + (IV) 24 + (V) 15 + (VI) 27 + (VII) 26 + (VIII) 35 + (IX) 27 + (X) 43 + (XI) 23 + (XII) 24 + (XIII) 25 + 8[2] + (XIV) 15 + (XV) 63 + (XVI) 10 + (XVII) 18 + (XVIII) 28 + (XIX) 51 + (XX) 9 + (XXI) 43 + (XXII) 34 + (XXIII) 16 + (XXIV) 33 = 656. But the difficulty is that those MSS. which have the two verses in the text also give the sum-total as 656, and XIII 25 as the middle verse. We must, therefore, conclude that the Massoretic Summary at the end of the book has been taken from Lists which belonged to a School that excluded these verses from the text.

Judges. — In this book the statement of the MSS. in the Summary at the end, that it has 618 verses,[3] and that the middle verse is X 7, i. e. the 309th verse is in accord with the modern editions which affix the number of the verses to each of the twenty-one chapters, as will be seen from the following: (I) 36 + (II) 23 + (III) 31 + (IV) 24 + (V) 31 + VI 40 + (VII) 25 + (VIII) 35 + (IX) 57 + (X) 7 +

[1] Thus the St. Petersburg Codex, at the end of the Prophets (fol. 224*a*) which gives a list of the verses, says יהושע שש מאות וחמשים ושש פסוקים.

[2] Whereever two enumerations of verses are given (as in this case) under one chapter, it denotes the division of the book; the first number of verses belongs to the first half of the book, and the second number, belongs to the second half.

[3] Thus the St. Petersburg Codex, fol. 224*a* שפט' שש מאות ושמנה עשר פס'.

11 + (XI) 40 + (XII) 15 + (XIII) 25 + (XIV) 20 + (XV) 20 + (XVI) 31 + (XVII) 13 + (XVIII) 31 + (XIX) 30 + (XX) 48 + (XXI) 25 = 618. This computation, however, is in accordance with the Western School; the Easterns read VIII 29 and 30 as one verse.

Samuel. — With regard to the total number of verses in Samuel all the MSS., except two, state that this book has 1506 verses, which agrees with the number of the verses affixed to the chapters in the modern editions, as will be seen from the following analysis: (I) 28 + (II) 36 + (III) 21 + (IV) 22 + (V) 12 + (VI) 21 + (VII) 17 + (VIII) 22 + (IX) 27 + (X) 27 + (XI) 15 + (XII) 25 + (XIII) 23 + (XIV) 52 + (XV) 35 + (XVI) 23 + (XVII) 58 + (XVIII) 30 + (XIX) 24 + (XX) 42 + (XXI) 16 + (XXII) 23 + (XXIII) 29 + (XXIV) 22 + (XXV) 44 + (XXVI) 25 + (XXVII) 12 + (XXVIII) 23 + 2 + (XXIX) 11 + (XXX) 31 + (XXXI) 13 + (2 Sam. I.) 27 + (II) 32 + (III) 39 + (IV) 12 + (V) 25 + (VI) 23 + (VII) 29 + (VIII) 18 + (IX) 13 + (X) 19 + (XI) 27 + (XII) 31 + (XIII) 39 + (XIV) 33 + (XV) 37 + (XVI) 23 + (XVII) 29 + (XVIII) 32 + (XIX) 44 + (XX) 26 + (XXI) 22 + (XXII) 51 + (XXIII) 39 + (XXIV) 25 = 1506.

The St. Petersburg Codex and Arund. Orient. 16, however, state that it has 1504. The latter also gives the mnemonic sign to the same effect.[1] If this is correct these MSS. must exhibit a School in which some of the verses were differently divided.

The real difficulty arises from the fact that Or. 2201, Arundel Or. 16, Harley 5710—11, Add. 15251 &c. state in the Summary that 1 Sam. XXVIII 23 is the middle verse and remark in the margin of the text against this verse

[1] Thus the St. Petersburg Codex שמואל אלף וחמש מאות וארבעה פס׳. In Arund. Or. 16, fol. 74*b*, it is סכום פסוקי שמואל אלף וחמש מאות וארבע דאלף סימן.

"the middle of the book". This is followed by all the early and modern editions which record the Massoretic divisions. But on examination of the verses in the respective chapters, as given above, it will be seen that if we take ולאשה ענל מרבק = XXVIII 24 to begin the second half of the book, it leaves 754 verses for the first half and the second half has only 752 verses. The difficulty, however, is removed by the Massoretic Summary in Harley 5720. This MS. which is one of the oldest known at present, not only states at the end of the book that the second half begins with XXVIII 23,[1] but has in the margin of the text against this verse, that "the half is here". Hence, if the other MSS. and the editions are taken to represent a different School they do not harmonise with the present numbering of the verses. For the sake of harmony we must adopt the Massoretic note as given in Harley 5720.

Kings. — All the MSS. distinctly state that this book has 1534 verses, and that 1 Kings XXII 6 begins the second half.[2] But from the following analysis it will be seen that it has 1536 verses and that the middle shows that each half contains 768 verses, thus yielding two verses more then the Massoretic summary gives: (I) 53 + (II) 46 + (III) 28 + (IV) 20 + (V) 32 + (VI) 38 + (VII) 51 + (VIII) 66 + (IX) 28 + (X) 29 + (XI) 43 + (XII) 33 + (XIII) 34 + (XIV) 31 + (XV) 34 + (XVI) 34 + (XVII) 24 + (XVIII) 46 + (XIX) 21 + (XX) 43 + (XXI) 29 + (XXII) 5 + 49 + (2 Kings I) 18 + (II) 25 + (III) 27 + (IV) 44 + (V) 27 + (VI) 33 + (VII) 20 + (VIII) 29 + (IX) 37 + (X) 36 + (XI) 20 + (XII) 22 + (XIII) 25 + (XIV) 29 + (XV) 38 + (XVI)

[1] Fol. 112*b* והחצי וימאן ויאמר.

[2] סכום פסוקי דסיפרא אלף וחמש מאות ושלשים וארבעה, דלאך סימן, וחציו ויקבץ מלך ישראל.

The St. Petersburg Codex, however, gives it מלכי אלף וחמש מאות שלשים וחמשה.

20 + (XVII) 41 + (XVIII) 37 + (XIX) 37 + (XX) 21 + (XXI) 26 + (XXII) 20 + (XXIII) 37 + (XXIV) 20 + (XXV) 30 = 1536. The difference of the two verses between the Massoretic Summary and the sum-total according to the number of verses in each chapter I have been unable to trace.

Isaiah. — The Babylonian Codex, which is the oldest dated MS. of the Former Prophets, gives the number of verses in this Book as 1272.[1] Harley 5720, however, which comes next in age of this portion of the Hebrew Scriptures, states at the end of Isaiah that it has 1291 verses;[2] and that XXXIII 21 begins the second half of the book This is confirmed by Or. 2211, Arund. Or. 16, Add. 15251 and other MSS., which not only give the number in words, but exhibit it in the mnemonic sign. This fully agrees with the sum-total of the number of verses in each chapter, as will be seen from the following analysis: (I) 31 + (II) 22 + (III) 26 + (IV) 6 + (V) 30 + (VI) 13 + (VII) 25 + (VIII) 23 + (IX) 20 + (X) 34 + (XI) 16 + (XII) 6 + (XIII) 22 + (XIV) 32 + (XV) 9 + (XVI) 14 + (XVII) 14 + (XVIII) 7 + (XIX) 25 + (XX) 6 + (XXI) 17 + (XXII) 25 + (XXIII) 18 + (XXIV) 23 + (XXV) 12 + (XXVI) 21 + (XXVII) 13 + (XXVIII) 29 + (XXIX) 24 + (XXX) 33 + (XXXI) 9 + (XXXII) 20 + (XXXIII) 20 + 4 + (XXXIV) 17 + (XXXV) 10 + (XXXVI) 22 + (XXXVII) 38 + (XXXVIII) 22 + (XXXIX) 8 + (XL) 31 + (XLI) 29 + (XLII) 25 + (XLIII) 28 + (XLIV) 28 + (XLV) 25 + (XLVI) 13 + (XLVII) 15 + (XLVIII) 22 + (XLIX) 26 + (L) 11 + (LI) 23 + (LII) 15 + (LIII) 12 + (LIV) 17 + (LV) 13 + (LVI) 12 + (LVII) 21 + (LVIII) 14 + (LIX) 21 + (LX) 22 + (LXI) 11 + (LXII) 12 + (LXIII) 19 + (LXIV) 11 + (LXV) 25 + (LXVI) 24 = 1291.

[1] The St. Petersburg Codex ישעיה אלף ומאתים ושבעים ושנ׳.

[2] Fol. 225*a* with 200*b* סכום הפסוקים של ספר אלף ומאתים ותשעים ואחד וסימנ׳ אריצא.

Oriental 2201, however, which is dated A. D. 1246 states as distinctly that Isaiah has 1295 verses and gives the mnemonic sign to this effect.[1] This is followed in the Rabbinic Bible edited by Felix Pratenses, Bomberg 1517, by Jacob b. Chayim 1524–5 and in all the modern editions which give the Massoretic Summary, except by Dr. Baer. As both the MSS. and editions which give this number agree that XXXIII 21 begins the second half of the book, they must exhibit a School which divided some of the verses differently, so as to obtain four more verses than the majority of the MSS. give.

Dr. Baer's statement that this book has 1292 verses is against both the MSS., and the editions. The mnemonic sign which he gives to support this number is his own invention. How the first, second and third editions of the Bible came to mark in the text XXXVI 1 as the second half of the book I have not been able to trace.

Jeremiah. — The total number of verses in this book, viz. 1365, which I have given in the first part of the Summary, is in accordance with the statement in most of the MSS. which give it both in words and in the mnemonic sign.[2] This is the number given in Harley 5720; Harley 1528; Oriental 2201 and Add. 15251 and this is also the number given by Jacob b. Chayim in the first edition of his Rabbinic Bible. The Babylonian Codex, however, gives 1364 as the number[3] which I have given in the Summary as a variation. The latter agrees with the sum-total obtained from a computation of the verses in our chapters, as will be seen from the following analysis: (I) 19 +

[1] סכום פסוקים של ספר ישעיה אלף ומאתים ותשעים וחמש, וסימן ארצה, וחציו כי אם שם אריך ייי Fol. 208*b*.

[2] סכום הפסוקים של ספר אלף ושלש מאות וששים וחמשה וסימנ׳ אשמה.

[3] This number תתתקסד is more fully given in the St. Petersburg Codex at the end where it is stated as follows: ירמהו אלף ושלש מאות וששים וארבעה.

(II) 37 + (III) 25 + (IV) 31 + (V) 31 + (VI) 30 + (VII) 34 + (VIII) 23 + (IX) 25 + (X) 25 + (XI) 23 + (XII) 17 + (XIII) 27 + (XIV) 22 + (XV) 21 + (XVI) 21 + (XVII) 27 + (XVIII) 23 + (XIX) 15 + (XX) 18 + (XXI) 14 + (XXII) 30 + (XXIII) 40 + (XXIV) 10 + (XXV) 38 + (XXVI) 24 + (XXVII) 22 + (XXVIII) 10 + 7 + (XXIX) 32 + (XXX) 24 + (XXXI) 40 + (XXXII) 44 + (XXXIII) 26 + (XXXIV) 22 + (XXXV) 19 + (XXXVI) 32 + (XXXVII) 21 + (XXXVIII) 28 + (XXXIX) 18 + (XL) 16 + (XLI) 18 + (XLII) 22 + (XLIII) 13 + (XLIV) 30 + (XLV) 5 + (XLVI) 28 + (XLVII) 7 + (XLVIII) 47 + (XLIX) 39 + (L) 46 + (LI) 64 + (LII) 34 = 1364.

It is remarkable that the Babylonian Codex which is supposed to exhibit the Eastern recension, should have one verse less than the Western MSS., inasmuch as according to the Orientals, XXXIV 2 and XXXVIII 28 are respectively divided into two verses, thus yielding a total of 1367 verses. But this is one of the many facts which show how precarious it is to adduce the St. Petersburg Codex by itself in support of an Eastern reading. Here again we have the inexplicable fact that the *editio princeps* of the Prophets (Naples 1486—7); the first edition of the entire Hebrew Bible (Soncino 1488); and the second edition (Naples 1491—3) introduce into the text חצי = *half* before XXVI 1, thus marking it as beginning the second half of Jeremiah.

Ezekiel. — Not only the St. Petersburg Codex, but Or. 2201; Arundel Or. 16; Add. 15252 and Oriental 2627 distinctly say that this book has 1273 verses.[1] This number is also given by Felix Pratensis and Jacob b. Chayim. Harley 5710-11, however, as distinctly declares that it

[1] At the end of the Prophets the St. Petersburg Codex, however, gives it as 1270 = יחזקאל אלף קקע.

has 1274 verses.[1] This statement is all the more remarkable since XL 8, which is wanting in the Septuagint, the Syriac and Vulgate is also wanting in this MS. Two verses must, therefore, have been obtained in this Codex by a different verse division. Still more remarkable is the fact that all these MSS., including the St. Petersburg Codex and Harley 5710—11, give Ezek. XXVI 1 as beginning the second half of Ezekiel. Both the St. Petersburg and the Harley MSS. also mark in the margin of the text against XXIV 24 that it is the middle of the book. Again, in the first, second and third editions of the Hebrew text[2] Ezekiel XXV 15 is marked in the text as half of the book. These variations undoubtedly preserve a difference in the verse division which obtained in the different Massoretic Schools, but which I have not been able to trace.

According to the current verse-divisions which are supported by most MSS. and which I have followed, Ezekiel has 1273 verses, and XXVI 1 is marked as beginning the second half. This will be seen from the following analysis: (I) 28 + (II) 10 + (III) 27 + (IV) 17 + (V) 17 + (VI) 14 + (VII) 27 + (VIII) 18 + (IX) 11 + (X) 22 + (XI) 25 + (XII) 28 + (XIII) 23 + (XIV) 23 + (XV) 8 + (XVI) 63 + (XVII) 24 + (XVIII) 32 + (XIX) 14 + (XX) 44 + (XXI) 37 + (XXII) 31 + (XXIII) 49 + (XXIV) 27 + (XXV) 17 + (XXVI) 1 + 20 + (XXVII) 36 + (XXVIII) 26 + (XXIX) 21 + (XXX) 26 + (XXXI) 18 + (XXXII) 32 + (XXXIII) 33 + (XXXIV) 31 + (XXXV) 15 + (XXXVI) 38 + (XXXVII) 28 + (XXXVIII) 23 + (XXXIX) 29 + (XL) 49 + (XLI) 26 + (XLII) 20 + (XLIII) 27 + (XLIV) 31 + (XLV) 25 + (XLVI) 24 + (XLVII) 23 + (XLVIII) 35 = 1273.

[1] מנין פסוקיא דבספר יחזקאל אלף ומאתים ושבעים וארבעה.

[2] Soncino 1485—86, Soncino 1488, and Naples 1491—93.

The Minor Prophets. — The St. Petersburg Codex groups all the twelve Minor Prophets together as one book, and states that it has 1050 verses.[1] With this sum-total all the other MSS. agree. As some MSS., however, give the number of verses at the end of each book, and also quote the middle verses and moreover as there are some variations in the figures, I shall give each book separately.

Hosea. — All the MSS. agree that Hosea has 197 verses. This coincides with the verse-division and the number of verses given in each chapter of the book, as will be seen from the following analysis: (I) 9 + (II) 25 + (III) 5 + (IV) 19 + (V) 15 + (VI) 11 + (VII) 16 + (VIII) 14 + (IX) 17 + (X) 15 + (XI) 11 + (XII) 15 + (XIII) 15 + (XIV) 10 = 197. The mnemonic sign which I have given is in Arund. Oriental 16, viz. וסימן קצ"ז. Dr. Baer's sign וסמן קבצ"ה I could not find in any MSS., and is probably his own invention. Arundel Orient. 16 gives in the Massoretic Summary at the end of this book VII 13[2] to as the middle verse which I have printed. But as this is the ninety-sixth verse, viz. 9 + 25 + 5 + 19 + 15 + 11 + 12 = 96, it leaves the second part with 100 verses. There must, therefore, have been some difference in the Schools in the verse-division, if this Massoretic half is not a mistake.

Joel. — All the MSS., except one, give the number of verses in this book as 73. This agrees with the number in our editions, which is as follows: (I) 20 + (II) 27 + (III) 5 + (IV) 21 = 73. Arundel Or. 16, however, gives the number as 70, and II 18 as the middle verse. Hence, according to the ordinary computation, this leaves 38 verses for the first half of the book, and 35 verses for the second half. That there can be no clerical error in this

[1] The St. Petersburg Codex gives the sum-total of the Minor Prophets תרי עשר אלף וחמשים.

[2] וחציו אוי להם כי נדדו ממני.

MS. is evident, since the number is given in words, and is followed by a mnemonic sign of the same value.[1] It is from this MS. that I have given the alternative reading in the Summary to my edition. The mnemonic sign מג"ל = 73 given by Dr. Baer is probably his own invention as I could not find it in the MSS.

Amos. — The statement in the Massoretic Summary at the end of this book, and in most of the MSS., that it contains 146 verses agrees with the sum-total of the verses in the chapters in our editions, as will be seen from the following analysis: (I) 15 + (II) 16 + (III) 15 + (IV) 13 + (V) 27 + (VI) 14 + (VII) 17 + (VIII) 14 + (IX) 15 = 146. Arundel Oriental 16, however, distinctly says that it has 144 verses, and gives the mnemonic sign to the same effect.[2] This MS., moreover, gives Amos V 15 as the middle verse, which allots 74 verses to the first half and 70 to the second half, according to the ordinary computation of the verses. It appears to me that these discrepancies can only be reconciled on the supposition that the different statements are taken from different Massoretic Schools, where variants existed with regard to the verse-divisions.

Obadiah. —With regard to this book which has 21 verses, Arundel Oriental 16, as far I can trace it, is the only MS. which gives the middle verse, viz. verse 11.

Jonah. — There is no difference in the MSS. as regards the verses in Jonah. They all agree that it has 48 verses, which coincides with our editions, as may be seen from the following: (I) 16 + (II) 11 + (III) 10 + (IV) 11 = 48. Arundel Oriental 16 is again the only MS., which gives the middle verse, viz. II 8.

[1] סכום פסוקי דספרא דיואל שבעים, וסימן יין. וחציו ויקנא י לארצו ויחמל על עמו.

[2] סכום פסוקי דספרא דעמים מאה וארבעים וארבעה וסימן קמד.

Micah. — All the MSS. agree that this book has 105 verses, as follows: (I) 16 + (II) 13 + (III) 12 + (IV) 14 + (V) 14 + (VI) 16 + (VII) 20 = 105. Here again, Arund. Oriental 16 is the only MS. which gives the middle verse, viz. II 11. But this is manifestly a mistake since it asigns only 27 verses to the first half of the book, and leaves the second half with 78 verses. It will be seen that the Summary at the end of this book in my edition is taken from this MS.

Nahum. — In this book which according to the MSS. has 47 verses, viz. (I) 14 + (II) 14 + (III) 19 = 47, Arundel Oriental 16, gives II 10 as the middle verse.

Habakkuk. — There is a difference of opinion with regard to the number of verses in this book. Arundel Oriental 16 and Add. 15251 distinctly state that it has 57 verses,[1] and give a mnemonic sign to the same effect, whilst Oriental 2201 and Harley 1528 as distinctly state that it has only 56 verses.[2] The latter number, which is also given by Jacob b. Chayim in the first edition of his Rabbinic Bible, coincides with the number of verses in our editions, as will be seen from the following: (I) 17 + (II) 20 + (III) 19 = 56. Arundel Oriental 16 is again the only MS. which gives the middle verse, viz. II 12.

Zephaniah. — All the MSS. agree that this book has 53 verses. This coincides with the number of verses in our editions which is as follows: (I) 18 + (II) 15 + (III) 20 = 53. Here again, Arundel Oriental 16 gives the middle verse, viz. II 9.

Haggai. — The MSS. differ as to the number of verses in this book. Thus, Arundel Oriental 16 states that it has 37 verses[3] and gives the mnemonic sign to the same effect, whilst Oriental 2201 and Harley 1528 declare that it has

[1] סכום פסוקי דסיפרא שבעה וחמשים וסימן ז"ן.
[2] סך פסוקי של נביא חבקוק חמשים וששה.
[3] סכום פסוקי דספרא שבעה ושלשים וסימן ל"ז.

38 verses.[1] This is not only given by Jacob b. Chayim, but coincides with the number of verses in our editions, as will be seen from the following: (I) 15 + (II) 23 = 38. Arundel Oriental 16 which gives II 6 as the beginning of the second half, assigns 20 verses to the first half of the book and 18 verses to the second half, according to the present computation of the verses. The Massoretic Summary at the end of this book in Add. 15251[2] is due to a clerical error. The Scribe simply repeated here the Massoretic note from the previous book. Here again, Arundel Or. 16 is the only MS. which gives the middle verse, viz. II 6.

Zechariah. — All the MSS. agree that this book has 211 verses, which are as follows: (1) 17 + (II) 17 + (III) 10 + (IV) 14 + (V) 11 + (VI) 15 + (VII) 14 + (VIII) 23 + (IX) 17 + (X) 12 + (XI) 17 + (XII) 14 + (XIII) 9 + (XIV) 21 = 211. Arundel Oriental 16 gives the middle verse[3] Zech. X 41, which must be a mistake, since this gives for the first half 141 verses, viz. 17 + 17 + 10 + 14 + 11 + 15 + 14 + 23 + 17 + 3 = 141, and leaves the second half only 70 verses, viz. 9 + 17 + 14 + 9 + 21 = 70.

Malachi. — Arundel Oriental 16 says that this book has 54 verses and gives the mnemonic sign to the same effect.[4] The other MSS. do not give the number of verses in this book separately, but the first edition of the Rabbinic Bible by Jacob b. Chayim, gives it as 55, which agrees with the number of verses in our editions, as will be seen from the following: (I) 14 + (II) 17 + (III) 24 = 55. Dr. Baer, who also gives the number 55, affixes to it the mnemonic sign הל"ך = 55, which is his own making. Arundel Oriental 16 gives II 14 as the middle verse.

[1] סכום פסוקי של נביא שלשים ושמנה.

[2] סך פסוקי' של ספר חגי חמשים ושלשה וסימן נן.

[3] וחציו ממנו פנה ממנו יתד ממנו קשת מלחמה.

[4] סכום פסוקי דספר מלאכי ארבעה וחמשים וסימן ד"ן.

From the above analysis it will be seen that the sum-total of the verses in the Minor Prophets, given in the Massoretic List, which is preseved in the Babylonian Codex (dated 916) agrees with the respective numbers assigned to each book separately in the majority of the MSS., which I have collated, viz. (Hosea) 197 + (Joel) 73 + (Amos) 146 + (Obadiah) 21 + (Jonah) 48 + (Micah) 105 + (Nahum) 47 + (Habakkuk) 56 + (Zephaniah) 53 + (Haggai) 38 + (Zechariah) 211 + (Malachi) 55 = 1050. It will also be seen that according to Arundel Oriental 16 which is one of the most magnificent MSS. in existence, belonging to the 13th century, and which is evidently a model Codex, there are only 1044 verses in the Minor Prophets, according to the separate number of verses assigned to each book in the respective Massoretic Summaries. The difference in the six verses, is due to the fact that in four books it has seven verses less: viz. in Joel it gives 70 verses instead of 73, in Amos it gives 144 instead of 146, in Haggai it gives 37 instead of 38, and in Malachi it gives 54 instead of 55, whilst in one book, i. e. Habakkuk, it gives 57 instead of 56, or one more verse than in the other MSS. Yet in the Massoretic Summary, which this very MS. appends to the Minor Prophets, it gives the sum-total as 1050 verses, and Micah III 12 as the middle verse [1] thus agreeing with the other MSS. It is, therefore, only natural to assume that the different Massoretic Summaries, which are appended to the separate books, are derived from different Lists belonging to Schools where other verse-divisions obtained.

The Hagiographa. — *Psalms.* The Massoretic Summary at the end of the Psalter states that it has 2527 verses, and that Ps. LXXVIII 36 is the middle verse. This entirely agrees with

[1] סכום פסוקי תרי עשר אלף וחמשים, וסימן תרתן, וחצין לכן בגללכם ציון שדה תחרש.

the sum-total of the verses in the present Psalms as will be seen from the following analysis: (I)6 + (II) 12 + (III) 9 + (IV) 9 + (V) 13 + (VI) 11 + (VII) 18 + (VIII) 10 + (IX) 21 + (X) 18 + (XI) 7 + (XII) 9 + (XIII) 6 + (XIV) 7 + (XV) 5 + (XVI) 11 + (XVII) 15 + (XVIII) 51 + (XIX) 15 + (XX) 10 + (XXI) 14 + (XXII) 32 + (XXIII) 6 + (XXIV) 10 + (XXV) 22 + (XXVI) 12 + (XXVII) 14 + (XXVIII) 9 + (XXIX) 11 + (XXX) 13 + (XXXI) 25 + (XXXII) 11 + (XXXIII) 22 + (XXXIV) 23 + (XXXV) 28 + (XXXVI) 13 + (XXXVII) 40 + (XXXVIII) 23 + (XXXIX) 14 + (XL) 18 + (XLI) 14 + (XLII) 12 + (XLIII) 5 + (XLIV) 27 + (XLV) 18 + (XLVI) 12 + (XLVII) 10 + (XLVIII) 15 + (XLIX) 21 + (L) 23 + (LI) 21 + (LII) 11 + (LIII) 7 + (LIV) 9 + (LV) 24 + (LVI) 14 + (LVII) 12 + (LVIII) 12 + (LIX) 18 + (LX) 14 + (LXI) 9 + (LXII) 13 + (LXIII) 12 + (LXIV) 11 + (LXV) 14 + (LXVI) 20 + (LXVII) 8 + (LXVIII) 36 + (LXIX) 37 + (LXX) 6 + (LXXI) 24 + (LXXII) 20 + (LXXIII) 28 + (LXXIV) 23 + (LXXV) 11 + (LXXVI) 13 + (LXXVII) 21 + (LXXVIII) 36 + 36 + (LXXIX) 13 + (LXXX) 20 + (LXXXI) 17 + (LXXXII) 8 + (LXXXIII) 19 + (LXXXIV) 13 + (LXXXV) 14 + (LXXXVI) 17 + (LXXXVII) 7 + (LXXXVIII) 19 + (LXXXIX) 53 + (XC) 17 + (XCI) 16 + (XCII) 16 + (XCIII) 5 + (XCIV) 23 + (XCV) 11 + (XCVI) 13 + (XCVII) 12 + (XCVIII) 9 + (XCIX) 9 + (C) 5 + (CI) 8 + (CII) 29 + (CIII) 22 + (CIV) 35 + (CV) 45 + (CVI) 48 + (CVII) 43 + (CVIII) 14 + (CIX) 31 + (CX) 7 + (CXI) 10 + (CXII) 10 + (CXIII) 9 + (CXIV) 8 + (CXV) 18 + (CXVI) 19 + (CXVII) 2 + (CXVIII) 29 + (CXIX) 176 + (CXX) 7 + (CXXI) 8 + (CXXII) 9 + (CXXIII) 4 + (CXXIV) 8 + (CXXV) 5 + (CXXVI) 6 + (CXXVII) 5 + (CXXVIII) 6 + (CXXIX) 8 + (CXXX) 8 + (CXXXI) 3 + (CXXXII) 18 + (CXXXIII) 3 + (CXXXIV) 3 + (CXXXV) 21 + (CXXXVI) 26 + (CXXXVII) 9 + (CXXXVIII) 8 +

THE INSTITUTE OF MEDIAEVAL STUDIES
ST. MICHAEL'S COLLEGE

(CXXXIX) 24 + (CXL) 14 + (CXLI) 10 + (CXLII) 8 + (CXLIII) 12 + (CXLIV) 15 + (CXLV) 21 + (CXLVI) 10 + (CXLVII) 20 + (CXLVIII) 14 + (CXLIX) 9 + (CL) 6 = 2527. It is, however, to be remarked that this sum-total is according to the Westerns. The Easterns have three verses less, since they do not divide Ps. XXII 5, 6; LII 1, 2; LIII 1, 2 and CXXIX 5, 6, thus reading four verses instead of eight; whilst they divide Ps. XC 1 into two verses which yields a total of 2524, so far as their verse division is known at present.

Proverbs. — The statement in the Massoretic Summary at the end of this book that it contains 915 verses, and that XVI 18 is the middle verse, coincides with the number of verses in each chapter in our editions, as will be seen from the following: (I) 33 + (II) 22 + (III) 35 + (IV) 27 + (V) 23 + (VI) 35 + (VII) 27 + (VIII) 36 + (IX) 18 + (X) 32 + (XI) 31 + (XII) 28 + (XIII) 25 + (XIV) 35 + (XV) 33 + (XVI) 18 + 15 + (XVII) 28 + (XVIII) 24 + (XIX) 29 + (XX) 30 + (XXI) 31 + (XXII) 29 + (XXIII) 35 + (XXIV) 34 + (XXV) 28 + (XXVI) 28 + (XXVII) 27 + (XXVIII) 28 + (XXIX) 27 + (XXX) 33 + (XXXI) 31 = 915.

Job. — Harley 5710—11, Arundel Oriental 16 which are standard Codices, and Oriental 2375 which represents the Yemen School, state in the Massoretic Summary at the end of this book that it has 1070 verses, and that the middle verse is XXII 16,[1] whilst Oriental 2201, which is a very beautiful Spanish MS. dated A. D. 1246, and Add. 15251, which is one of the latest MSS., as distinctly state that it has 1075 verses and give the mnemonic sign to the same effect.[2] The sum-total of the verses, however, according to

[1] מספר פסוקי דספרא אלף ושבעים וחציו אשר קמטו ולא עת.

[2] סכים פסוקיא דספרא אלף ושבעים וחמשה וסימן אֹעה. וחציו אשר קמטו ולא עת.

the present verse-division as indicated in our text, is 1071 as will be seen from the following analysis: (I) 22 + (II) 13 + (III) 26 + (IV) 21 + (V) 27 + (VI) 30 + (VII) 21 + (VIII) 22 + (IX) 35 + (X) 22 + (XI) 20 + (XII) 25 + (XIII) 28 + (XIV) 22 + (XV) 35 + (XVI) 22 + (XVII) 16 + (XVIII) 21 + (XIX) 29 + (XX) 29 + (XXI) 34 + (XXII) 16 + 14 + (XXIII) 17 + (XXIV) 25 + (XXV) 6 + (XXVI) 14 + (XXVII) 23 + (XXVIII) 28 + (XXIX) 25 + (XXX) 31 + (XXXI) 40 + (XXXII) 23 + (XXXIII) 33 + (XXXIV) 37 + (XXXV) 16 + (XXXVI) 33 + (XXXVII) 24 + (XXXVIII) 41 + (XXXIX) 30 + (XL) 32 + (XLI) 26 + (XLII) 17 = 1069. There is, therefore, a difference of one verse only between this number and the smaller sum given in the first named MSS. It is remarkable that the MSS. which give 1075 verses in this book, also mark XXII 16 as the middle verse. As this assigns to the first half 536 verses, the difference in the verse-division must to a great extent be in the second half according to the Massoretic Summary appended to these MSS.

Canticles. — All the MSS. give 117 verses as the number contained in this book, and IV 14 as the middle verse. This coincides with the number exhibited in our editions, as will be seen from the following: (I) 17 + (II) 17 + (III) 11 + (IV) 14 + 2 + (V) 16 + (VI) 12 + (VII) 14 + (VIII) 14 = 117.

Ruth. — The MSS. are equally unanimous in stating that this book has 85 verses, and that II 21 is the middle verse. This coincides with the number of verses in each chapter in our editions, viz. (I) 22 + (II) 21 + 2 (III) 18 + (IV) 22 = 85.

Lamentations. — There is also no difference in the MSS. with regard to the number of verses in this book which is given as 154, and the middle verse of which is stated to be III 34. This is exactly the number exhibited

in our editions as follows: (I) 22 + (II) 22 + (III) 34 + 32 + (IV) 22 + (V) 22 = 154.

Ecclesiastes. — According to the MSS. this book has 222 verses, and the middle verse is VI 9. The editions exhibit the same number, which is as follows: (I) 18 + (II) 26 + (III) 22 + (IV) 17 + (V) 19 + (VI) 9 + 3 + (VII) 29 + (VIII) 17 + (IX) 18 + (X) 20 + (XI) 10 + (XII) 14 = 222.

Esther. — This book, according to the MSS., has 167 verses, and the middle verse is V 7. The following analysis shows that the editions faithfully follow the MSS.: (I) 22 + (II) 23 + (III) 15 + (IV) 17 + (V) 7 + 7 + (VI) 14 + (VII) 10 + (VIII) 17 + (IX) 32 + (X) 3 = 167. The Massoretic Summary at the end of this book in Harley 5710—11 gives the number of verses in this book[1] as 177, but this is manifestly a mistake, for ושבעים ought to be ששה as is evident from the mnemonic sign. These MSS. which group the Five Megilloth together also give the sum-total of all the verses as 745, and they give Esther V 7 as the middle verse.

Daniel. — Oriental 2201; Harley 5710—11 and Oriental 2375 state that this book has 357 verses, and that the middle verse is VI 17.[2] This coincides with the verse-division in the present text as will be seen from the following analysis: (I) 21 + (II) 49 + (III) 33 + (IV) 34 + (V) 30 + (VI) 11 + 18 + (VII) 28 + (VIII) 27 + (IX) 27 + (X) 21 + (XI) 45 + (XII) 13 = 357. The statement in the Massoretic Summary at the end of this book in Add. 15251 that it contains 308 verses[3] is manifestly due to a clerical error, as is evident from the fact that VI 11 is here given as the middle verse which

[1] סכום הפסוקים של מגלת אסתר מאה ושבעים ושבעה וסימנהן קסז׳.
[2] סכום פסוקי של דניאל שלש מאות וחמשים ושבעה.
[3] סכום פסוקי דדניאל שלש מאות ושמנה וחציו גבריא אלד הרגשו.

assigns 179 verses to the first half, thus leaving 179 verses for the second half making a total of 358. This is exactly the number of verses according to the computation of our present text. Jacob b. Chayim, who also states that this book contains 357 verses, gives V 30 as the middle verse.[1] This, however, is a mistake as is partly indicated in the last word which does not occur in chap. V 30, but is to be found in VI 12.

Ezra-Nehemiah. — According to Harley 5710—11, Oriental 2212 and Oriental 2375 this book has 685 verses and Nehemiah III 32 is the middle verse.[2] This coincides with the sum-total of the number of the verses in the separate chapters in the present editions, as will be seen from the following analysis: (I) 11 + (II) 70 + (III) 13 + (IV) 24 + (V) 17 + (VI) 22 + (VII) 28 + (VIII) 36 + (IX) 15 + (X) 44 + (Neh. I) 11 + (II) 20 + (III) 32 + 6 + (IV) 17 + (V) 19 + (VI) 19 + (VII) 72 + (VIII) 18 + (IX) 37 + (X) 40 + (XI) 36 + (XII) 47 + (XIII) 31 = 685. Arundel Oriental 16, however, and Add. 15251 expressly state that it has 688 verses, and give the mnemonic sign to the same effect.[3] Jacob b. Chayim in the first edition of his Rabbinic Bible combines the two statements, in the Massoretic Summary at the end of the book. In expressing the numbers he gives 688 verses, whilst in the mnemonic sign he has 685. The two different statements manifestly proceed from different Massoretic Schools which preserved variations in the verse-divisions.

Chronicles. — Harley 5710—11, Arundel Oriental 16 and Add. 15251 state that Chronicles has 1765 verses, and that 1 Chron. XXV 23 begins the second half of the book. This coincides with the sum-total of the verses in

[1] והציו ביה בליליא קטיל בלשאצר הרגישי.

[2] סכום הפיסוקים של ספר שש מאות ושמונים וחמשה סימן הרעה.

[3] סכום פסוקי דעודא שש מאות ושמנים ושמונה. סימן פחם סימן.

the separate chapters as will be seen from the following analysis: (I) 54 + (II) 55 + (III) 24 + (IV) 43 + (V) 41 + (VI) 66 + (VII) 40 + (VIII) 40 + (IX) 44 + (X) 14 + (XI) 47 + (XII) 41 + (XIII) 14 + (XIV) 17 + (XV) 29 + (XVI) 43 + (XVII) 27 + (XVIII) 17 + (XIX) 19 + (XX) 8 + (XXI) 30 + (XXII) 19 + (XXIII) 32 + (XXIV) 31 + (XXV) 31 + (XXVI) 32 + (XXVII) 24 + 10 + (XXVIII) 21 + (XXIX) 30 + (1 Chron. I) 18 + (II) 17 + (III) 17 + (IV) 22 + (V) 14 + (VI) 42 + (VII) 22 + (VIII) 18 + (IX) 31 + (X) 19 + (XI) 23 + (XII) 16 + (XIII) 23 + (XIV) 14 + (XV) 19 + (XVI) 14 + (XVII) 19 + (XVIII) 34 + (XIX) 11 + (XX) 37 + (XXI) 20 + (XXII) 12 + (XXIII) 21 + (XXIV) 27 + (XXV) 28 + (XXVI) 23 + (XXVII) 9 + (XXVIII) 27 + (XXIX) 36 + (XXX) 27 + (XXXI) 21 + (XXXII) 33 + (XXXIII) 25 + (XXXIV) 33 + (XXXV) 27 + (XXXVI) 23 = 1765. The Massoretic statement, therefore, at the end of this book in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible that it has 1565 verses[1] must be a misprint. How Dr. Baer came to say that this Rabbinic Bible stated the number of verses to be 1656[2] passes my comprehension.

Though no such detailed numbering of the verses of the sectional divisions in the separate books exists in the case of the Prophets and the Hagiographa, yet a List has been preserved which not only divides each book into two halves, but gives the middle verse of each of the groups of the Prophets and the Hagiographa. It also divides each such group into fourths so that the number of verses in every subdivision may easily be ascertained. I subjoin this List from a Yemen MS.[3] of the Hagiographa in the British Museum.

[1] סכום הפסוקים של ספר דברי הימים אלף וחמש מאות וששים וחמשה.

[2] אלף ושש מאות וחמשים וששה.

[3] Oriental 2212, fol. 228 *a*.

The Pentateuch has 5845 verses.

The Prophets have 9294 verses.

The Hagiographa have 8064 verses.

The Scriptures altogether have 23203 verses.

The following two verses are the mnemonic sign:

'And all the days that Adam lived were 930 years.' [Gen. V 5.]

'And all the firstborn males by the number of names were 22373.' [Numb. III 43] 930 + 22273 = 23203.

The sign thereof is: 'Remember man that nothing must be put to it nor any thing be taken from it: and God doeth it that men should fear before him.' [Eccl. III 14.]

The middle verse of the Prophets is Isa. XVII 3.

The first fourth of the Former Prophets is Judg. XV 4.

The middle verse of the Former Prophets is 2 Sam. III 12.

The last fourth of the Former Prophets is 1 Kings XII 24.

The first fourth of the Latter Prophets is Isa. LXV 23.

The middle verse of the Latter Prophets is Jerem. XLIX 9.

The last fourth of the Latter Prophets is Ezek. XLI 7.

The first fourth of the Hagiographa is Ps. XX 10.

The middle verse of the Hagiographa is Ps. CXXX 3.

The last fourth of the Hagiographa is Prov. XXV 13.

סכום הפיסוקים של תורה חמשת אלפים ושמונה מאות וארבעים וחמשה הֵ"ף מֵ"ה
סכום הפיסוקים של נביאים תשעת אלפים ומאתים ותשעים וארבעה סימנ' טַרְצַ"דּ
סכום הפיסוקים של כתובים שמונת אלפים וששים וארבעה וסימנ' חַסְדּ.
כל המקרא כולו שלושה ועשרים אלף ומאתים ושלושה סימן כֵּג רֵג
וכולם כלולים בשני פיסוקים ויהי כל ימי אדם אשר חי תשע מאות שנה ושלשים
שנה וימת:
ויהי כל בכור וכר במספר שמות מבן חדש ומעלה לפקדיהם שנים ועשרים אלף
שלשה ושבעים ומאתים: omnis
אמת nihilominus - Edgui - tamen
Buxtorf. Lex Chald. Pag 73 Note
סימן וכר אדם עליו אין להוסיף וממנו אין לרגוע והאלהים עשה שיראו מלפניו:
חצי הנביאים ושבת מבצר מאפרים:
רביעית הראשון של ארבע הספרים הראשנים וילך שמשון וילכד שלש מאות
שועלים:
חצי ארבע ספרים הראשנים וישלח אבנר מלאכים אל דוד:
רביעית ארבע ספרים הראשנים השני אמר י"י לא תעלו ולא תלחמו עם אחיכם:
רביעית ארבע ספרים האחרונים לא יינעו לריק ולא ילדו לבהלה:
חצי ארבע הספרים האחרונים אם בצרים באי לך הלוא ישאירו:
רביעית השני של ארבע ספרים האחרונים ורחבה ונסבה למעלה:
רביעים הכתובים י"י הושיעה המלך יעניני ביום קראינו:
חצי הכתובים אם עונות תשמר יה י"י מי יעמד:
רביעית הכתובים השני כצנת שלג ביום קציר ציר נאמן לשלחיו:

Apart from these sum-totals indicated in the margin against the respective places, or in the Massoretic Summaries at the end of each book, there is no numeration of the verses in the MSS. or in the early editions of the Hebrew Bible. The introduction of the numbers against each verse is of comparatively late date. As far as I can trace it, the small Hebrew Psalter published by Froben, Basle 1563, is the first portion of the Hebrew Bible with the Arabic numerals in the margin against each verse. But these numerals which Froben adopted from the Latin Quincuplex Psalter[1] published by Stephens in 1509 do not agree with the Massoretic verse-divisions.

According to the Massorah the titles are a constituent part of the Psalm, and hence, have not only the ordinary verse-divisions, but are counted as the first verse, or the first two verses according to their length and contents. Thus the title of Ps. LX has no number in the Froben Psalter, and accordingly this Psalm has only twelve verses marked in the margin, whereas in the Hebrew the title constitutes two verses, and the Psalm has fourteen verses. If the student were to test the Massoretic numbers by the notation given in this edition, or for that matter by the numerals exhibited in the Authorised Version, he would be involved in hopeless contradiction.

Arias Montanus, who was the first to break up the Hebrew text into the Christian chapters and to introduce the Hebrew numerals into the body of the text itself, was also the first who, seven years later, expanded this plan. He attached the Arabic numerals in the margin against each verse throughout the whole Hebrew Bible published at Antwerp in 1571. As far as the Jews were

[1] For a description of this Psalter see *Bibliotheca Sussexiana* Vol. I, Part II, fol. 103 &c.

concerned he precluded the possibility of their using this splendid edition with the interlinear Latin translation, because he wantonly placed the sign of the Cross at every verse-division throughout the whole Hebrew text. The statement, therefore, which is often made, that Athias, whose edition of the Hebrew Bible appeared ninety years later (1659—61), was the first who introduced the numerals against the verses, is inaccurate.

Chap. VII.

The Number of the Words.

Though the ancient authorities inform us that the guild of Scribes who numbered the verses, also counted the words,[1] it is beyond the scope of this Introduction to enter into a datailed discussion on the accuracy or otherwise of the sum-total of words in the whole Bible The case, however, is different as far as the Pentateuch is concerned. The splendid MS. No. 1 in the Madrid University Library which is dated A. D. 1280 and the Standard Codex No. 1 in the Imperial and Royal Court Library Vienna give the number of words in every *Parasha* throughout the whole Pentateuch. Jacob b. Chayim had evidently no knowledge of the existence of this Massoretic List, since it is only at the end of six out of the fifty-four *Parashas* that he gives the number of words. As the numbers given both in the Madrid List and in the fragments preserved by Jacob b. Chayim in the *editio princeps* do not agree with the number I give at the end of each *Parasha* I am obliged to notice the difference.

It so happens that I possess a MS. of the Pentateuch in which every two pages are followed by a page containing two tables. These tables register line for line, the number of times each letter of the Alphabet occurs in the two corresponding pages, as well as the number of words in each line. At the end of each table, the sum-total is given of each separate letter, and of the words in the pages in question.

[1] Vide supra, p. 64.

Text and Table of the

	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	
7	3	2	3	*	1	*	*	*	*	*	2	1	1	*	*	3	*	*	*	
9	3	1	2	*	1	*	*	1	1	*	*	1	1	*	1	2	*	2	*	
8	1	*	2	*	*	*	*	2	1	*	*	1	3	3	3	*	*	7	*	1	*	
9	1	*	4	*	*	*	*	*	*	*	*	*	1	*	1	*	1	5	1	*	*	
8	*	1	2	1	*	*	*	*	*	*	2	*	2	*	3	1	*	6	*	1	*	
9	*	1	4	2	*	*	*	*	1	*	*	*	1	*	4	1	*	6	*	1	*	
2	*	*	*	*	*	*	*	*	*	*	*	*	1	*	*	*	*	1	*	1	*	
8	1	*	2	1	*	*	*	*	1	*	*	*	2	3	2	1	*	9	*	*	*	
9	1	1	1	1	*	*	*	*	2	*	2	*	3	2	3	*	*	8	*	*	*	
8	2	2	3	1	*	*	*	*	2	*	1	*	2	4	2	*	*	4	*	1	*	
8	*	1	3	3	*	*	*	*	2	*	1	*	2	1	3	*	1	9	*	*	*	
5	*	1	2	1	*	*	*	*	1	*	*	1	1	*	*	*	*	4	*	*	*	
8	2	1	1	2	*	*	*	*	*	*	*	*	4	5	2	*	*	5	*	1	*	
7	1	1	2	1	*	*	*	*	*	*	1	*	1	*	1	*	1	5	*	1	*	
8	*	1	3	2	1	*	*	*	*	*	*	*	3	3	3	*	*	6	*	*	*	
8	*	1	3	2	1	*	*	*	1	*	*	*	1	1	1	*	1	3	1	*	*	
11	*	2	6	*	1	*	*	2	6	*	*	1	*	2	2	*	*	4	*	*	3	
8	1	2	3	*	2	1	*	*	2	*	1	*	*	1	*	*	1	3	*	*	1	
9	*	2	4	*	1	*	*	1	4	*	*	2	*	2	2	*	*	3	*	*	2	
9	*	*	3	1	*	*	*	*	1	*	*	*	2	*	1	*	1	8	1	*	*	
1	*	2	*	*	*	*	*	*	*	*	*	*	*	*	1	*	*	2	*	*	*	
7	1	1	3	1	*	*	*	*	1	*	*	*	2	3	3	*	*	7	*	*	*	
8	2	*	*	*	*	*	*	*	1	*	2	*	3	2	5	*	*	8	*	*	*	
7	1	2	3	1	*	*	*	*	2	*	*	1	2	2	3	*	*	5	*	*	*	
8	2	2	2	*	1	*	*	*	1	*	1	1	1	1	1	*	1	5	*	*	*	
7	3	1	1	*	*	*	*	*	*	*	*	*	2	3	4	*	*	2	*	*	*	
196																						
766	25	28	62	20	9	1	*	6	30	*	11	8	42	39	52	4	7	130	3	9	6	

first page of the MS.

	Genesis I 1—16.	אותיות	א	ב	ג	ד	ה	ו
א	בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃	28	6	2	*	*	3	1
2	וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ	33	1	1	*	*	6	8
3	אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי	32	3	*	*	*	4	1
4	אוֹר וַיְהִי־אוֹר׃ וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב	30	6	1	*	*	3	6
5	וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים	35	4	3	*	1	4	4
	לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר	33	2	2	*	*	3	5
	יוֹם אֶחָד׃	6	1	*	*	1	*	1
6	וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל	34	2	2	*	1	4	3
7	בֵּין מַיִם לָמָיִם׃ וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין	34	2	3	*	1	2	2
	הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל	30	2	1	*	*	2	1
8	לָרָקִיעַ וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־	34	2	*	*	*	3	3
	עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי׃	16	*	2	*	*	1	2
9	וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם	33	3	*	*	*	3	4
10	אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים	29	4	1	*	1	5	3
	לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים	34	4	1	*	*	4	3
11	כִּי־טוֹב׃ וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב	29	5	2	*	2	2	2
	מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־	35	1	1	*	*	1	3
12	הָאָרֶץ וַיְהִי־כֵן׃ וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ	30	4	1	*	1	3	3
	זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ	33	1	1	*	*	3	5
13	וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם	31	2	3	*	*	3	5
	שְׁלִישִׁי׃	5	*	*	*	*	*	*
14	וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל	33	3	2	*	1	4	1
	בֵּין הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים	38	1	2	*	1	4	7
15	וְשָׁנִים׃ וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־	32	2	1	*	*	3	4
16	הָאָרֶץ וַיְהִי־כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת	29	4	*	*	*	4	2
	הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־	30	3	*	2	2	4	3
		766						
			68	32	2	12	78	82

To convey a proper idea of the minuteness and accuracy with which this plan is worked out throughout the entire Pentateuch, I give on pp. 110, 111 a copy of the first page of the MS. containing Gen. I 1—16 with the table belonging to it.

By this means I have been able to control the Massoretic Summaries with respect to the number of letters and words in the Pentateuch, and it is from this MS. that I appended the sum-total to each *Parasha*, and at the end of each book of the Pentateuch. It is with the aid here afforded, that the inaccuracy of the sum-totals given in some of the *Parashas* in both these MSS. as well as in Jacob b. Chayim's Massoretic fragments become apparent.

Thus the Madrid Codex No. 1, from which in conjunction with the Grammatico-Massoretic Treatise in the Yemen MSS. I printed the Summaries at the end of each *Parasha*, no fewer than ten out of the fifty-four *Parashas* have incorrect sum-totals of words. They are exhibited in the following Table where the Arabic figures before each *Parasha* describe its number according to the sequence of the fifty-four *Parashas* in the Annual Cycle.

Table showing the variations in the number of words in the Parasha.

	Parashas	Madrid MS.	My MS.
8	וישלח [= Gen. XXXII 4—XXXVI 43	1976	1996
10	מקץ [= „ XLI 1—XLIV 17	1871	2022
11	ויגש [= „ XLIV 18—XLVII 27	1469	1480
12	ויחי [= „ XLVII 28— L 26	1149	1158
14	וארא [= Exod. VI 2—IX 35	1523	1748
34	במדבר [= Numb. I 1—IV 20	1893	1823
39	חקת [= „ XIX 1—XXII 1	1445	1245
41	פינחס [= „ XXV 10—XXX 1	1886	1887
50	כי תבוא [= Deut. XXVI 1—XXIX 8	1746	1747
53	האזינו [= „ XXXII 1—5	614	615
		15572	15721

As the sum-totals in the forty-four *Parashas* agree with the numbers in my MS., there is no doubt that the variations exhibited in the Madrid Codex in these ten *Parashas* are due to clerical errors. I have, therefore, substituted in all these instances the numbers in accordance with the Tables in my MS.

From the Tables in my MS., moreover, it is also evident that the sum-totals of words given in the printed Massorah in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible at the end of six *Parashas* is incorrect and must be corrected as follows:

(10) מקץ [= Gen. XLI 1—XLIV 17], which according to the printed Massorah has 2025 words,[1] ought only to have 2022 words.

(38) קרח [= Numb. XVI 1—XVIII 32], which the printed Massorah tells us has 1462 words,[2] ought to be 1409 words.

(39) חקת [= Numb. XIX 1—XXII 1], which according to the printed Massorah has 1454 words,[3] ought to be 1245 words.

(40) בלק [= Numb. XXII 2—XXV 9], which it says has 1450 words,[4] ought to be 1455 words.

(45) ואתחנן [= Deut. III 23—VII 11], which the Massorah states has 1870 words,[5] ought to be 1878 words and

(46) עקב [= Deut. VII 12—XI 25], which the Massorah tells us has 1746 words,[6] ought to be 1747 words.

The Number of the Letters.

Still more glaring is the sum-total of the number of letters in Genesis which the Massorah gives in the Summary at the end of this book. Here the printed Massorah tells us that Genesis has 4395 letters,[7] whereas it has 87064.

[1] ותיבות אלפים כ"ה.
[2] ותיבות אלף תס"ב.
[3] ותיבות אלף תנ"ד.
[4] ותיבות אלף ת"נ.
[5] ותיבות אלף תת"ע.
[6] ותיבות אלף תשמ"ו.
[7] ואותיותיו ד' אלפים ושלש מאות ותשעים וחמשה.

Part II.

The text itself.

Hitherto I have dwelt upon the outer form of the text into which I have introduced changes in accordance with the Massoretic rules. I shall now describe the condition of the text itself and how far it has been affected by the principles which have guided me in preparing it.

Chap. I.

Dagesh and Raphe.

In all Massoretic MSS. of all Schools, whether Spanish, Italian, Franco-Italian or German, not only are the aspirated letters (בגדכפת), uniformly denoted by *Raphe,* but the silent *Aleph* (א) in the middle of a word, and the *He* (ה), both in the middle and at the end of words, are duly marked with the horizontal stroke. Thus for instance וַיֹּאמֶר *and he said* (Gen. I 3 &c.), פְּדָהְצוּר *Pedahzur* (Numb. I 10 &c.) בֹּאֲכָה גְּרָרָה *as thou comest to Gerar* (Gen. X 19). The only exceptions are (1) when the aspirate has a superlinear accent, in which case it would be difficult to place both the horizontal stroke and the accent on the top of the letter, and (2) in the ineffable name יהוה which never has the *Raphe* on the final *He.* Indeed there are some MSS. which have the *Raphe* even on the consonants with the superlinear accents, though it mars the evenness of the lines.

The editors of the first edition of the Pentateuch (Bologna 1482) conscientiously endeavoured to reproduce these *Raphes* in the first few folios, but owing to typographical difficulties which at that early stage of Hebrew printing the compositors could not overcome, they used it very sparingly after folios 4*b*. The printers of Lisbon, however, who nine years later published the magnificent fourth edition of the Pentateuch in 1491, and who issued from the same printing office the books of Isaiah and Jeremiah, faithfully reproduced the *Raphes* as they are exhibited in all the Massoretically pointed MSS. The less skilful printers, however, could not easily express the aspirates with the horizontal stroke. Hence, they disappeared altogether in the editions subsequent to 1492. But whatever excuse may be made for the early printers on the score of typographical difficulties, there is no justification for modern editors who profess faithfully to reproduce the Massoretic text, for their departure from the uniform practice of all the MSS. I have, therefore, reverted to the correct Lisbon editions of 1491 and 1492 and restored in form the Massoretic text in accordance with the Massoretic MSS., disregarding the enormous labour which it entailed upon me of minutely examining every consonant for the purpose of horizontally marking all the letters which have the *Raphe* in the MSS.

From time immemorial, the custodians of the Hebrew Scriptures have enjoined it most strictly that those who are engaged in public reading are to exercise the greatest care to pronounce very distinctly every letter and to impart to every consonant its proper value. But beyond this injunction they have attached no visible sign to any particular letter, which in their estimation might preclude its being weakened or absorbed by another letter in close conjunction therewith. At a later time, however, one or

two isolated purists resorted to the expedient of putting a *Dagesh* into letters in certain positions to safeguard their distinct pronunciation. Hence, Yekuthiel the Naktan states that in some MSS. the letter *Nun* at the beginning of the name in the phrase בן־נון *the son of Nun* (Deut. XXXII 4) has a *Dagesh*. Though Yekuthiel himself does not give here the reason for this abnormal position of the *Dagesh*,[1] it is manifest that the purist who inserted it thereby intended to guard this *Nun* at the beginning of the word against being absorbed or weakened in pronunciation by the *Nun* which ends the preceding word.

Heidenheim, who first called attention to Yekuthiel's remark, declares that this practice obtained wherever two of the same letters occurred, one at the end of a word and one at the beginning of the immediately following word. In such a case a *Dagesh* is put in the initial letter to guard it from being absorbed. In the *Haphtara* to *Bereshith*, viz. Isa. XLII 5—XLIII 10, where he gives the reason for putting a *Dagesh* in the *Nun* of נְשָׁמָה *breath* (Isa. XLII 5), he also quotes the following: וכל־לָשׁון *and every tongue* (Isa. LIV 17), לאכל־לֶחם *to eat bread* (Gen.

[1] It is remarkable that in the edition of the עין הקורא in Heidenheim's Pentateuch, Yekuthiel's words on Deut. XXXII 44 are as follows: יש אספמיים מדגישין את הנון כדי שלא תתבלע בחבריתה הסמוכה לה *there are Spanish Codices which have Dagesh in the Nun to guard it from being absorbed by its neighbour which is close to it* This indeed makes Yekuthiel himself give the reason, whereas in the two MSS. of Yekuthiel's *Ayin Hakorē* in the British Museum, it is simply במקצ' האספמ' נון דג' וכן קורין העולם וכן במס"ה, וכל קר' כתבו בן נון וקר' בְּנוּן: Comp. Add. 19776, fol. 234*a*, and Or. 853, fol. 67*b*. Heidenheim's edition also differs materially throughout from these MSS. Heidenheim's own words on Yekuthiel's remark are as follows: כבר הזכרתי זה בכמה מקומות ובפרט בהפטרת פ' בראשית שכן מנהגם בכל שתי איתיות דומות זאת בסוף התיבה וזאת בראש התיבה שאחריה ושתיהן דבוקות כדי להשמר מן ההבלע אלא שלפעמים עשו פסק ביניהם כשיתכן שם פסוק ולפעמים העמידו התיבה הראשונה במתג בסוף כשינונו מלעיל.

XXXI 54), עַל־לֵב *to heart* (Mal. II 2), לָהֶם מֵינוֹן *unto them from sorrow* (Esther IX 22) &c.[1]

We shall now contrast the prototype with the copy by Drs. Baer and Delitzsch which is as follows:

This Dagesh is in accordance with the correct MSS. and is in accordance with the rule that when in two words which belong to one another, the same two consonants follow each other, the one at the end of one word and the other at the beginning of the next word, the second of these consonants is furnished with Dagesh as a sign that this letter is to be read with special emphasis, so that it may not be absorbed and rendered inaudible by careless and hasty reading in the former identical letter In the current editions this Dagesh is absent, because its import has not been understood.[2]

Delitzsch, moreover, illustrates this use of the *Dagesh* by adducing the following six instances from the Psalms: (1) בְּכָל־לִבִּי Ps. IX 2; (2) עַל־לְשׁוֹנִי XV 3; (3) עִם־מֹתָי XXVI 4; (4) וְעַמִּל לְאֻמִּים CV 44; and (5 and 6) יֹשֵׁם מִדְבָּר לַאֲגַם מַיִם CVII 35, and he assures us that this is to be found in the correct Codices. From the fact, however, that he relies upon Heidenheim's remarks in corroboration of this statement,

[1] Comp. the preceding note in Heidenheim's Pentateuch called מאור עינים with Yekuthiel's עין הקורא published in five Vols. Rödelheim 1818—21. The *Haphtara* in question is in the Appendix to Vol. I.

[2] Dieses Dagesch steht nach dem Vorbilde correcter Handschriften und nach der Regel, dass, wenn in zwei zusammengehörigen Wörtern zwei gleiche Consonanten, der eine am Ende des ersten und der andere am Anfange des zweiten Wortes, einander folgen, der zweite dieser Consonanten ein Dagesch erhält, und zwar als Merkzeichen, dass dieser Buchstabe mit besonderem Ausdruck zu lesen ist, damit er nicht bei sorglos eiligem Lesen in den vorigen gleichen Buchstaben verschlungen und unhörbar werde.* In den gangbaren Druckausgaben fehlt dieses Dagesch. Man hat es vernachlässigt, weil man seinen Zweck nicht kannte. *Zeitschrift für die gesammte lutherische Theologie und Kirche,* Vol. XXIV, p. 413, Leipzig 1863.

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* Siehe Heidenheim's Besprechung der Sache in seinem Pentateuch-Commentar zu Anfang der Haftarath Bereschith und Desselben Pentateuch-Ausgabe *Meor Enajim* zu Deut. 32, 44.

it is evident that Delitzsch himself did not examine the Codices, nor was he aware that Heidenheim's version of Yekuthiel is contrary to the MSS.

But Yekuthiel, upon whom the whole of this fabric is reared, treats only upon the single phrase בן־נון and makes no allusion whatever to the existence of the *Dagesh* in the second of the two identical consonants in any other combination. And even with regard to בן־נון itself, he does not say that this is the orthography in correct MSS., but simply remarks *"in some Spanish Codices the Nun has Dagesh"*.

What, however, is still more surprising, is the fact that of the twenty-nine instances, in which בן־נון occurs in the Hebrew Bible, no fewer than sixteen are to be found in the Pentateuch alone,[1] and that Heidenheim himself, who formulated this rule in connection with this very phrase, has not inserted the *Dagesh* in the second *Nun* in a single passage. And though this absence of the *Dagesh* is in accordance with most of the Codices and with all the editions, yet Dr. Baer has inserted it in all the passages wherever בן־נון occurs in the parts of the Hebrew Bible which he has published.

The other instances adduced by Heidenheim and Delitzsch in illustration of this supposed canon require a more detailed examination since some modern Grammarians, who have not had an opportunity to examine the MSS. for themselves, have accepted this orthography as a fact. The following are the five passages adduced by Heidenheim and the six instances quoted by Delitzsch arranged in the order of the books in the Hebrew Bible with the MSS. which testify against their orthography.

[1] Comp. Exod. XXXIII 11; Numb. XI 28; XIII 8, 16; XIV 6, 30, 38; XXVI 65; XXVII 18; XXXII 12, 28; XXXIV 17; Deut. I 38; XXXI 23; XXXII 44; XXXIV 9.

(1) Gen. XXXI 54; XXXVII 25.

לאכל־לָחֶם *with* Dagesh, Heidenheim and Baer.

לאכל־לָחֶם *without* Dagesh, Orient. 4445 the oldest MS. extant; Arundel Orient. 2 dated A. D. 1216; Orient. 2201 dated A. D. 1246; Add. 9401—9402 dated A. D. 1286; Harley 5710—11; Add. 21160; Add. 15451; Harley 1528; Add. 15250; Add. 15251; Add. 15252; Orient. 4227; Orient. 2626—28; Orient. 2348; Orient. 2349; Orient. 2350; the first edition of the Pentateuch Bologna 1482; the first edition of the entire Bible 1488; the Lisbon edition of the Pentateuch 1491; the second edition of the Bible, Naples 1491—93; the third edition of the Bible, Brescia 1494; the Complutensian Polyglot; the first Rabbinic Bible by Felix Pratensis, Venice 1517; the second quarto Bible, Bomberg 1521, and the first edition of the Bible with the Massorah by Jacob b. Chayim, Venice 1524—25.

(2) Isaiah XLII 5.

נתן נִשמה *with* Dagesh, Heidenheim.

נתן נְשמה *without* Dagesh, Babylon Codex dated A. D. 916; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15451; Harley 1528; Add. 15250; Add. 15251; Add. 15252; Orient. 1478; Orient. 2091; Orient. 4227; Orient. 2626—28; the Lisbon edition of Isaiah 1492 and all the early editions specified under No. 1. Now Orient. 1478 is the remarkable Jerusalem MS. which Dr. Baer has collated[1] and which he quotes in his notes on Ps. III 7, yet he omitted to state that this Codex has not the Dagesh in question. Indeed he himself has violated this eccentric rule by omitting the Dagesh here, though

[1] Comp. *The Massorah*, Vol. II, Preface, fol. 3.

Heidenheim adduces this passage in confirmation of this canon.

(3) Isaiah LIV 17.

וכל־לָשון *with* Dagesh, Baer.

וכל־לָשון *without* Dagesh, Babylon Codex; Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15451; Harley 1528; Add. 15250; Add. 15251; Add. 15252; Orient. 1478; Orient. 2091; Orient. 4227; Orient. 2626—28 and all the early editions.

(4) Psalm IX 2.

בכל־לִבי *with* Dagesh, Baer.

בכל־לִבי *without* Dagesh, Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15451; Harley 1528; Add. 15250; Add. 15251; Add. 15252; Orient. 2091; Orient. 4227; Orient. 2626—28; the first edition of the Hagiographa, Naples 1486—87, and all the early editions.

(5) Psalm XV 3.

על־לְשנו *with* Dagesh, Baer.

על־לְשנו *without* Dagesh, Orient. 2201; Harley 5710—11; Arund. Orient. 16; Add. 15451; Harley 1528; Add. 15250; Add. 15251; Add. 15252; Orient. 2091; Orient. 4227; Orient. 2626—28 and all the early editions

(6) Psalm XXVI 4.

עם מְתי *with* Dagesh, Baer.

עם מְתי *without* Dagesh, Orient. 2201; Harley 5710—11; Arund. Or. 16; Add. 15451; Harley 1528; Add. 15250; Add. 15251; Add. 15252; Orient. 2091; Orient. 4227; Orient. 2626—28 and all the early editions.

(7) Psalm CV 44.

ועמל לְאמים *with* Dagesh, Baer.

ועמל לְאמים *without* Dagesh, all the above named MSS. and all the editions without a single exception.

(8, 9) Psalm CVII 35.

יֹשֵׁם מִדְבָּר לַאֲגַם מָיִם *with* Dagesh, Baer.

יֹשֵׁם מִדְבָּר לַאֲגַם מַיִם *without* Dagesh, all the MSS. and all the editions without an exception.

(10) Malachi II 2.

עַל־לֵבָב *with* Dagesh, Baer.

עַל־לֵב *without* Dagesh, all the MSS. and all the editions without exception.

(11) Esther IX 22.

לְהֶם מְיגוֹן *with* Dagesh.

לְהֶם מְינוֹן *without* Dagesh, all the MSS. and all the editions without an exception.

It will thus be seen that not a single one of the eleven instances which Heidenheim and Dr. Baer have adduced in illustration of the rule formulated by them, has the slightest support from the MSS. and the editions. The MSS. which I have collated for this purpose are mostly model Codices and represent all Schools, and different countries from the earliest date down to the invention of printing. There may be one or two MSS. in which this eccentric *Dagesh* has been introduced by some purist, but I have not been able to find it in a single one among the numerous Codices which I have collated. To introduce, therefore, such an innovation throughout the Hebrew Bible upon such slender evidence, if indeed it is to be called evidence at all, is a most unjustifiable defacing of the text.

The *Dagesh* is also inserted by Dr. Baer in consonants which follow a gutteral with silent *Sheva*. Delitzsch, who defends this innovation, declares that it is to be found in all good MSS. and hence lays down the following rule:

It is designed that the letter which is thus sharpened is to be pronounced emphatically. It begins a new syllable since the preceding gutteral is to be read with silent *Sheva*. The *Dagesh* warns us that it is not to be pronounced מַחְסֶה, טַעֲמוֹ, תַּעֲלִים, a pronunciation which is in itself admissible

but which in the passages in question is not correct according to tradition. This *Dagesh* too, has been neglected in the current editions. Yet it is attested most emphatically by the Massorah which indicates it mostly by *Dagesh* (דגש) in those places where it ought to be, and by *Raphe* (רפי) where it ought not to be. Thus for instance on ויאסר the Massorah has the following remark ג' חד רפי וב' דגשין it occurs three times, once the *Samech* (ס) has Dagesh, i. e. it does not begin a syllable, the syllable begins with the preceding gutteral = וַיַּאַסֵּר (Gen. XLII 24) and twice it has Dagesh, i. e. it begins a syllable so that the gutteral by which it is preceded, has a silent *Sheva* = וַיַּאְסֵר (Gen. XLVI 29; Exod. XIV 6). To the same effect is the Massorah on מחסה which it says ג' רפין ושאר דגשין, i. e. in three passages it is מַחֲסֶה (Joel IV 16; Ps. XLVI 2; LXII 29), but in the other instances it is מַחְסֶה.[1]

But this statement is based upon a misunderstanding of the expressions *Dagesh* and *Raphe* as used by the

[1] Auch dieses Dagesch findet sich in allen guten Handschriften. Sein Absehen geht darauf, dass der Buchstabe, den es schärft, ausdruckvoll gesprochen werde; es beginnt ja eine neue Silbe, der vorhergehende Gutteral soll mit ruhendem Sch'bâ gelesen werden; das Dagesch warnt, dass man nicht מַחֲסֶה, טַעֲמֵי, תַּגָּלִים ausspreche — eine Aussprache, welche an sich statthaft, aber in den betreffenden Stellen nicht die überlieferungsgemäss richtige ist. Auch dieses Dagesch ist in den gangbaren Druckausgaben vernachlässigt. Und doch hat es ausdrückliche Zeugnisse der Masora für sich. Diese zeigt es da, wo es stehen soll, meist mit דגש an, so wie sie da, wo es nicht stehen soll, רפי bemerkt. So macht sie z. B. zu ויאסר folgende Note: ג' חד רפי וב' דגשין, d. h. dreimal kommt ויאסר vor; einmal ist das *Samech* nicht dagessirt, so dass also nicht mit ihm, sondern mit dem vorhergehenden Gutteral die neue Silbe anfängt (וַיַּאַסֵּר Gen. XLII 24), zweimal ist das *Samech* dagessirt, also silbeneröffnend, so dass also der vorstehende Gutteral ein einfaches ruhendes Sch'bâ hat (וַיַּאְסֵר Gen. XLVI 29, Exod. XIV 6). Ebenso bemerkt die Masora: מחסה ג' רפין ושאר דגשין, d. h. an drei Stellen ist מַחֲסֶה zu lesen (nämlich Joel IV 16; Ps. XLVI 2; LXII 9), an den drei andern מַחְסֶה. * *Zeitschrift für die gesammte lutherische Theologie und Kirche*, Vol. XXIV, pp. 413, 414, Leipzig 1863.

* Siehe Heidenheim's *Meor Enajim* zu Gen. X 7 und die Zeitschrift *Kerem Chemed*, Jahrg. IV, S. 119. So wie oben erklärt ist hat man das masoretische דגש und רפי in diesen Fällen zu verstehen; Elias Levita in seinem *Masoreth ha-masoreth* (II 3. g. E.) weiss es nicht befriedigend zu erklären.

Massorah. Elias Levita, who is recognised as the highest Massoretic authority and who was not only a contemporary but a personal friend of Jacob b. Chayim the first compiler and editor of the Massorah, explains it that *Dagesh* in the terminology of the Massorah, denotes *simple Sheva* and that *Raphe* means *Chateph-segol* or *Chateph-pathach*. Accordingly when the Massorah says that ויאסר has *Dagesh* in two instances, it means that the *Aleph* has *simple Sheva*, i. e. is pointed וְיאסר and that in the one instance where it is *Raphe*, the *Aleph* has *Chateph-segol* or is pointed ויֶאסר. The same is the meaning of the Massorah when it says that מעשר has *Dagesh* in three instances, i. e. the letter *Ayin* has *simple Sheva* or is pointed מְעשר to distinguish it from those places where it is *Raphe* or where the letter *Ayin* has *Chateph-pathach*, i. e. מַעשר. Levita's words are as follows:

I shall now return to my first subject and give you an example of a *Sheva* which the Massorites call *Dagesh*. They make the following remark in the Massorah: 'the expression עלמה *to conceal* has always *Dagesh*,' that is, it is always with *simple Sheva*, as הֶעלם יְעלימו *hiding they shall hide* (Levit. XX 4) &c. They also say that the word חסיה *to trust* has always Dagesh, as אֶחסה *I shall trust* (Ps. LVII 2), מַחְסי *my shelter* (Ps. XCI 2) &c., except in eight instances where it is *Raphe*, that is with *Chateph-pathach* or *Chateph-segol*, as מַחֶסה *refuge* (Joel IV 16), אֶחֱסה *I shall trust* (Ps. XVIII 3). They also remark that מעשר *tithe* occurs three times with *Dagesh*, as מְעֶשר *the tithe of* (Levit. XXVII 30) &c., whilst in all other instances it is *Raphe*, that is with *Chateph-pathach*, as מַעֲשר *the tithe of* (Deut. XIV 23) &c.[1]

This definition by the first and foremost expositor of the terminology of the Massorah, it is almost needless to

[1] והנה חוזר על הראשונות ואתן לך משל על השוא שקראו דגש; אמרו במסורת כל לשון העלמה בדגש, ר״ל בשוא פשוט, כמו ואם העלם יעלימו ודומיהן; וכן כל לשון חסיה דגש, כמו בצל כנפיך אֶחסה, אומר לי״י מַחְסי ודומיהן; חוץ מן ח׳ רפויין, ר״ל בחטף פתח או בחטף סגול, כמו וי״י מַחֶסה לעמו, צורי אֶחֱסה בו; וכן אמרו מעשר ג׳ דגושים, כמו מַעֲשר הארץ וכולי, וכל שאר רפויים, ר״ל בחטף פתח כמו מַעֲשר דגנך ודוק ותמצא עיר. Comp. *Massoreth Ha-Massoreth*, pp. 203, 204 ed. Ginsburg.

say, is in perfect harmony with the orthography of the most correct MSS., and with all the early editions. It was Heidenheim who, in his edition of the Pentateuch entitled *Meor Enayim* (Rödelheim 1818—21), maintained that the expression *Dagesh* in these instances denotes the visible dot which is put in the letter following the silent *Sheva*, and that *Raphe* means the absence of this dot in the letter following the *Chateph-pathach* or *Chateph-segol*. "It is the *Mem*," he says on רעמה in Gen. X 7, "which has the *Dagesh* to show that the *Sheva* which precedes it is simple, i. e. רַעְמָה and not like נַעֲמָה with *Chateph-pathach* and with *Mem Raphe*."[1]

That Levita's explanation is the correct one and that the sense assigned to these Massoretic expressions by Heidenheim, Delitzsch and Dr. Baer is contrary to the best MSS. will be evident from an examination of the seven examples which these expositors have adduced to prove their theory. To facilitate reference I shall again arrange these passages in the order of the Hebrew Bible.

I. The first passage which Heidenheim quotes and on which, as we have seen, he formulates this rule is רעמה Gen. X 7. This proper name he points רַעְמָה. Dr. Baer, who follows Heidenheim and also points it with *Dagesh* in the *Mem*, did not even deem it necessary to make any remark in the Notes, forming the Appendix to Genesis that there is any variation here in the MSS. or in the early editions. As this expression occurs six times, five times as a proper name (Gen. X 7 twice; Ezek. XXVII 22; 1 Chron. I 9 twice), and once denoting *thunder* (Job XXXIX 19), Dr. Baer points it with *Dagesh* in the *Mem*

[1] אי"ה דגשות המ"ם להורות על השוא שלפניו שהוא פשוט ואינו כמו נַעֲמָה בח"ף והמ"ם רפה, וכן מדרך בעל המסרה למסור על כגון אלה דגש ורפה וכמוהו לקמן בפ' ויגש על וַיֶּאֱסֹר יסף מרכבתו נמסר בולהון דגישין במ"א רפה וַיֶּאֱסֹר איתי לעניה'.

in every instance, and in no case does he mention in the Appendices to the several parts that there exists a difference in the pointing of this word. This, being a test instance, I shall give in detail both the MSS. and the early editions, respecting its orthography.

In the passage before us there are two different orthographies of this expression. The majority of the MSS. and the early editions which I have collated point it וְרַעְמָה with *Sheva* under the *Ayin* and without *Dagesh* in the *Mem*. This is the case in Orient. 4445, which is the oldest Codex extant; in Orient. 2201, which is dated A. D. 1246; Add. 9401—9402, dated A. D. 1286; Harley 5710—11; Harley 1528; Add. 15251; Add. 15252; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2626—28; the first edition of the entire Hebrew Bible, Soncino 1488; the Lisbon edition of the Pentateuch 1491; the second edition of the Bible, Naples 1491—93; the third edition of the Bible, Brescia 1494; the Complutensian Polyglot; Felix Pratensis' edition of the Rabbinic Bible 1517; and the quarto edition, Venice 1521.

The second way in which this expression is pointed, is וְרַעֲמָה with *Chateph-pathach* under the *Ayin*. This is the case in Arund. Orient. 2, which is dated A. D. 1216; in Add. 15250; Orient. 4227 and in the first edition of the Pentateuch, Bologna 1482. The only MS. which points it וְרַעְמָה with *Dagesh* in the *Mem*, as far as my collation extended, is Add. 15451, but even this MS. points it רַעְמָה without the *Dagesh* in the second instance of this very verse. It is probably owing to this MS. or to one like it, that Jacob b. Chayim appended in the margin מם דג׳ = *Mem* has *Dagesh* and accordingly pointed it וְרַעְמָה. But this is the first and the only one of the early editions which has adopted this orthography. The most remarkable fact, however, in connection with the orthography of this

expression, has still to be stated. Heidenheim in his edition of the *Ayin Ha-Korē* gives וְרַעְמָה with *Dagesh* in the *Mem* as the pointing of Yekuthiel, whereas in the two MSS. of this *Nakdan* in the British Museum, one, viz. Orient. 19776, has it ורְעֵמה with *Chateph-pathach* under the *Ayin*, whilst Orient. 856 points it וְרַעְמָה without *Dagesh* in the *Mem*, thus exhibiting the two-fold orthography which is to be found in almost all the MSS. and the early editions. And yet this is the very passage in Yekuthiel upon which Heidenheim reared his fabric.

The second instance in which this proper name occurs, is in the latter half of this very verse, viz. Gen. X 7. Here too the MSS. and the early editions exhibit two kinds of orthography. The larger majority of MSS. and editions point it רַעְמָה with *Sheva* under the *Ayin* and without *Dagesh* in the *Mem*. This is the case in Orient. 4445; Orient. 2201; Add. 9401—9402; Harley 5710—11; Harley 1528; Yekuthiel Orient. 853; Add. 15251; Add. 15252; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365 and Orient. 2626—28 as well as all the above named early editions. The MSS. which exhibit רַעֲמָה, the second kind of orthography, are Arund. Orient. 2, dated A. D. 1216; Yekuthiel in Orient. 19776; Add. 15250; Orient. 4227 and the first edition of the Pentateuch, Bologna 1482. It is remarkable that Add. 15451, which, as we have seen, is the only MS. representing וְרַעְמָה with Dagesh in the *Mem*, has here רַעְמָה *without* Dagesh, so that the first Rabbinic Bible with the Massorah by Jacob b. Chayim is the solitary early edition which has רַעְמָה with Dagesh.

The third instance in which this proper name occurs, is Ezek. XXVII 22. Here all the MSS. with one exception and all the editions also with one exception have וְרַעְמָה without Dagesh in the *Mem*. This is the case in Orient. 2201; Harley 5710—11: Arund. Orient. 16; Add. 15451;

Harley 1528; Add. 15250; Add. 15251; Add. 15252; Orient. 2626—28; the second edition of the Bible, Naples 1491—93; the Latter Prophets, Pesaro 1515; the fourth edition of the Bible, Pesaro 1511—1517; the Complutensian Polyglot; the first edition of the Rabbinic Bible by Felix Pratensis 1517; the Venice quarto edition 1521 and the first edition of Jacob b. Chayim's Rabbinic Bible with the Massorah, Venice 1524—25. The only edition which exhibits וְרַעֲמָה the second kind of orthography is that of Brescia 1494, whilst there is one solitary MS. in the British Museum which has וְרַעְמָה with Dagesh in the *Mem,* viz. Orient. 4227. The remarkable fact in connection with this instance is that both, Add. 15451 and the first edition of Jacob b. Chayim's Bible with the Massorah which represent this orthography in Gen. X 7, have in the passage before us וְרַעְמָה without Dagesh in the *Mem.*

The fourth passage in which this expression occurs, but where it is not a proper name, is Job XXXIX 19. All the MSS. with one exception exhibit the first orthography, viz. רַעְמָה with *Sheva* under the *Ayin* and *Mem* without Dagesh. So Orient. 2201; Harley 5710—11; Arund. Orient. 16; Or. 2091; Harley 1528; Add. 15250; Add. 15251; Add. 15252; Orient. 2212; Orient. 2626—28; the first edition of the Hagiographa, Naples 1486—87; the second edition of the Bible, Naples 1491—93; the third edition of the Bible, Brescia 1494; the Psalms, Proverbs, Job &c., Salonica 1515; the Complutensian Polyglot; the Rabbinic Bible by Felix Pratensis 1517; the quarto Bible, Venice 1521; and Jacob b. Chayim's first edition of the Bible with the Massorah 1524—25. רַעֲמָה the second orthography with *Chateph-pathach* under the *Ayin* is exhibited in Orient. 4227; in the first edition of the Bible, Soncino 1488; and in the fourth edition, Pesaro 1511—17. From the above analysis it will be seen that not one of the MSS. which I have

collated, nor any of the early editions have רַעְמָה with Dagesh in the *Mem.*

The fifth passage where this expression occurs, but where it is again a proper name, is in 1 Chron. I 9. As is the case in the other instances the MSS. and editions have here the two-fold orthography, but as they also exhibit a variant in the spelling, it will be best to discuss the authorities under the different forms in which it is written.

The first form of this name in the earlier part of the verses is וְרַעְמָא with *Aleph* at the end, and *Sheva* under the *Ayin* without Dagesh in the *Mem.* This is the case in Orient. 2201; Arund. Orient. 16; Harley 1528; Add. 15250; Add. 15251; the second edition of the Bible, Naples 1491—93; the Complutensian Polyglot; and the first edition of the Rabbinic Bible with the Massorah by Jacob b. Chayim 1524–25. The same form with *Aleph,* but exhibiting the second orthography, viz. וְרַעֲמָא with *Cateph-pathach* under the *Ayin,* is to be found in Add. 15252; and in Orient. 4227, but in none of the early editions.

The variant or the second form of this name is ורעמה with *He* at the end. This also exhibits the two-fold orthography. Thus וְרַעְמָה with *Sheva* under the *Ayin,* but without the Dagesh in the *Mem,* is the reading in Harley 5710–11; Orient. 2091; Orient. 2212; the first edition of the Hagiographa, Naples 1486–87; the first edition of the Bible, Soncino 1488; the first edition of the Rabbinic Bible by Felix Pratensis 1517; and the quarto Bible, Venice 1521, whilst וְרַעֲמָה the second orthography with *Chateph-pathach* under the *Ayin* is the reading of the third and fourth editions of the Bible, Brescia 1494 and Pesaro 1511—17. It will thus be seen that וְרַעְמָא or וְרַעְמָה with Dagesh in the *Mem* is not the reading in any of the MSS. or editions.

We now come to the sixth or last instance of this expression which occurs in the latter part of the same verse, i. e. 1 Chron. I 9. As the MSS. and editions also exhibit here a variant in the spelling, I shall separate the two different forms. The form which has the greatest MS. authority, is רעמה with *He* at the end. But like its fellow in the other passages, it has been transmitted in a two-fold orthography. The one best attested is רַעְמָה with *Sheva* under the *Ayin*, *He* at the end and no Dagesh in the *Mem*. This is the reading in Orient. 2201; Harley 5710—11; Arund. Orient. 16; Orient. 2091; Harley 1528; Add. 15252; Add. 15451; Orient. 2212; Orient. 2626—28; the Complutensian Polyglot; the first Rabbinic Bible by Felix Pratensis 1517; the Venice quarto 1521; and the first Rabbinic Bible with the Massorah by Jacob b. Chayim 1524—25. The same spelling, but with *Chateph-pathach* under the *Ayin*, i. e. רַעֲמָה is also exhibited in Orient. 4227; the first, third and fourth editions of the Bible, Soncino 1488, Brescia 1494 and Pesaro 1511—17. The variant is רַעְמָא with *Aleph* at the end, but this too has no Dagesh in the *Mem* and is to be found in Add. 15250; Add. 15251; in the first edition of the Hagiographa, Naples 1486—87; and in the second edition of the Bible, Naples 1491—93. Here too, therefore, רַעְמָה or רַעְמָא with Dagesh in the *Mem* is not the reading in any of the MSS. or early editions. But what is most remarkable in connection with this orthography, is the fact that the only MS. which points it with Dagesh in the *Mem* in Gen. X 7 and the only early edition which exhibits the same phenomenon, viz. Add. 15451 and the first edition of Jacob b. Chayim's Rabbinic Bible, have it here without Dagesh in the *Mem* in both parts of the verse, though 1 Chron. I 9 is a duplicate of Gen. X 7.

The result, therefore, of the above analysis of the six instances in which this expression occurs, is as follows.

In the first passage only one MS. and one edition have the Dagesh. In the second passage, which is the second clause of the same verse, the same single edition has it, but no MS., not even the one which exhibits it in the first clause. In the third passage only one MS. has it, but not a single edition, whilst in the fourth, fifth and sixth passages it is not to be found in any MS. or early edition.

II. Gen. XLVI 29.

וַיֵּאָסֹר *with* Dagesh, Add. 9401; Add. 15451; Orient. 4227.

וַיֵּאָסֹר *without* Dagesh, Orient. 4445, which is the oldest MS. extant; Arund. Orient. 2, dated A. D. 1216; Orient. 2201, dated A. D 1246; Harley 5710—11; Harley 1528; Add. 21160; Add. 15251; Add. 15252; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626—28; the first edition of the Pentateuch, Bologna 1482; the second edition of the Bible, Naples 1491—93; the Complutensian Polyglot; the first edition of the Rabbinic Bible by Felix Pratensis 1517; the quarto Bible, Venice 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25. The orthography וַיֶּאֱסֹר with *Chateph-segol* under the *Aleph* is exhibited in the first edition of the Bible, Soncino 1488; in the Lisbon Pentateuch 1491; and in the third edition of the Bible, Brescia 1494.

Exod. XIV 6.

וַיֵּאָסֹר *with* Dagesh, Add. 9401; Harley 5710—11; Add. 15451.

וַיֵּאסֹר *without* Dagesh, Orient. 4445; Arund. Orient. 2; Orient. 2201; Harley 1528; Add. 21160; Add. 15251; Add. 15252; Orient. 4227; Orient. 2328; Orient. 2329; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626—28; the first edition of the Pentateuch,

Bologna 1482; the Lisbon edition 1491; the second edition of the Bible, Naples 1491—93; the Complutensian Polyglot; the first edition of the Rabbinic Bible by Felix Pratensis 1517; the quarto Bible, Venice 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25. וַיֶּאְסֹר with *Chateph-segol* is exhibited in Add. 15250, and in the first and third editions of the Bible, Soncino 1488 and Brescia 1494.

In analysing the different MSS. on this word in the foregoing two passages the following facts are disclosed: (1) Orient. 4227, which has Dagesh in the *Samech* in Gen. XLVI 29, has no Dagesh in Exod. XIV 6; (2) Harley 5710—11, which has no Dagesh in Gen. XLVI 29, but which has Dagesh in the text in Exod. XIV 6, is corrected in the Massorah Parva with the remark ג׳ רפי׳ בקרי׳, i. e. *in three instances it is Raphe in the Bible* which either means that it is one of the three passages where it is וַיֶּאְסֹר with *Chateph-segol* or וַיֶּאֱסֹר with *Sheva* under the *Aleph* and without Dagesh in the *Samech:* and (3) Orient. 2348; Orient. 2349; Orient. 2350; and Orient. 2365, which have the following Massorah against it כל לשו׳ חבישה לא מפיק אלף, show beyond doubt that the Massorah on this word, whether it is דגש or רפי, refers to the *Aleph* and not to the *Samech.*

III. Levit. XX 4.

הַעְלֵם יְעַלִּימוּ *with* Dagesh, Add. 9401, Add. 15451.

הַעְלֵם יְעַלִּימוּ *without* Dagesh, Orient. 4445; Orient. 2201; Harley 5710—11; Harley 1528; Add. 21160; Add. 15251; Add. 15252; Orient. 4227; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626—28; the first edition of the Pentateuch,

Bologna 1482; the first edition of the Bible, Soncino 1488; the Lisbon Pentateuch 1491; the second and third editions of the Bible, Naples 1491—93, Brescia 1494; the Complutensian Polyglot; the first Rabbinic Bible by Felix Pratentis 1517; the quarto Bible, Venice 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25. הֶעֱלֵם יְעֲלִימוּ with *Chateph-pathach* under the *Ayin* is the reading in Arund. Orient. 2, which is dated A. D. 1216, and Add. 15250.

IV. Psalm X 1.

תְּעֲלִים *with* Dagesh, Add. 15451; the first and third editions of the Bible, Soncino 1488, Brescia 1494.

תְּעָלִים *without* Dagesh, Orient. 2201; Arund. Orient. 16; Harley 5710—11; Harley 1528; Add. 15250; Add. 15251; Add. 15252; Orient. 2091; Orient. 2626—28; Orient. 2212; the first edition of the Hagiographa, Naples 1486—87; the second edition of the Bible, Naples 1491—93; the fourth edition, Pesaro 1511—17; the Psalms, Proverbs &c., Salonica 1515; the Complutensian Polyglot; the first Rabbinic Bible by Felix Pratensis 1517; the quarto Bible, Venice 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25. תְּעָלִים with *Chateph-pathach* under the *Ayin*, is the reading in Orient. 4227.

V. Psalm XXXIV 1.

טְּעַמּוּ *with* Dagesh, Add. 15451.

טְעַמּוּ *without* Dagesh, Orient. 2201; Arund. Orient. 16; Harley 5710—11; Harley 1528; Orient. 2091; Add. 15250; Add. 15251; Add. 15252; Orient. 2212; Orient. 2626—28; the first edition of the Hagiographa, Naples 1486—87; the Psalms, Proverbs &c., Salonica 1515; the Complutensian Polyglot; the first edition

of the Rabbinic Bible by Felix Pratensis 1517; the quarto Bible, Venice 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25. טעֲמו with *Chateph-pathach* under the *Ayin* is the reading in Orient. 4227; the first, second, third and fourth editions of the Bible, Soncino 1488, Naples 1491—93, Brescia 1494, and Pesaro 1511—17.

VI. Psalm LXI 4.

מחֲסֶה *with* Dagesh, Add. 15451.

מחָסֶה *without* Dagesh, Orient. 2201; Harley 5710—11; Harley 1528; Orient. 2091; Add. 15250; Add. 15251; Add. 15252; Orient. 2212; Orient. 2626—28; the first edition of the Hagiographa, Naples 1486—87; the first edition of the Bible, Soncino 1488; the second edition, Naples 1491—93; the third edition, Brescia 1494; the fourth edition, Pesaro 1511—17; the Psalms, Proverbs &c., Salonica 1515; the Complutensian Polyglot; the first edition of the Rabbinic Bible by Felix Pratensis 1517; the quarto Bible, Venice 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25. The reading מחֲסה with *Chateph-pathach* under the *Cheth* is that of Arund. Orient. 16 and Orient. 4227. The former has the Massorah against it ח' רפי' בליש' *eight times with Chateph-pathach in this form.* I have, therefore, adopted it in my edition.

VII. Psalm CV 22.

לאֲסֹר *with* Dagesh, Add. 15451; Orient. 2091.

לאָסֹר *without* Dagesh, Orient. 2201; Arund. Orient. 16; Harley 5710—11; Harley 1528; Add. 15250; Add. 15251; Add. 15252; Orient. 4227; Orient. 2212; Orient. 2626—28; the first, second, third and fourth editions

of the Bible, Soncino 1488, Naples 1491—93, Brescia 1494, Pesaro 1511—17; the Psalms, Proverbs &c., Salonica 1515; the Complutensian Polyglot; the first Rabbinic Bible by Felix Pratensis 1517; the quarto Bible, Venice 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25. The reading לְאֶסֹר with *Chateph-segol* is exhibited in the first edition of the Hagiographa, Naples 1486—87.

VIII. Psalm CIX 29.

וְיַעְטוּ *with* Dagesh.

וְיַעֲטוּ with *Chateph-pathach,* Orient. 2201; Arund. Orient. 16; Harley 5710—11; Harley 1528; Add. 21161; Add. 15451; Add. 15250; Add. 15251; Add. 15252; Orient. 4227; Orient. 2091; Orient. 2212; Orient. 2626—28; the first edition of the Hagiographa, Naples 1486—87; the first, second and third editions of the Bible, Soncino 1488, Naples 1491—93, and Brescia 1494; the Psalms, Proverbs &c., Salonica 1515; the Complutensian Polyglot; the edition of the Rabbinic Bible by Felix Pratensis 1517; the quarto Bible, Venice 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25.

These are the instances adduced by Heidenheim and Delitzsch to establish their rule that the consonant which follows a gutteral with *Sheva* is invariably with Dagesh. The passages in which רַעְמָה occurs marked No. I, I have already analysed. Though No. II has the support of three MSS., the most ancient and by far the larger number are against this eccentric Dagesh. Amongst these are Standard Codices of exceptional accuracy. Moreover all the early editions, which Delitzsch himself describes as having the same value as MSS., are against its presence. Equally so is

No. III which is exhibited in two MSS., but which is opposed to the oldest and Standard Codices as well as to all the early editions. No. IV, which is found in only one MS., is supported by two editions, but is against the large majority of Codices and early editions. Nos. V and VI have only one MS. in their favour and no early edition at all. No. VII, which is supported by two MSS., has not only all the Standard Codices against it, but all the early editions, whilst No. VIII is a false reading, since I could not find it in any MS. or early edition.

Levita's explanation, therefore, of the Massoretic use of the terms Dagesh and Raphe is fully borne out by the larger number of MSS., amongst which are the oldest and Standard Codices. Hence, Delitzsch's declaration, that the Dagesh in the consonant after a gutteral with *Sheva* is to be found in all the best MSS., is based upon wrong information for which, as the article in question shows, Dr. Baer is responsible. To introduce, therefore, this eccentric Dagesh throughout the Hebrew Bible, as has been done by Dr. Baer, is a most unjustifiable innovation. The only thing which can legitimately be done with the evidence of the MSS. and early editions before us, is to mention the fact that some mediaeval purists have inserted it in several places.

Far less objectionable is the third category of words in behalf of which Delitzsch in the same article pleads for the Dagesh and into which Dr. Baer has actually inserted it throughout the Bible in accordance with the rule laid down by Ben Balaam and Moses the *Nakdan* that when the two labials *Beth Mem* (במ) follow each other at the beginning of a word the *Beth,* when it has *Sheva,* has Dagesh though it is preceded by one of the vowel-letters יהוא. And though Joseph Kimchi who, in expanding this rule, enforced it by the solemn declaration that whoso reads

בְּמִקְלִי (Gen. XXXII 11) *Raphe,* has not the spirit of the true grammarian in him,[1] yet the grammarian Heidenheim deliberately points it so in his edition of the Pentateuch where he himself first called attention to this rule. Dr. Baer who, as a rule, follows Heidenheim most slavishly, has indeed in this instance departed from his great exemplar, reverted to the statement of Kimchi and accordingly points it בִּמְקלִי with Dagesh. This, however, is against the celebrated Codex Hilali and against numerous Codices as well as against all the early editions, as will be seen from the following enumeration: Orient. 4445; Orient. 2201; Harley 2201; Add. 15251; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; and Orient. 2626—28. In all these MSS. the *Beth* has the *Raphe* stroke over it (בֿ) so that there can be no mistake about it. It is also *Raphe* in the first edition of the Pentateuch, Bologna 1482; in the first edition of the Bible, Soncino 1488; in the second edition, Naples 1491—93; in the third edition, Brescia 1494; the Complutensian Polyglot; the first edition of the Rabbinic Bible by Felix Pratensis 1517; the quarto Bible, Venice 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25.

The other instances which come under this rule and which Dr. Baer has invariably dageshed are treated in a similar manner in the MSS. and early editions. As I have, however, generally indicated the variations in their proper places, it is not necessary to discuss them here.

[1] אם הראשונה בי״ת ואחריה מ״ם הבי״ת דגושה כמו כי בְמקלי (Gen. XXXII 11) והקורא אותה רפויה אין רוח בעלי הלשון המדקדקים נוחה הימנו. שהרי בי״ת רפויה דומה להברת ו״ו ולעולם לא תהיה ו״ו שואית לפני איתיות במ״ף אבל נשתנה למלאפום: ספר הזכרון: Comp. Dr. Baer, Appendix to the Psalms, p. 92.

Chap. II.

The Orthography.

Without going the full length of those who maintain that the Hebrew Codex, from which the Septuagint was made, had no *matres lectiones* at all,[1] it is now established beyond a doubt that the letters אהוי commonly called quiescent or feeble letters, have been gradually introduced into the Hebrew text.[2] It is, moreover, perfectly certain that the presence or absence of these letters in our text in many instances is entirely due to the idiosyncracy of the Scribes.

This is by no means the result of modern philology. Jehudah Chayug, who flourished circa A. D. 1010—1040 and who is described as the founder of Hebrew Grammar, already states that the insertion or omission of the *matres lectiones* has always been left to the discretion of the scribes, and that this practice still obtained in his days.[3]

Still more emphatic is the declaration of Ibn Ezra (1093—1167). He assures us that the choice of plenes and defectives was entirely left to the judgment of individual copyists, that some scribes wrote certain words plene

[1] Comp. Lagarde: *Anmerkungen zur griechischen Uebersetzung der Proverbien*, p. 4, Leipzig 1863.

[2] Comp. Chwolson: *Die Quiescentes* הוי *in der althebräischen Orthographie* in the third International Congress of Orientalists, Vol. II, pp. 459, 474 and 478, St. Petersburg 1876.

[3] Comp. Jehudah Chayug's Grammatical works edited by Leopold Dukes in the *Beiträge zur Geschichte der Aeltesten Auslegung und Spracherklärung des Alten Testamentes* von Ewald und Dukes, Vol. III, p. 22, Stuttgart 1844.

when in their opinion the text ought to be made a little clearer, and that others wrote the same words defective when they wanted to economise space. His words are as follows:

The sages of the Massorah evolved from their inner consciousness reasons why some words are plene and some defective which, however, only serves to satisfy the ignorant who seek reasons for the plenes and defectives. Behold the scribe could not do otherwise than write plene when he wanted to preclude the word from being mistaken for its homonym as for instance עולם,[1] or defective when he wanted to be shorter.[2]

The following examples will suffice to illustrate this fact.

א. — The Massorah itself has catalogued various Lists of words in which *Aleph* is still wanting. From these Lists, which I have printed in the Massorah[3] I extract a few instances exhibiting words in their original form.

מָצָתִי *"I have found"* (Numb. XI 11) the only instance of the preterite first person which has survived without *Aleph*. In all the other 39 passages in which it occurs this radical letter has uniformly been inserted.

יָצָתִי *"I came out"* (Job I 21) which has not only *Aleph* inserted in the only other place where it occurs in this very book (Job III 11), but also in all the other five instances where it is to be found in the Hebrew Bible.[4]

מָלַתִי *"I am full"* (Job XXXII 18) which has *Aleph* inserted in the other two instances where it occurs (Jerem. VI 11; Micah III 8).

[1] That is עוֹלָם is plene and not עלם defective which might be mistaken for עֶלֶם, עֶלֶם, עֶלֶם or עֵילֶם = עוֹלָם.

[2] וחכמי המסרת בראו מלבם טעמים למלא' ולחסרי', והם טובים למלא כל חסר לב, כי אחרי שהם מבקשים טעם למלא ולחסר, הנה אין כח בסופר לכתוב רק מלא אם רצה לבאר שלא תתערב המלה כמו עולם, או יכתוב חסר לאחוז דרך קצרה: שפה ברורה דף ז': editio Lippmann, Fürth 1839.

[3] Comp. *The Massorah*, letter א, §§ 14–18, Vol. I, pp. 9–12.

[4] Comp. Numb. XXII 32; Jerem. XIV 18; XX 18; Prov. VII 15; Dan. IX 22.

וַתֹּחֶז *"and she laid hold"* (2 Sam. XX 9) in which the *Aleph* has been inserted in the only other passage where this form is to be found (Ruth III 15).

שְׁאֵלָתֵךְ *"thy petition"* (1 Sam. I 17). Here too the *Aleph* has been introduced in the other three places where this form occurs (Esther V 6; VII 2; IX 12).

Still more striking is the case where the same phrase occurs twice in the same book, once exhibiting the primitive form without *Aleph,* and once with *Aleph* inserted.

Thus for instance Gen. XXV 24 "and behold תוֹמִם *twins* in her womb" without *Aleph,* and Gen. XXXVIII 27 "and behold תְּאוֹמִים *twins* in her womb" with *Aleph.*

Jeremiah VIII 11 "and they have healed וַיִּרְפּוּ the hurt" without *Aleph* at the end of the word, and Jeremiah VI 14 "and they have healed וַיִּרְפְּאוּ the hurt" with *Aleph* at the end of the word.

David's Hymn of Triumph which is recorded in duplicate, once in 2 Sam. XXII and once in Psalm XVIII, affords a striking illustration of this fact. In the former the phrase *"for thou hast girded me"* וַתַּזְּרֵנִי with strength for the battle" (2 Sam. XXII 40) exhibits the primitive form without *Aleph,* whilst in the latter *"for thou hast girded me* וַתְּאַזְּרֵנִי with strength for the battle" (Ps. XVIII 40) there is already the insertion of the *Aleph.*

In the list of David's heroes, of which we have also a duplicate, one in 2 Samuel XXIII, and one in Chronicles XI, Nahari the Beerothite is mentioned. In the one place it is הַבֵּרֹתִי *the Berothite* without *Aleph* (1 Chron. XI 39), whilst in other it is הַבְּאֵרֹתִי *the Berothite* (2 Sam. XXIII 37) with *Aleph* already inserted.

The examples of the absence of *Aleph* which are duly noticed by the Massorah are of a still more instructive character when we consider the following instances:

בגד in Gen. XXX 11 is according to the Massorah בָּא גָּד = בָּגָד *a troop cometh.* It will be seen that not only are the two words written continuously, but that in separating them *Aleph* has to be inserted by the direction of the Massorah.

The same is the case according to the testimony of the Massorites in Jeremiah XVIII 3 where והנהו is separated into two words, i. e. וְהִנֵּ֥ה הוּ֙ [= וְהִנֵּה הוּא] *and behold he* and where *He* is omitted in the first word, and *Aleph* in the second. The Massorah itself records that whilst the *Aleph* was being inserted by one School of Massorites, another School adhered in some instances to the more primitive orthography.

Thus, for instance in Jerem. XXIX 22 the Western School read וּכְאָחָב = וּכְאַחָב *and like Ahab* retaining the ancient mode of spelling, whilst the Eastern School have this form only in the *Kethiv* and inserted the second *Aleph* in the *Keri*, viz. וּכְאַחְאָב.

The same is the case in Psalm CXXXIX 20 where the Westerns read ימרוך without *Aleph*, and the Easterns read יאמרוך with *Aleph*.

These typical illustrations suffice to show that the primitive forms have not all been superseded by the fuller mode of spelling.

Many other instances of the absence of *Aleph* occur throughout the text which have partially been obscured by the Punctuators, who, by not recognising this fact have so pointed the words in question as to assign them to different roots. By a careful use of the ancient Versions, however, which were made prior to the introduction of the vowel-signs we are not unfrequently able to ascertain the primitive orthography, as will be seen from the following illustrations:

In Gen. IV 15 the text from which the Septuagint was made had לכֵן (without *Aleph*) = לֹא כֵן *"not so"* and this

reading is supported by the context. Cain tells God in the preceding verse that as a fugitive his life was in danger, and that any one who chances to meet him will slay him. Hereupon the Lord assures him in the verse before us that this shall not be the case. Accordingly the correct reading of the verse is: "And the Lord said unto him, it shall not be so (לא כן) whosoever &c."

In 2 Kings VII 17 we have the primitive form המלך = הַמַּלְךְ = הַמַּלְאָךְ *"the messenger"* without *Aleph* as is attested by the Septuagint and the Syriac. The passage ought accordingly to be translated "when *the messenger* came down to him". This is corroborated by the statement in the preceding chapter, viz. VI 33 Exactly the reverse is the case in 2 Sam. XI 1 where the Massorah itself tells us that the redactors of the text inserted *Aleph* into this very word, converting (הַמְּלָכִים) *"kings"* into (הַמַּלְאָכִים) *"messengers"*.

Ps. XXXIII 7 the Septuagint translates "He gathered the waters of the sea together as in *a bottle*" כנד = כְּנֹד = כְּנֹאד. This form, which occurs in Ps. CXIX 83 with *Aleph,* was manifestly written here without *Aleph,* but was originally pronounced in the same way, as is also attested by the Chaldee and the Syriac as well as by the parallelism. The Massorites, however, who supposed that there is a reference here to the passage of the *Red Sea* (Exod. XV 8) pointed it כַּנֵּד and thus obscured its etymology.

According to the testimony of the Septuagint and the Syriac, לשרך in Proverbs III 8 ought to be pointed לִשְׁאֵרֶךָ = לִשְׁרֶךָ and the word in question exhibits the primitive form without the *Aleph*. The passage, therefore, ought to be translated:

"It shall be health to thy body
And marrow to thy bones."

This reading which restores the parallelism is now adopted by most critics.

In the process of supplying the *Aleph,* however, the redactors of the text have not unfrequently inserted it where the Massorites themselves tell us, it is superfluous. Hence the Massorah has preserved different Lists of sundry expressions, in which, by the direcion of the Massorites the *Aleph* is to be cancelled.[1]

Thus for instance they state that תִּסְפוֹן which occurs twice in Exodus, viz. V 7 and IX 28 has in the first passage a superfluous *Aleph,* and this is corroborated by the fact that in the only other two places where this form occurs (Gen. XLIV 23; Deut. XVII 16) it has no *Aleph.*

The same is the case in 2 Sam. XI 24 וַיֹּרוּ הַמּוֹרִאִים *"and the shooters shot"* where the *Aleph,* according to the Massorah, has superfluously been inserted in both words, and this is confirmed by a reference to 2 Chronicles XXXV 23, where this phrase occurs again without the *Aleph.*

These again must be taken as simply typical instances. Other examples may easily be gathered from the ancient Versions of which the following is a striking illustration, where *Aleph* has been inserted in בְּצוּר *rock* making it בְּצַוָּאר *neck* Ps. LXXV 6. The Septuagint exhibits the primitive form without the *Aleph* and the passage ought accordingly to be translated:

> "Do not exalt your horn toward heaven
> Nor speak arrogantly of the Rock."

א and ע. — The same vicissitudes to which the feeble *Aleph* was subject, are also traceable in the soft *Ayin.* Very frequently it was not expressed in the primitive forms. This orthography is still exhibited in the name בֶּל *Bel* = בַּעַל *Baal* which has survived in three instances (Isa. XLVI 1; Jerem. L 2; LI 44) apart from compound proper names, and in the particle of entreaty בִּי = בְּעִי *I pray, O!* The

[1] Comp. *The Massorah,* letter א, §§ 17, 18, Vol. I, pp. 11, 12.

Massorah itself tells us that ונשקה (Amos VIII 8) stands for וְנִשְׁקָעָה.

According to the testimony of the ancient Versions למו, in Ps. XXVIII 8, is the primitive form of לְעַמּוֹ, *"to His people"*. This is attested by the Septuagint, the Syriac and the Vulgate as well as by several MSS., and the parallel passage in Ps. XXIX 11. Accordingly the verse is to be translated:

"Jehovah is strength to His people
And He is the saving strength to His anointed."

And it is now admitted by the best critics that בכו in Micah I 10 stands for בָּכוֹ = בָּעַכּוֹ the maritime city in the territory of Asher (Comp. Judg. I 31). Accordingly Micah I 10 reads:

"Declare it not at Gath
Weep not at Accho
In the house of Aphrah roll thyself in the dust."

This explains the otherwise inexplicable passage in Hosea VII 6. Here ישן simply exhibits the primitive orthography, יָשַׁן = יָעְשַׁן, and אפהם is to be pointed אַפְהֶם as is attested by the Chaldee and the Syriac. Accordingly the passage is to be translated:

"their anger smoketh all night."[1]

This not only relieves the verse, but agrees with the context and parallelism.

Owing to their similarity in pronunciation and most probably also to the similarity of their form in ancient times[2] the redactors of the text, in supplying these two

[1] Comp. Deut. XXIX 19 and W. Robertson Smith in the *Journal of Philology*. Vol. XVI, p. 72, London and Cambridge 1888.

[2] That the א and ע like the ב and כ the ו and י &c. must have been similar in form in olden times is evident form the following caution given in the Talmud to the Scribes שלא יכתוב אלפין עיינין עיינין אלפין, ביתין כפין כפין ביתין וגו׳: Comp. *Sabbath* 103 *b*.

letters, have not unfrequently interchanged them. Hence we have נִגְעַל *to be rejected as polluted* with *Ayin* in 2 Sam. I 21, and נִגְאַל with *Aleph* in Zeph. III 1.

מֻתָּעֵב *despised* with *Ayin* Isa. XLIX 7, and מֻתָּאֵב with *Aleph* Amos VI 8.

In Ps. LXXVI 8 it is אז אפיך = עֹז *the power of thine anger,* and Ps. XC 11 עֹז אפיך.

Hosea VII 6 כארבם is now regarded by some of the best critics to stand for בְּעֵר בָּם, whilst קָרְעוּ Ps. XXXV 15 is taken for קָרְאוּ *"they cry out"*. Professor Cheyne, who adopts this rendering, did not even deem it necessary to notice the fact that it is with *Ayin* in the Massoretic text, and that without this interchange of letters it denotes *to rend asunder.* The Massorah has preserved sundry Lists of words in which *Aleph* stands for *Ayin* and *vice versa.*[1]

ה. — The greatest peculiarities exhibited in the orthography of the Hebrew text are connected with the letter *He.* The Massorah catalogues a number of Lists of words which ought to have *He* at the beginning; and *vice versa,* of words which have a superfluous *He,* and which, according to the Massorah ought to be cancelled;[2] words which want *He* in the middle, and *vice versa,* words which have a superfluous *He* in the middle,[3] as well as of words which have a superfluous *He* at the end, and which the Massorites condemn.[4]

Of great orthographical and lexical importance, moreover, are the Lists containing sundry words throughout the Hebrew Scriptures, in which this letter is interchanged

[1] Comp. *The Massorah,* letter א, § 514, Vol. I, p. 57; letter ע, §§ 352, 360 &c.; Vol. II, p. 390.

[2] Comp. *The Massorah,* letter ה, § 9, Vol. I, p. 256.

[3] *The Massorah,* letter ה, §§ 26—28, Vol. I, pp. 268, 269.

[4] *The Massorah,* letter ה, §§ 33, 34, Vol. I, pp. 269, 270.

with the letter *Aleph,* and with the letter *Vav,* and *vice versa.*[1]

These Massoretic Lists, however important as they assuredly are, by no means exhaust all the passages. They simply exhibit typical examples which may easily be multiplied from the ancient Versions. Without attempting to analyse the import of all the passages tabulated by the Massorites, I will point out the influence which the introduction of the *He* into the text has exercised both upon the orthography and the sense by adducing a few illustrations.

I shall quote first a few passages from the parallel records of the same event, narrated both in 2 Samuel V 9, VII 9 and 1 Chronicles XI 7, XVII 8 inasmuch as there can be no room for doubt here about the diversity of orthography in identically the same phrases, recording identically the same occurrence.

In 2 Sam. V 9 it is, "and David dwelt בַּמְּצָדָה *in the castle* and he called her[2] the city of David": whereas in 1 Chron. XI 7 it is, "and David dwelt בַּמְּצָד in the *castle;* therefore they called him[3] the city of David." There can, therefore, be no doubt that the primitive form was במצד = בַּמְּצָדָה the feminine. The redactor of Samuel who inserted the *He,* in accordance with the later mode of spelling, pointed it בַּמְּצָדָה feminine, whilst the redactor of Chronicles retained the primitive form without the *He,* and hence pointed it בַּמְּצָד, which is masculine. It will be seen that this diversity of orthography necessitated also a change in the gender of the pronominal suffix, third person singular. This was more easily effected since it required no alteration

[1] *The Massorah,* letter א, §§ 35, 47, 49, Vol I, pp. 270, 272, 273.

[2] לָהּ i. e. *the castle,* which is feminine.

[3] Here *the castle* is in the masculine and hence לוֹ, the masculine suffix.

in the letters, inasmuch as according to the ancient orthography the *He* stood also for the suffix, third person masculine. It was necessary only to pronounce it לָהּ in the one case, and לה in the other.

In 2 Samuel VII 9 it is "and I have *cast off* (ואכרתה) all thine enemies", whereas in the parallel passage 1 Chronicles XVII 8, where the same event is recorded, it is "and I have *cut off* (וָאַכְרִית) all thine enemies". This diversity of spelling is manifestly due to the fact that in the primitive text it was simply ואכרת, which the redactor of Samuel resolved into וָאַכְרֻתָה by adding *He* at the end, whilst the redactor of Chronicles, demurring to this unique form, resolved it into וָאַכְרִית by inserting *Yod* in the middle, thus making it conformable to the other three instances where this Hiphil future first person singular occurs.[1]

The absence of *He* in the primitive text explains a variation in the present text which affects the translation.

In 2 Sam. XXIV 13 it is "or *wilt thou flee* (נָסְךָ) three months before thine enemies?", whereas in 1 Chron. XXI 12 it is "or *wilt thou be destroyed* (נִסְפֶּה) three months before thine enemies". Originally the text was in both passages נסך, without *He*, which was afterward introduced into Chronicles by the redactor. It was a copyist, who at a later period mistook כ for פ, as is evident from the Septuagint and the Vulgate which still have נָסְךָ.

In Jeremiah XXIII 5 it is "I will raise unto David (צמח צַדִּיק) *a righteous branch*", whereas in the parallel passage in the same book, it is "I will cause to grow up unto David (צמח צְדָקָה) *the branch of righteousness*" (XXXIII 15). The diversity in identically the same phrase, is however easily explained. The text originally had simply צדק

[1] Comp. 1 Sam. II 33; Nahum I 14; Zech. XIII 2.

in both passages which the redactors of Jeremiah resolved, in one place into צְדָקָן = צְדָקָה, and in the other into צַדִּיק = צַדִּיק. In the one case they appended *He* (ה), in accordance with the later mode of spelling, and in the other they inserted *Yod* (י) in the middle of the word, just as they introduced the same letter into the middle of the word in 1 Chron. XVII 8.

The Massorah registers instances where the *He* is omitted at the end of the word, in the preterite third person feminine. It states, for example, that in Gen. XIX 23, Jerem. XLVIII 45, and Dan. VIII 9 יצא stands for יְצָאָה = יְצָא.[1] But here again the passages must simply be regarded as typical, since according to the testimony of the ancient Versions other instances still existed where this primitive orthography obtained, which are not recognised by the Massorah. Another instance where יצא stands for יְצָאָה = יְצָא is 2 Sam. XX 8 which according to the testimony of the Septuagint ought to be read וְהִוא יְצָאָה ותפל "and it (i. e. the sword) came out and fell".

That in Gen. XXIX 34 קרא stood for קָרְאָה = קָרָא *"she called"* is evident from the Samaritan and the Septuagint.

It is equally certain from the Samaritan, the Septuagint and the Syriac that ילד in Gen. XLVI 22 was read יָלְדָה = יָלַד *"she bore"*.

The *He* was even omitted at the end when it was suffix third person singular feminine, e. g. אִישָׁהּ = אִישָׁ *"her husband"* 2 Sam. III 15 as is attested by the Septuagint, the Chaldee, the Syriac and the Vulgate, and is accepted by the best critics.

I have already adverted to the fact that the suffix third person singular masculine was written with *He* in the primitive text instead of *Vav*, and that the Massorah itself

[1] Comp. *The Massorah*, letter י, § 472, Vol. I, p. 731.

gives a List of words which have not been made conformable to the later orthography. In all these instances the Massorah carefully directs that the words in question are to be read with *Vav* instead of *He*.[1] There was, however, a difference of opinion in some of the Schools whether the *He* in certain words expressed the suffix third person singular feminine or masculine. A notable instance of it we have in בנצתה Levit. I 16. The School of Massorites which our recensions exhibit, resolved it into בְּנִצָּתָהּ, whereas the School of textual critics exhibited in the Samaritan and Septuagint read it בְּנִצָּתֹה.

ו. — Far more arbitrary is the presence or absence of the letter *Vav* as a vowel-sign in the middle of the word. Even at the end of a verb the וּ, which according to the present orthography is uniformly used in the preterite third person plural and the future third person masculine plural, was not unfrequently absent in the primitive forms. This is attested by the Massorah which gives a List of preterites third person plural, and futures third person masculine plural without *Vav* at the end[2] and has given rise to various readings. When the letter in question was being gradually introduced into the text, a difference of opinion obtained in the ancient Schools, whether certain forms were singular or plural. A striking illustration of this fact is to be seen in the duplicate Psalm, viz. XIV and LIII. In the former the concluding verse is "Oh that from Zion were come (יְשׁוּעַת) *the salvation of* Israel", whereas in the duplicate it is "Oh that from Zion were come (יְשֻׁעוֹת) *the salvations of* Israel". It will be seen that in the one the noun is in the singular, whereas in the other the *Vav* is inserted to make it plural. That this, however,

[1] Comp. *The Massorah*, letter ה, §§ 47, 48, Vol. I, pp. 272, 273.

[2] Comp. *The Massorah*, letter י, § 146, Vol. I, p. 422.

was the opinion of one School, and that another School read it in the singular in both places is evident from many MSS. as well as from the Septuagint and the Syriac.

In David's Hymn of Triumph of which there is a duplicate, viz. 2 Sam. XXII and Ps. XVIII, we have another striking illustration of the difference which obtained in the Schools as to whether the *Vav* is to be inserted or not. This difference which is not observed in the Authorised Version, is exhibited in verse 26. In 2 Sam. XXII 26 it is "with (גִּבּוֹר תמים) the upright *hero,* thou wilt shew thyself upright", whereas in the parallel passage in Ps. XVIII 26 it is "with (גֶּבֶר תמים) the upright *man* thou wilt shew thyself upright". The primitive orthography was in both passages גבר, without the *Vav,* but the redactors of Samuel read it גִּבֹּר *hero,* and hence inserted the *Vav* to indicate this reading, whilst the redactors of the Psalter read it גֶּבֶר *man of,* and hence declined to insert the *Vav.*

I shall now give a few typical examples of the absence of the *Vav* at the end, in plural verbs, according to the testimony of the ancient Versions, though not recognised by the Massorah. Both in Gen. XXXV 26 and XLVI 27 ילד stands for יָלְדוּ = יָלָד *were born* the plural. This is the reading of several MSS., the Samaritan and the Septuagint, and in the former passage also of Onkelos, Jonathan, the Syriac and the Authorised Version and is undoubtedly the correct reading.

In Exod. XVIII 16 בא stands for בָּאוּ = בָּא *they come.* This is attested by the Septuagint and is adopted in the Authorised Version.

In Numb. XXXIII 7 וישב is וַיָּשֻׁבוּ = וַיָּשָׁב *and they turned again* as is evident from the Samaritan and the context and is rightly exhibited in the Authorised Version.

Whilst in Deut. XXXII 38 יהי is יְהִיוּ = יְהִיוּ *let them be*, as is attested by Onkelos, the Samaritan, the Septuagint, the Syriac, and the Vulgate. This is also exhibited in the Authorised Version.

י. — The same want of uniformity is exhibited in the present text with regard to the presence or absence of the letter *Yod*, as a vowel sign, for *Chirek* and *Tzere* in identically the same forms, thus showing that originally it was absent altogether, and that its insertion was gradual. The Massorah itself testifies to this fact inasmuch as it catalogues Lists of words in which the *Yod* has not been inserted after *Chirek*.[1] Here again the Massorah must be regarded as simply giving typical instances. The parallel passages in the Massoretic text itself furnish far more striking examples.

Thus for instance in Josh. XXI, where the cities of refuge are described, it is in verse 15 ואת חלן ואת־מגרשה "and *Holon* with her suburbs", whereas in 1 Chron. VI 43, where we have identically the same description it is ואת־ חילֵן ואת־מגרשה "and *Hilen* with her suburbs". It is evident that originally the text had simply חלן, which was pronounced in some Schools חֹלן *Cholon*, and in other Schools חִלֵן *Chilen*, and to mark this pronunciation, the latter inserted the *Yod*. This very description also furnishes an illustration of the gradual introduction of the *Yod* in plural nouns with the suffix third person singular feminine. With the exception of Josh. XXI 13, 40 מִגְרָשָׁהּ *her suburbs* is without the *Yod* in all the forty-three times in this chapter; whereas in the parallel description in 1 Chron. VI 40—66 it is without exception מִגְרָשֶׁיהָ with *Yod* in all the forty-one instances. This primitive orthography has given rise to differences of opinion with regard to the import of

[1] Comp. *The Massorah*, letter י, §§ 17—19, Vol. I, p. 678.

certain nouns, as is evident from פרחה in Numb. VIII 4. The School of Massorites which has been followed by the redactors of our text regarded it as a singular with the suffix third person singular feminine and hence pointed it פִּרְחָהּ *her flower*. But the School which is represented by the Samaritan and the Septuagint took it as a plural, i. e. פִּרְחֶיהָ = פִּרְחָהּ *her flowers*, and this is now accepted as the perferable reading by some of the best critics.

In 1 Kings XXII 35 it is "and the king was (מָעֳמַד) *stayed up* in his chariot", whereas in the parallel passage in 2 Chron. XVIII 34 which gives identically the same description, it is "and the king of Israel (מַעֲמִיד) *stayed himself up* in his chariot". Originally the text in both passages had מעמד, which the redactors of Kings pronounced מָעֳמַד, whilst the redactors of Chronicles pronounced it מַעֲמִד. To mark this difference in the pronunciation, the latter School of Massorites introduced the *Yod*.

In Jeremiah VI 15 it is "neither could they הַכְלִים לא ידעו *blush*", whereas in the parallel passage in VIII 12, where the same phrase occurs, it is וְהַכְּלִם לא ידעו. Originally both passages read הכלם, which one School pronounced הַכְלִם and the other הַכְּלִם, and marked the difference by inserting the *Yod*.

A noticeable instance where the absence of *Yod* in the primitive text has given rise to a difference of interpretation is to be found in Exod. XXXV 21, 22. In both these verses, which begin with ויבאו, the redactors of the present text regarded it as the *Kal* and hence pointed it וַיָּבֹאוּ *"and they came"*.

It is, however, evident from the Samaritan and the Septuagint that in the School which these ancient authorities followed, it was regarded as the *Hiphil*, i. e. וַיָּבִאוּ *"and they brought"*, a reading which is now accepted by some of the best critics especially as this identical form

without the *Yod* has still survived in no fewer than thirteen instances.[1]

In the plural termination for the masculine gender which is now ים־ the *Yod* was originally not expressed. The primitive orthography has still survived in a considerable number of words especially in the Pentateuch. Apart from the forms which occur only once[2] I adduce the following words which have retained the original spelling in one instance and which are to be found in other passages with the *Yod* inserted: וַעֲבָדִם *menservants* (Gen. XXIV 35), תוֹמִם *twins* (XXV 24), שָׂרִגִם *branches* (XL 10), לְכִנִּם *lice* (Exod. VIII 12), וְשָׁלִשִׁם *and captains* (XIV 7), בָּאֵלִם *among the gods* (XV 11), הַלַּפִּידִם *the lightnings* (XX 18), תֹּאֲמִם *doubled* (XXVI 24), וְהַנִּשֹּׂאִם *and the rulers* (XXXV 27), הַנּוֹתָרִם *that were left* (Levit. X 16), לַשְּׂעִירִם *unto the he goats* or *satyrs* (XVII 7), וְהַחוֹגִם *and those that pitch* (Numb. II 12), הַיָּמִם *the days* (VI 5), וְלִצְנִנִם *and as thorns* (XXXIII 55).

That these simply exhibit the instances which have escaped the process of uniformity, is evident from the ancient Versions. These Versions not only shew that there were many other passages in which the *Yod* was originally absent, but that a difference of opinion obtained in the Schools as to whether the *Mem* in certain cases denoted the plural, or the suffix third person plural masculine. It is evident that in Jerem. VI 15 it was originally בנפלם, which one School read בַּנֹּפְלָם *"among them that fall"* and hence, to mark this reading inserted the *Yod*, i. e. בַּנֹּפְלִים, whilst

[1] Comp. Numbers XXX 12, 54; Judg. XXI 12; 1 Sam. I 25; V 2; VII 1; 2 Sam. IV 8; VI 17; XXIII 16; 1 Kings I 3; VIII 6; IX 28; 1 Chron. I 18. Comp. *The Massorah*, letter ב, § 181, Vol. I, p. 175.

[2] עֵרְמִם *naked* (Gen. III 7), אַשּׁוּרִם וּלְטוּשִׁם *Ashurim and Letushim* (XXV 3), חַמֵּי *hot springs* (XXXVI 24), מַקְרִיבִם *they offer* (Levit. XXI 6), אֵינְכֶם מַאֲמִינִם *ye did not believe* (Deut. I 32) בִּשְׂעִירִם *small rain* (XXXII 2).

another School read it בְּנָפְלָם and rendered it *they shall utterly fall when they do fall,* so the Septuagint. The same is the case in verse 29 of this very chapter. Here the original spelling was ורעם, which one School read וְרָעָם and, therefore, inserted the *Yod,* and another School read it וְרָעָם. Hence the rendering of the Septuagint *πονηρία αὐτῶν οὐκ ἐτάκη their wickedness has not melted away* or *consumed* = וְרָעָם לֹא נִתַּךְ.

In Jer. XVII 25 the primitive text had ובסוסם, which some resolved into וּבַסּוּסִם *and on horses* and marked their reading by introducing the *Yod,* whilst others, as is evident from the Septuagint, *καὶ ἵπποις αὐτῶν,* read it וּבְסוּסָם *and on* ***their*** *horses.*

So too in Ezek. VII 24, the original spelling was עזם which some read עַזָּם *the strong,* and afterwards fixed this reading by inserting the *Yod,* while others read it עָזָּם *their strength.* This is followed by the Septuagint which renders it *τὸ φρύαγμα τῆς ἰσχύος αὐτῶν the boasting of their strength* = גאון עזם and this is the phrase which is to be found in XXIV 21.

According to the same testimony Ps. LVIII 12 had originally שפטם, which was pronounced שֹׁפְטֵם, i. e. *God is judge* by one School, and by another School שֹׁפְטָם *their judge,* Septuagint *ὁ θεὸς κρίνων αὐτοὺς God that judgeth them,* which is now accepted by some critics as the correct reading.

The most striking illustration, however, of the absence of the *Yod* plural in the primitive text is to be found in Job XIX 18 where עֲוִילִים מאסה בי is rendered by the Septuagint *εἰς τὸν ἀιῶνά με ἀπεποιήσαντο* = עוֹלָם מאסו בי *for ever* they rejected me", thus showing that the text from which this version was made, had simply עולם, which one School resolved into עֲוִלִם *young children* and fixed this pronunciation by the insertion of the two *Yods,* whilst the other School read it עוֹלָם *ever.*

The same was the case with the *Yod* at the end of words denoting the plural construct. According to the Eastern School of Massorites יש׳ in Judg. I 21 stands for יִשְׁבֵי = יִשְׁבֵי *the inhabitants of,* whilst the Westerns read it יִשֵּׁב *the inhabitant of* in the singular.

Both the Eastern and Western Schools of Massorites agree that י׳ in 2 Kings XII 12 stands for יְדֵי = יְדֵי *the hands of,* the plural, whilst the Massorah on 2 Kings XVII 31 remarks that אלה stands for אֱלֹהֵי = אֱלֹהֵי *the gods of,* and that ראש Neh. XII 46 stands for רָאשֵׁי = רָאשֵׁי *chiefs of.*[1]

This fact explains a number of conflicting readings which the present text exhibits in parallel passages. Thus in 2 Sam. V 6 it is היבסי יוֹשֵׁב הארץ the Jebusites *the inhabitant* of the land in the singular, and in 1 Chron. XI 4 היבוסי יִשְׁבֵי the Jebusites *the inhabitants* of the land in the plural. The text had originally יש׳ in both places, one School pronounced it יִשֵּׁב and inserted a *Vav,* i. e. יוֹשֵׁב, whilst the other pronounced it יִשְׁבֵי = יִשְׁבֵי and inserted a *Yod.*

In the parallel passage, which describes the conduct of Ahaziah, we are told in 2 Kings VIII 27 that he walked בְּדֶרֶךְ בית אחב *in the way* of the house of Ahab, the singular and in 2 Chron. XXII 3 that he walked בְּדַרְכֵי בית אחאב *in the ways* of the house of Ahab in the plural. Both passages had originally בדרכ, which one School pronounced בְּדֶרֶךְ, and the other בְּדַרְכֵ and appended the *Yod* to mark this pronunciation.

The same is the case in 2 Kings XVIII 28, and Isa. XXXVI 13, where identically the same description is given, yet in the one passage it is שמעו דְּבַר־המלך הגדול "Hear *the word of* the great king" the singular and in the other שמעו את־דִּבְרֵי המלך הגדול "Hear *the words of* the great king" the plural. The primitive text in both places was

[1] Comp. *The Massorah,* letter ׳, § 28, Vol. I, p. 681.

דבר, which one School pronounced דִּבַּר, and the other דִּבֶּר and hence appended the *Yod* to mark this pronunciation.

In some passages the different solutions of the original spelling simply resulted in the difference of orthography without affecting the sense at all. Thus in the description of the solemn covenant which Josiah made with the elders and the inhabitants of Jerusalem, we are told in 2 Kings XXIII 3 that he pledged them ללכת אַחַר יהוה "to walk *after* the Lord", and in 2 Chron. XXXIV 31 where identically the same description is given, it is ללכת אַחֲרֵי יהוה, thus showing that the primitive אחר was pronounced in the one School אַחַר and in the other אַחֲרֵי = אַחֲרֵי; and though this is the plural construct it denotes exactly the same thing.

In other places, however, the different solutions of the primitive orthography on the part of the Scribes produced a marked difference in the sense in the parallel passages, and it is sometimes difficult to decide which of the two readings is to be preferred. Thus, in the admonition which Gedaliah gives to the captains of the army and to their people, he tells them, according to 2 Kings XXV 24 אל־תיראו מֵעַבְדֵי הכשדים "Fear not *because of the servants of* the Chaldees", and in Jerem. XL 9, where the same event is recorded, it is אל־תיראו מֵעֲבוֹד הכשדים "fear not *to serve* the Chaldeans". The variation is easily explained. The primitive orthography in both passages was מעבד, which was resolved by the redactors of Kings into מֵעַבְדֵי and they marked this reading by appending the *Yod*, i. e. מֵעַבְדֵי, whereas the redactors of Jeremiah resolved it into מֵעֲבֹד and fixed this reading by inserting the *Vav*, i. e. מֵעֲבוֹד. The latter is more in harmony with the context. The Septuagint, however, shews that in the text which they had before them it was מֵעַבְדֵי = מֵעַבְדֵי in both places.

The arbitrary treatment to which the orthography was subject, due to the gradual introduction of the quiescent letters, and to the expression of the different manner of reading some words in the vowelless text was not remedied by the rules which obtained in the Talmudic period with regard to the *matres lectiones*. This will be seen from the following canon:

> Three mistakes [in each Column] may be corrected, but if there are four the Codex must be buried. It is propounded: If the Codex has one correct column it saves the whole Codex. R. Isaac b. Martha said in the name of Rab if the greater part of the Codex is correct. Said Abayi to R. Joseph if the Codex has three mistakes in one column what is to be done? He replied. It must be given to be corrected and it is right. This [i. e. the duty to correct it] is applicable to defectives only [i. e. when plenes have been written defective], but in the case of plenes [i. e. when plenes have been written instead of defectives] we need not trouble about it.

That is, when this is the case, no duty devolves upon the Scribe to have the Codex corrected. *(Menachoth 29b.)*[1]

According to this rule, therefore, to write a plene defective, is a serious mistake which may be corrected when only three such mistakes occur in one column, but when there are four, the Codex must be surrendered to the *Geniza*.[2] This canon, however, does not apply to cases of a reverse nature. No serious mistake is committed when defectives have been written plene. The result of this

[1] שלש יתקן, ד' יגנז. תנא אם יש בו דף אחת שלימה מצלת על כולו, א"ר יצחק בר שמואל בר מרתא משמיה דרב והוא דכתיב רוביה דספרא שפיר, א"ל אביי לרב יוסף אי אית בההוא דף שלש טעיות מאי, א"ל הואיל ואיתיהיב לאיתקוני מיתקן והני מלי חסירות אבל יתירות לית לן בה: מנחות כ"ט.

[2] Maimonides describes the *Geniza* as follows: ס"ת שבלה או שנפסל ניתן אותו בכלי חרס וקוברין אותו אצל תלמידי חכמים וזו גניזתו *a Codex of the Law which is decayed or is rendered ritually illegal is to be put into an earthen vessel and buried by the side of sages, and this constitutes its Geniza.* (Hilchoth Sepher Thorah X 3).

rule was that when the Scribe was in doubt whether a word is to be written plene or defective he naturally wrote it plene since he thereby committed no mistake even if the word in question ought properly to have been written defective.[1] This explains the fact that so many cases of plene have with impunity crept into the MSS. Hence in weighing the evidence, the benefit of the doubt is generally to be given to the defective, though this reading is numerically supported by fewer MSS. and editions.

[1] A very able article on the gradual development of the *matres lectiones* in the Bible and on the Rabbinic law respecting it by Dr. Bardowicz is given in the *Monatsschrift für Geschichte und Wissenschaft des Judenthums*. Vol. XXXVIII, pp. 117—121; 157—166. Breslau 1894.

Chap. III.

The Division of Words.

From the fact that both in the Inscription of Mesha and of Siloam the words are separated by a point, whilst in the Inscriptions on gems and coins, as well as those in Phoenician, there is generally no such separation, it is fairly concluded that originally the words were not strictly divided and that the process of division like that of the *scriptio plena* was of gradual development. This derives confirmation from the Massorah and the ancient Versions.

The Massorah gives two Lists of words which, according to the School of Massorites whence they emanate, ought to be differently divided. The first List catalogues fifteen instances in which the text exhibits single words whereas they ought each to be divided into two separate words. The second List gives eight passages in which words exhibit examples of a contrary nature. These words have been wrongly divided into two, and the Massorah directs that they should respectively be read as one word.[1] These words are duly noticed as the official *Keris,* or various readings in the margin of the Bible in the places where they occur.

Here, however, as is often the case with other Massoretic Rubrics, the instances are simply to be regarded as typical, or are to be taken as passages recognised by the particular School which formulated the Lists in question. That other Schools of textual critics had different and longer Lists is evident both from the Massorah itself and the ancient Versions. Thus according to the ordinarily received Massoretic text 1 Kings XX 33 וַיַּחַלְטוּ הַמְמֵנּוּ is the proper division of these two words, and hence this passage is not

[1] Comp. *The Massorah,* letter ב, §§ 482, 483, Vol. II, p. 54.

included in the Lists, but we now know from MSS. that the Easterns had divided them into וַיַּחְלְטוּהָ מִמֶּנּוּ.

A careful comparison of the Septuagint with the present Hebrew text undoubtedly shows that in the text which the Greek translators had before them, there were many more passages in which the words were otherwise divided. In the following table I indicate some of the passages in the order of the books in which they occur.

	Original Text	The division in the ancient Versions	Massoretic Division
1 Sam. I 24	בפרמשלש	בְּפַר מְשָׁלָשׁ Septuagint and Syriac.	בְּפָרִים שְׁלֹשָׁה
„ XIV 21	סכבוגם	סָבְכוּ גַם Septuagint Syriac.	סָבִיב וְגַם
2 Sam. XXI 1	ביתהדמים	בֵּיתֹה דָמִים Sept.	בֵּית הַדָּמִים
Jerem. XXIII 33	אתמהמשא	אַתֶּם הַמַּשָּׂא Sept. Vulg. Rashi.	אֶת־מַה־מַּשָּׂא
Ezek. XLVIII 11	המקדשמבני	הַמְקֻדָּשִׁים בָּנִי Chaldee, Sept. Syriac.	הַמְקֻדָּשׁ מִבְּנֵי
Hos. VI 5	ומשפטיאור	וּמִשְׁפָּטַי אוֹר Chaldee, Sept. Syriac.	וּמִשְׁפָּטֶיךָ אוֹר
„ XI 2	מפניהם	מִפָּנַי הֵם Sept. Syriac.	מִפְּנֵיהֶם
Ps. XI 1	הרכם	הַר בֶּם = בָּמוֹ Chaldee, Sept. Syriac, Vulg.	הַרְכֶם
„ XVI 3	בארצהמהואדירי	בָּאָרְצָה מֵהָאַדִּיר י׳ = יְהוָה Septuagint.	בָּאָרֶץ הֵמָּה וְאַדִּירֵי
„ LV 20	ויענמוישב	וַיַּעֲנֵם יֹשֵׁב Sept. Syriac.	וַיְעַנֵּם וְיֹשֵׁב
„ LXXI 3	לבואתמידצוית	לְבֵית מָצוּדוֹת Sept. Vulg. Comp. Ps. XXXI 3.	לָבוֹא תָמִיד צִוִּיתָ
„ LXXV 2	וקרוכשמך	וְקָרוֹב שְׁמֶךָ = וְקָרוֹא בְּשִׁמְךָ Sept. Syr. Vulg. Comp. Ps. XCIX 6.	וְקָרוֹב שְׁמֶךָ
„ LXXVI 7	נרדמורכבוסום	נִרְדַּמוּ רֹכְבֵי סוּם Sept, Syr. Vulg.	נִרְדָּם וְרֶכֶב וָסוּס
„ LXXXV 9	ואלישובולכסלה	וְאַלֵּי שָׁבִי לְבָם לֹה Sept. Vulg.	וְאַל־יָשׁוּבוּ לְכִסְלָה
Prov. XIV 13	ואחריתהשמחה	וְאַחֲרִית הַשִּׂמְחָה Chald. Sept. Syr. Vulg.	וְאַחֲרִיתָהּ שִׂמְחָה

These are simply typical instances. I adduce them because they are now regarded as exhibiting more faithfully the original text than the Massoretic division, and are adopted by some of the best Biblical critics. And though I fully agree with their opinion I have adopted these readings in the marginal notes only, on account of my principle not to introduce any change in the body of the Massoretic text itself. They are preceded in my notes by the abbreviation צ"ל = צריך להיות *it ought to be so*, i. e. it is the correct reading wherever the ancient Versions confirm such a re-division of the words.

There are, however, other passages where the context suggests a re-division of some of the words, which most accurate and most conscientious critics have not hesitated to adopt, though they are not supported by the ancient Versions. Thus for instance the last word in Gen. XLIX 19 and the first word in verse 20 which are in the Massoretic text עָקֵב: מֵאָשֵׁר and which were originally עקבמאשר are re-divided into עָקֶבֶם: אָשֵׁר. This not only obviates the harshness of the construction and removes the anomaly of אָשֵׁר *Asher* alone beginning with the preposition *Mem* when all the other tribes begin without it, but yields an excellent sense

> "Gad, a troop shall press upon him,
> But he shall press upon their heels;
> Asher, his bread shall be etc."

The Revisers who have also taken over the *Mem* from the beginning of the next verse have translated it doubly, as the suffix to עָקֵב *heel* and the proposition of אָשֵׁר *Asher*.

1 Kings XIX 21 is translated both in the Authorised Version and in the Revised Version *boiled their flesh*. This is simply an expedient to get over the difficulty in the text which as it now stands means *he boiled them the flesh*.

There is hardly any doubt that the primitive orthography was בשלמהבשר and ought to be divided בָּשַׁל מֵהַבָּשָׂר *he boiled some of the flesh.*

In Isa. IX 2, as the text now stands one hemistich contradicts the other, inasmuch as it says:

"Thou hast multiplied the nation,
Thou hast not increased the joy.
They joy before Thee according to the joy &c."

The official *Keri,* which substitutes the relative pronoun לוֹ, *to him,* for the negative לֹא, *not,* and which the Revised Version follows, is evidently due to a desire to remove this contradiction at the sacrifice of the idiom which requires that it should follow and not precede the verb. All difficulty, however, disappears and the rhythm of the passages is restored when we bear in mind that the original orthography was הגילא = הַגִּילָה which has been wrongly divided into two words and the *mater lectionis Vav* was introduced to mark this reading. The passage ought, therefore, to be rendered:

"Thou hast multiplied their joy
Thou hast increased their rejoicing
They joy before Thee according to the joy in harvest,
And as men rejoice when they divide the spoil."[1]

Ps. LXVIII 18, which describes Jehovah's march to transfer His throne from Sinai to the Sanctuary, is obscured in the present text. In endeavouring to impart sense to the passage, the Authorised Version renders the second clause:

"The Lord is among them, as in Sinai in the holy place."

[1] It ought to be mentioned that the late Professor Selwyn in his *Horae Hebraicae,* p. 27, Cambridge 1848, has come to the same conclusion.

The difficulty is not removed in the Revised Version which has it:

"The Lord is among them, as in Sinai in the Sanctuary", with the marginal note "Or Sinai is the Sanctuary".

The sense is perfectly plain when we resort to the primitive orthography where it was במסיני = מְסִינִי = בָּ, i. e.

"The Lord hath come from Sinai into the Sanctuary."

For an exact parallel, where the *Aleph* is omitted in such cases in the primitive orthography, see Gen. XXX 11; and comp. above p. 140.

For these examples there is no support from the ancient Versions, but they are suggested by the context and sense; and Biblical critics are more or less unanimous in accepting them. I have, therefore, given them in the marginal notes preceded by the abbreviation נ"ל = נראה לי *it appears to me, I am of opinion,* in contradistinction to those which have the support of the Versions and are preceded by צ"ל *it ought to be.* They are designed to aid the student, who can either accept or reject them.

Chap. IV.

The Double or Final letters.

The fact that the Hebrew Scriptures were originally written in the ancient Hebrew or Phoenician characters, and that this alphabet has no final letters, shows beyond doubt that the double letters were gradually developed after the introduction of the present square characters. The Massorah itself has preserved two Lists of variants which presuppose the non-existence of the double letters. These Lists record instances where the text reads one word and the margin reads two words; and *vice versa,* passages in which the text has two words and the margin one word. From these Lists[1] I subjoin the following examples in the order of the books in which they occur:

		Text	Margin
1 Sam.	IX 1	מכן ימין	מבנימין
„	XXIV 9	מן המערה	מהמערה
2 Sam.	XXI 12	שם הפלשתים	שמה פלשתים
Isa.	IX 6	לם רבה	לסרבה
Job	XXXVIII 1	מנהסערה	מן הסערה
„	XL 6	מנסערה	מן סערה
Lament.	I 6	מן בת	מבת
Neh.	II 13	המפרוצים	הם פרוצים
1 Chron.	XXVII 12	לבנימיני	לבן ימיני

These variants could not possibly have obtained if the final letters had existed.

[1] Comp. *The Massorah,* letter ב, §§ 482, 483, Vol II, p. 54.

It is moreover certain that the translators of the Septuagint had no knowledge of these final letters. This is attested by numerous passages in this Version from which I select the following instances:

	Septuagint	Massoretic Text
Gen. XXVIII 19	Οὐλαμλοὺζ = אולמלוז	אילם לוז
Numb. XXXIV 11	ἀπὸ Σεφαμὰρ Βηλὰ = משפמר בלה	משפם הרבלה
2 Kings II 14	ἀφφὼ = אפהוא	אף הוא
Jerem. XXXI 8	ἐν ἑορτῇ = במועד	בם עור
Hos. VI 5	καὶ τὸ κρίμα μου ὡς φῶς = ומשפטי כאור	ומשפטיך אור
Nahum I 12	κατάρχων ὑδάτων = משל מים	אם שלמים
Zeph. III 19	ἐν σοὶ ἕνεκεν σοῦ = אתך למעניך	את כל מעניך
Zech. XI 7	εἰς τὴν Χαναανῖτιν = לכנעני	לכן עניי
Ps. XLIV 5	ὁ Θεός μου ὁ ἐντελλόμενος = אלהי מצוה	אלהים צוה
„ LXIV 7	ἐξερευνῶντες ἐξερευνήσει = חפשם חפש	חפש מחפש
Prov. XII 4	בעץ מותת	בעצמותיו
Neh. VII 34	Ἠλαμαὰρ = עילמאר	עילם אחר

The fact, therefore, that the ancient translators frequently read the same consonants as one word which the present text reads as two words, in cases where the last letter of the first word is one of the five final letters, shows conclusively that these final letters did not exist at the time when the Septuagint version was made. With a text before them in which one form of a letter was used at the beginning and in the middle of a word, and another form at the end, these joinings together of two words into one word would have been impossible on the part of the Greek translators. I have deemed it necessary to make this point clear because I have adopted in the notes, some of the re-divisions of words preserved in the ancient Versions, in passages where the final letters of the present text might be thought absolutely to preclude such re-divisions.

Chap. V.

Abbreviations.

All post-Biblical Hebrew writings contain copious abbreviations. Students of the Talmud, the Midrashim and the mediaeval religious literature generally know frequently to their discomfort, that there is hardly a page in which these puzzling expressions are not to be found; and how grateful they are for those special Treatises which have been written to aid them in resolving these embarrassing abbreviations, which sometimes represent a whole sentence.

In the Biblical MSS. with the Massorah, it is well known that the latter abounds in abbreviations. In the text itself, however, these abbreviations are as a rule not tolerated. When the line is insufficient to take in the last word, the vacant space is generally filled out with dots or is in unfinished letters. This is the case in Orient. 4445, which is the oldest portion of the Hebrew Bible known at present, and in the St. Petersburg Codex of the Latter Prophets dated A. D. 916. In the St. Petersburg Codex, however, the word which is too large for the end of the line is not unfrequently represented in an abbreviation of one, two or even three letters at the end, but the whole word is also repeated at the beginning of the next line. Thus in Isa. VIII 13 מ stands for מוראכם at the end of the line and the whole word is repeated at the commencement of the next line. In Isa. IX 8 וכ stands for וכגדל at the end, but the whole word is also given at the beginning of the next line. The same is the case in XIV 2 where וה stands for

והתנחלתם; XXIII 3 where וב stands for ובמים; XXVI 8 where ול stands for ולזכרך; XXVII 8 where בסא stands for בסאסאה; XXXVII 10 where ירש stands for ירושלם, and in many more passages, but in all these instances, the whole word is generally repeated at the beginning of the next line.

There are, however, MSS. which have abbreviations in the text, but in which the abbreviated part of the word is given in the margin. Thus Codex No. 15 in the Imperial and Royal Court Library Vienna, which contains the Pentateuch, the Haphtaroth and the Five Megilloth and which is a Model Codex, exhibits numerous instances of this kind. I extract from it the following examples:

Gen.	X 16	רי	הָאֱמֹ	fol. 9*a*
„	XVII 20	יד	שְׁמַעְתִּי	„ 14*b*
„	„ 26	אל	וַיִּשְׁמַע	„ 14*b*
„	XVIII 21	תה	הַכִּצְעָקָ	„ 15*b*
„	XX 15	לָך	אֲבִימֶ	„ 18*a*
„	XXII 18	כו	וְהִתְבָּרֲ	„ 20*a*
„	XXIV 17	תָּה	לְקָרָא	„ 21*b*
„	XXV 18	ים	מִצְרַ	„ 23*b*
„	XXVII 12	תַּע	כִּמְתַ	„ 25*b*
„	XXXII 20	כֶם	בְּמַצְאָ	„ 32*b*
„	XXXVI 18	מָה	אֲהָלִיבָ	„ 36*a*

The same is the case in No. 5 of this Collection which contains the Prophets, of which the following examples will suffice:

Josh.	VI 12	ם	הַכֹּהֲנִי	fol. 5*b*
„	VII 3	ה	שָׁמָ	„ 6*b*
„	„ 4	וּ	וַיָּנֻס	„ 6*b*

A very remarkable use of abbreviations with their compliments is exhibited in Codex No. 3 in the Madrid University Library. When a word is too long for the line,

a portion of it is given in the text and the rest is either put perpendicularly in the margin or is placed above the abbreviated word as will be seen from the following example:

Levit.	XV 31	מִטַּמְּ֑
„	XVIII 3	וּבְמַעֲ֑
„	XXII 2	מַקְדְּשֵׁי֑
„	„ 3	לְדֹרֹתֵי֑כֶם
„	„ 4	זָב בְּקָדְשֵׁ֑
„	XXIII 19	וַעֲשִׂיתֶ֑ם
„	„ 36	מִקְרָ֑א
„	XXVI 25	וְשִׁלַּחְתִּ֑

In some instances the finishing part of the word is not given in the margin so that the text exhibits a regular abbreviation.

The question which, therefore, naturally arises is — seeing that abbreviations are copiously used in the oldest extra-canonical writings, and that they are not only to be found on the Maccabean coins, but that they occur conjointly with the fully written out word in Biblical MSS. — Were they ever used by themselves in the Hebrew text? As we have no Biblical MSS. of the pre-Talmudic period, we have to appeal for the answer to the ancient Versions which were made from a text written prior to the orthographical laws laid down by the Scribes. Chief among the ancient witnesses, which bear testimony to the use of abbreviations in the Hebrew text, is the Septuagint. From a number of passages it is perfectly evident that the translators had a Hebrew text before them in which half

words and even single letters were used as abbreviations. I subjoin the following passages as typical examples:

In Gen. XLVII 3 אחיו = אח"יו was read by the translators of the ancient Versions as an abbreviation for אֲחֵי יוֹסֵף *the brethren of Joseph.* This is attested by the Samaritan, Jonathan, the Septuagint and the Syriac and is undoubtedly the correct reading. A similar abbreviation occurs in 2 Sam. III 27 where אח"יו stands for אֲחִי יוֹאָב *the brother of Joab* as it is resolved in the Septuagint.

In Exod. VIII 23 יאמר is resolved by the Septuagint into יְהוָה אָמַר = י' אמר *as Jehovah said* which is preferable to the Massoretic reading.

In Levit. VI 10, according to the testimony of the Samaritan, the Septuagint and the Vulgate, מאשי stands for מֵאִשֵּׁי יְהוָה = מאש' י' *the offerings of Jehovah.* This is not only confirmed by verse 11, but by some MSS.

In Numb. XXIII 10 ומספר is an abbreviation for וּמִי סָפַר = ומ סָפַר *and who can number.* This is the solution of the Septuagint and is the reading of some of the Samaritan MSS. Accordingly the verse ought to be rendered:

"Who can count the dust of Jacob
And who can number the fourth part of Israel."

It will be seen that this restores the parallelism which is marred by the Massoretic solution.[1]

In Deut. XXXII 35 לי, as is evident from Onkelos, the Samaritan and the Septuagint, is an abbreviation of לְיוֹם *for the day.* Accordingly the passage is to be rendered:

"Is not this laid up in store with me,
Sealed up in my treasuries?

[1] This solution is also implied in the explanation of this passage given in the Midrash ומספר את רובע ישראל הרביעית שלהן, מי יוכל למנות אובלימין שיצא מאותן: Comp. *Bamidbar Rab.*, § 20.

For the day of vengeance and recompense,
For the time when their foot shall slip."

It will thus be seen that לְיוֹם *for the day* and לְעֵת *for the time* obtain their natural parallelism and that the third line corresponds to the first, and the fourth to the second line in accordance with one of the laws of Hebrew parallelism.

In 2 Sam. V 25 מגבע is an abbreviation of מִגִּבְעוֹן *from Gibeon*. This is not only attested by the Septuagint, but is confirmed by the parallel passage in 1 Chron. XIV 16, which records the same event. This removes the discrepancy between the two passages which narrate identically the same occurrence.

In 2 Sam. XVII 11 בקרב is an abbreviation of בְּקִרְבָּם *in the midst of them*, and the passage ought to be rendered:

"and thou thyself shalt go in the midst of them."

This is not only the solution of the abbreviation in the Septuagint and Vulgate, but is most suitable to the context. Besides קְרָב is never used in Samuel for *battle* or *war* which is invariably מִלְחָמָה.

These are simply a few of the abbreviations which are supported by the ancient Versions and which I have adopted in the notes as affording a better solution than those exhibited in the received text.

I have also suggested a few not given in the ancient Versions. Thus for instance:

In 1 Kings XXI 23 בחל is manifestly an abbreviation of בְּחֵלֶק *in the portion of*. This is rendered certain from the parallel passages in 2 Kings IX 10, 36 and is adopted in the margin of the Revised Version.

In 2 Kings VI 27 the words אַל־יוֹשִׁעֵךְ יְהוָה which literally denote *let not Jehovah help thee*, are simply per-

plexing. The rendering of the Authorised Version: "If the Lord do not help thee", is contrary to the meaning of אַל. Nor is the difficulty removed by the marginal rendering in the Revised Version: "Nay, let the Lord help thee", since this is a departure from the normal sense of this negative particle. The sentence is relieved and the construction becomes grammatical if אל is taken as the abbreviation of אִם לֹא which is the proper Hebrew equivalent for

If the Lord do not help thee.

In 2 Kings XVIII 2 and 2 Chron. XXIX 1 the same narrative is recorded. In the former the name of the mother of Hezekiah is given as אֲבִי *Abi,* and in the latter as אֲבִיָה *Abijah.* This discrepancy in identically the same record, is removed by the fact that אבי is the abbreviation of אֲבִיָה. Such a name as אֲבִי *Abi* does not occur in the Hebrew Bible.

In the abbreviations I have carefully distinguished those which are supported by the ancient Versions from those which I have suggested. The former are preceded by צ"ל = צריך להיות *it should be* and the latter by נ"ל = נראה לי *it appears to me.*

Chap. VI.

Homoeoteleuton.

All those who are familiar with transcribing know by experience the omissions which are due to what is technically called homoeoteleuton; that is when the clause ends with the same word as closes a preceding sentence. The transcriber's eye in such a case frequently wanders from one word to the other, and causes him to omit the passage which lies between them. The same effect is produced when two or more sentences begin with the same words. As this fruitful source of error has hitherto been greatly neglected by those who have been engaged in the criticism of the Hebrew text, it necessitates my discoursing upon it at somewhat greater length. In proving the existence of omissions arising from this cause, I shall arrange the instances according to the age of the respective MSS. in which I have found them, and not in the order of the books wherein they occur. My reason for adopting this chronological plan is to show that this cause of error has been in operation in all ages and in all countries from which our Biblical MSS. are derived.

In Oriental 4445 (fol. 107 *a*), which is the oldest Biblical MS. known at present, the whole of Levit. XXI 24 was originally omitted, because it begins with וַיְדַבֵּר *and he spake* and XXII 1 also begins with וַיְדַבֵּר *and he spake.* The Scribe's eye wandered from one word to the other which is identically the same. The verse has been added by a later hand.

In the St. Petersburg or Babylon Codex, which is dated A. D. 916 (fol. 90 *a*), Jerem. XXXI 30 is omitted because of the homoeoteleuton תִּקְהֶינָה *shall be set on edge* .... תִּקְהֶינָה *shall be set on edge.* A later Scribe has supplied the omission and disfigured the MS.

In the same MS. (fol. 139 *a*), the last clause of Ezekiel XVIII 30 and the first clause of verse 31 are omitted, viz. וְלֹא־יִהְיֶה לָכֶם לְמִכְשׁוֹל עָוֹן׃ הַשְׁלִיכוּ מֵעֲלֵיכֶם אֶת־כָּל־פִּשְׁעֵיכֶם *so iniquity shall not be your ruin: cast away from you your transgressions,* because of the homoeoteleuton פִּשְׁעֵיכֶם *your transgressions* .... פִּשְׁעֵיכֶם *your transgressions.* The passage which lies between the same words and which has thus been omitted, is supplied in the margin by a later hand.

In Arundel Oriental 16, a superbly written Franco-German MS. of about A. D. 1250, nearly the whole verse in 2 Chron. XXVI 9 and the first two words of verse 10 are omitted, owing to the homoeoteleuton מִגְדָּלִים *towers* .... מִגְדָּלִים *towers,* viz. בִּירוּשָׁלַם עַל־שַׁעַר הַפִּנָּה .... וְעַל־שַׁעַר הַגַּיְא וְעַל־הַמִּקְצוֹעַ וַיְחַזְּקֵם׃ וַיִּבֶן מִגְדָּלִים *in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. And he built towers* (comp. fol. 273 *a*). The omission, as usual, has been supplied in the margin by a later Scribe. When it is stated that this is a most carefully and sumptuously written MS., furnished with the most copious Massorah, and that it was manifestly a model Codex, it is evident that it required superhuman care to avoid the errors arising from this source.

In Add. 9401—9402 dated A. D. 1286 (fol. 18 *a*), the whole of Gen. XVIII 32 is omitted, owing to the ending בַּעֲבוּר הָעֶשְׂרָה *for forty's sake* .... בַּעֲבוּר הָעֲשָׂרָה *for ten's sake* verses 31 and 32. The omission as usual has been supplied by a later hand.

In the same MS. the second part of Levit. XV 4 is omitted owing to the two clauses ending with יִטְמָא *shall*

be unclean .... יִטְמָא *shall be unclean.* The clause וְכָל־הַכְּלִי אֲשֶׁר־יֵשֵׁב עָלָיו הַזָּב יִטְמָא *and every thing whereon he sitteth shall be unclean* is added in the margin by a subsequent reviser (comp. fol. 115 *b*).

In Oriental 2091 a magnificently written MS. of the German School, *circa* A. D. 1300, I found no fewer than forty-three omissions due to homoeoteleuta, in the Prophets and Hagiographa which this Codex contains.[1]

These omissions continued uninterapteally even in the MSS. which were written after the invention of printing. Thus in Add. 15251 a choice Spanish Codex, written in 1488, the very year in which the first edition of the entire Hebrew Bible was published, there is the omission of the words עַל־מַטֵּהוּ: וְאֶת שֵׁם אַהֲרֹן תִּכְתֹּב *upon his rod; And the name of Aaron thou shalt write* Numb. XVII, 17, 18, due to the homoeoteleuton תִּכְתֹּב *thou shalt write* .... תִּכְתֹּב *thou shalt write* (comp. fol. 93 *a*).

In the same MS. fol. 93 *b*, the second half of Numb. XXVI 62 is omitted, i. e. כִּי לֹא־נִתַּן לָהֶם נַחֲלָה בְּתוֹךְ בְּנֵי יִשְׂרָאֵל *because there was not given them an inheritance among the children of Israel,* due to the two clauses ending in יִשְׂרָאֵל *Israel* ... יִשְׂרָאֵל *Israel.*

These examples might be multiplied almost indefinitely. If the omissions in the Hebrew text due to this cause occur not only in the very first or oldest MS., but continue in the succeeding MSS. produced in different centuries and various countries, and also appear in the very latest Codex copied by the human hand, it is perfectly certain that the same source of error was in operation

[1] The following are some of them: Josh. III 17, IV 1 הירדן ... הירדן, fol. 3 *a*; Josh. XV 63 בני יהודה ... בני יהודה, fol. 13 *a*; Judg. VII 19, 20 בשופרות ... בשופרות, fol. 26 *a*; Judg. XVI 3 הלילה ... הלילה, fol. 33 *b*; 1 Sam. XIV 40 לעבר אחד ... לעבר אחד, fol. 46 *a*; 1 Kings VII 4, 5 שלש פעמים ... שלש פעמים, fol. 90 *a* &c. &c.

in the production of the MSS. prior to those which we now possess. In the absence of these MSS., however, the only course left to us is carefully to examine the ancient Versions which were made from a Hebrew recension older by more than a millennium than the oldest MSS. of the present Massoretic text.

A comparison of the present text with the ancient Versions for the purpose of ascertaining whether the Scribes have omitted passages due to homoeoteleuta from the time of the Septuagint down to the date of our oldest MS., just as they have omitted them from the period of the oldest Codex down to the invention of printing, is far more easy and much more certain in result than the utilization of the Version for merely various readings. In the case of retranslating into Hebrew a variant exhibited in the Greek, scholars may differ as to the exact Hebrew equivalent for a single word. But there can be no question in deciding whether the ancient Version has a whole sentence more than is to be found in the present Hebrew text, more especially if the sentence which is found in the Greek, when re-translated into Hebrew, fits in between the two words of similar ending. The certainty in this case is as great as the proper fitting in of the pieces in a dissected puzzle-map. Indeed it carries far more conviction than the testimony of a few Codices in a mass of conflicting MSS., as to the right reading in a given passage.

The first instance which I shall adduce to prove that owing to the cause here stated, passages have been omitted by Scribes in the MSS. produced after the Septuagint and prior to the date of any Codex which we now possess, is from the Book of Kings.

In 1 Kings VIII 16 the text now is

Hebrew

וָאֶבְחַר בְּדָוִד לִהְיוֹת עַל־עַמִּי יִשְׂרָאֵל . . . . . .

Septuagint

ואבחר בִּירוּשָׁלַם לִהְיוֹת שְׁמִי שָׁם ואבחר בְּדָוִד לִהְיוֹת עַל־עַמִּי יִשְׂרָאֵל

From the simple exhibition of these two passages it will be seen that the Septuagint has preserved the original reading and that the Scribe's eye, in copying the Massoretic text, has wandered from one ואבחר ***and I have chosen*** to the other ***and I have chosen.*** Hence the omission of the clause *and I have chosen Jerusalem that my name might be there.* In this case, however, we are not left to the Septuagint alone to establish the fact. In the parallel narrative 2 Chron. VI 6, where the same incident is narrated, the omission is literally given.

ואבחר בִּירוּשָׁלַם לִהְיוֹת שְׁמִי שָׁם ואבחר בְּדָוִד לִהְיוֹת עַל־עַמִּי יִשְׂרָאֵל

"And I have chosen *Jerusalem that my name might be there* and I have chosen David &c."

But though this omission is incidentally confirmed by the parallel passage, the other instances, for which there are no duplicate records in the Hebrew Scriptures, are equally conclusive. Some of these I shall now give in the order in which they occur.

Josh. II 1 Heb. ויבאו בֵּית אִשָּׁה . . . .
Sept. ויבאו שְׁנֵי הַנְּעָרִים יְרִיחוֹ ויבאו בֵּית אִשָּׁה

Here the clause *and the two young men came to Jericho* is omitted because of the similar words ***and they came*** . . . . ***and they came.*** They are preserved in the Septuagint.

Josh. IX 27 Heb. . . . . ולמזבח יְהוָה
Sept. ולמזבח אלהים וְהָיוּ יֹשְׁבֵי גִבְעוֹן חֹטְבֵי עֵצִים וְשֹׁאֲבֵי מַיִם
למזבח אֱלֹהִים

Here, after the words "and for the altar of God", the following words are omitted: *"And the inhabitants of Gibeon became hewers of wood, and drawers of water* for the altar of God" because of the two similar endings ***"the altar of***

God" . . . . the altar of God. They are preserved in the Septuagint.

Josh. X 12 Heb. . . . . בני ישראל .
Sept. ישראל כַּאֲשֶׁר הִשְׁמִידָם בְּגִבְעוֹן וְנִשְׁמְדוּ מִפְּנֵי בְּנֵי ישראל

Here the words *"when they destroyed them in Gibeon, and they were destroyed from before the children of Israel"* are omitted because of the two endings ***Israel . . . . Israel.*** They are preserved in the Septuagint.

Josh. XIII 7 Heb. . . . . שבט המנשה
Sept. שבט המנשה מִן־הַיַּרְדֵּן עַד־הַיָּם הַגָּדוֹל יָמָּה תִּתְּנֶנָּה הַיָּם הַגָּדוֹל
יִהְיֶה הַגְּבוּל׃ וְלַשֵּׁנִי הַשִּׁבְטִים וַחֲצִי שבט הנשה

Here the words *"from the Jordan to the great sea westward thou shall give it, the great sea shall be the boundary*; and unto the half tribe of Manasseh" are omitted because of the two similar endings ***the half tribe of Manasseh . . . . the half tribe of Manasseh.***

Josh. XXIV 6 Heb. . . . . מצרים .
Sept. מצרים וַיִּהְיוּ שָׁם לְגוֹי גָּדוֹל וְעָצוּם וְרָב וַיַּעֲנִי אֹתָם חמצרים

Here the words *"and they became there a great, populous and mighty people and the Egyptian afflicted them"* are omitted because of the two similar endings in the Hebrew, ***Egypt . . . . Egypt.*** The Septuagint has preserved them.

Josh. XXIV 17 Heb. . . . . הוא המעלה .
Sept. הוא אֱלֹהִים הוא מעלה

Here the words *He is God* are omitted because of the two endings ***he . . . . he.*** The Septuagint has preserved them.

Judg. XVI 13 Heb. . . . . ותתקע ביתד .
Sept. ותתקע ביתד וְחָלִיתִי וְהָיִתִי כְּאַחַד הָאָדָם׃ וַיְהִי כִּי יָשֵׁן וַתִּקַּח
דְּלִילָה אֶת־שֶׁבַע מַחְלְפוֹת רֹאשׁוֹ וַתֶּאֱרֹם עִם־הַמַּסֶּכֶת ותתקע ביתד

Here the clause *"then shall I be weak as another man. And it came to pass when he was asleep that Delilah took the seven locks of his head and wove them with the web and fastened them with a pin"* is omitted because of the two

similar endings ***and fastened them with a pin . . . . and fastened them with a pin.*** That the Septuagint exhibits the primitive text is moreover confirmed by the fact that the Massoretic text as it now stands says nothing about Samson having gone to sleep though verse 14 alludes to it.

Judg. XVIII 22 Heb. . . . . מבית מיכה
Sept. מבית מיכה וְהִנֵּה מיכה

Here the words *"and behold Micah"* are omitted because of the homoeoteleuton ***Micah . . . . Micah.*** They are preserved in the Septuagint.

1 Sam. III 15 Heb. . . . . עד הבקר
Sept. עד הבקר וַיַּשְׁכֵּם בבקר

Here the words *"and he rose early in the morning"* are omitted because of the homoeoteleuton ***the morning . . . . the morning.*** They are preserved in the Septuagint.

1 Sam. X 1 Heb. . . . . יהוה
Sept. יהוה לָנָגִיד עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְאַתָּה תַּעֲצֹר בְּעַם יְהוָה וְאַתָּה
תּוֹשִׁיעֵנוּ מִיַּד אֹיְבָיו מִסָּבִיב וְזֶה לְךָ הָאוֹת כִּי־מְשָׁחֲךָ יְהוָה

Here the clause *"for a ruler over his people over Israel? And thou shalt rule among the people of the Lord, and thou shalt save them out of the hand of their enemies, and this shall be a sign to thee that the Lord has anointed thee"* is omitted. The omission which is due to the homoeoteleuton ***the Lord . . . . the Lord*** is preserved in the Septuagint.

1 Sam. XIII 15 Heb. . . . . מִן־הַגִּלְגָּל
Sept. מן־הגלגל וַיֵּלֶךְ לְדַרְכּוֹ וְיֶתֶר הָעָם עָלָה אַחֲרֵי שָׁאוּל לִקְרַאת
עַם הַמִּלְחָמָה וַיָּבֹאוּ מִן־הַגִּלְגָּל

Here the words *"and went his way and the remnant of the people went after Saul to meet the men of war and they came out of Gilgal"* are omitted. The omitted clause which is due to the homoeoteleuton ***out of Gilgal . . . . out of Gilgal*** is preserved in the Septuagint.

Joshua XXI 36, 37. The omission of these two verses in some MSS. is due to the fact that the following verse begins with the same word, viz. וּמִמַּטֵּה *and out of the tribe of*. The transcriber's eye, as is often the case, wandered from one וּמִמַּטֵּה verses 36, 37 to the other וּמִמַּטֵּה in verse 38, thus skipping over the two verses in question. I have reserved the examination of this omission for the last, both because it is the most instructive illustration in this category and because it requires a more lengthy discussion. The context itself shows that the two verses have been omitted by a clerical error, since without them the enumeration is incomplete. We are expressly told in verse 7 that the Merarites obtained twelve cities, i. e. four from each of the three tribes, Reuben, Gad and Zebulun. The four cities contributed by Zebulun are enumerated (verse 35), so also are the four cities contributed by Gad (verses 38, 39). Now without Reuben and his four cities there are only eight cities instead of twelve as stated in verse 40. In this instance, however, we are not left to conjecture to supply the omission, nor even to the ancient Versions alone. Unlike the former omissions which are attested only by the ancient Versions, this omission is proved by many of the best MSS. and all the early editions. Not only have the Septuagint and the Vulgate these two verses, but they are found in some of the earliest dated MSS., as will be seen from the following description.

Orient. 2201, which is dated A. D. 1246, has the two verses in the text with the vowel-points and accents and with the following remark in the margin: *"these two verses are not written in the text of the Codex called Hillali"*.[1]

The splendid MS. No. 1 in the Madrid University Library, which is dated A. D. 1280, and which is manifestly a Model Codex, has the two verses.

[1] הלין תרי פסוקי אינן כתיבין בספר הנקרא הללי.

Add. 15250 in the British Museum, a beautiful MS. of about the end of the 13th century, has not only the two verses, but has a Massoretic note against אֶת־בֶּצֶר *Bezer* that it occurs (ד׳ =) *four times*. This shows beyond doubt that the School of Massorites from which this note proceeds regarded the two verses as an integral part of the text. For though בֶּצֶר *Bezer* by itself occurs five times (Deut. IV 43; Josh XX 8; 1 Chron. VI 63; VII 37 and the passage before us), אֶת־בֶּצֶר with the accusative particle only occurs *four* times, since in 1 Chron. VII 37 it is simply בֶּצֶר without the אֶת־.

Besides these Codices, I have to add the following MSS. in the British Museum alone which have the two verses: Arund. Orient. 16;[1] Add. 15250; Add. 15251; Add. 15252; Add. 15451; Add. 9398; Add. 26897; Harley 1528; Harley 5774; Orient. 1471; Orient. 2369; Orient. 2370; Orient. 2371; Orient. 2415; Orient. 2626—28; Orient. 4227.

Moreover these two verses are given in the text of all the early editions: The first edition of the Prophets, Soncino 1485—86, has them; so also the first edition of the entire Hebrew Bible, Soncino 1488; the second edition, Naples 1491—93; the third edition, Brescia 1494; the Former Prophets, Pesaro 1511; the Complutensian Polyglot; the first Rabbinic Bible by Felix Pratensis 1517; and in the three quarto editions of Bomberg, Venice 1517, 1521 and 1525. Jacob b. Chayim was the first who omitted these

[1] In Arund. Orient. 16 the two verses are not pointed and the Punctuator has added the following note in the margin: אין ב׳ פסוק׳ הללו כתוב׳ בספר ס׳נ׳ ובספר רב׳ נרשם והעתקים מספרים אחרים, ואני מתחרט בכך, אך אין זה מקומן כי אם בר״ה עיקרם אשר מפורש שם מראש העינין, לבני מררי למשפחותם ממטה ראובן וממטה גד וממטה זבולן בגורל ערים שתים עשרה נמצא באילו נאמר בספר יהושע בי לקחו בני מררי יהצה קדמות דימונה רמות מחנים חשבון יעזר ולקחו עוד ערים אחרות חומת שתים עשרה ובד״ה פירש שמותיהן נמצא כי מ הדין לא כתבום בספר ס׳נ׳ ובספר רב׳ נרשם ז״ל.

verses in the *editio princeps* of his Rabbinic Bible with the Massorah 1524—25.

The objections raised against the genuineness of these two verses based upon the Massorah, viz. (1) that they are against the Massoretic Summary which gives the number of verses at the end of this book; (2) that their retention in the text is against the Massoretic statement that Isa. XVII 3 is the middle of the 9294 verses contained in the Prophets and (3) that אֶת־בֶּצֶר *Bezer* and אֶת־קְדֵמוֹת *Kedemoth* are not included in the Massoretic List which tabulates all the instances of אֶת in Josh. XXI 11—37 — all prove that the School, from which these Massoretic remarks proceeded, did not recognise these two verses. Hence, these particular Massorites guarded against them by the remarks in question. The MSS., however, which exhibit these two verses in the text proceed from another and more ancient School of Massorites. The Codices upon which they worked were anterior to the clerical blunder which omitted the verses from the text, as is attested by the ancient Versions. Hence, their Massorah is based upon the existence of these two verses in the text. The analysis in the foregoing chapters of the Sections, Verses, Division of words &c. &c. shows beyond doubt the existence of different Massoretic Schools, with different recensions of the Hebrew text. To adduce, therefore, the arguments derived from one Massoretic School only proves that this particular School worked upon a particular text. These few instances which might easily be multiplied must suffice. Some of them I have given in the marginal notes, and I should have given them all, but for the fact that I had not finished my re-translation of the whole Septuagint into Hebrew when this edition of the Hebrew Bible was being printed.[1]

[1] Other instances will be found in 1 Sam. XIV 42; XV 13; XVII 36; 2 Sam. VI 21; XIII 27, 34; XIV 30; XV 18, 20; XIX 11; 1 Kings II 29;

It is to be remarked that not only does the Septuagint exhibit passages which are omitted in the present Hebrew text due to homoeoteleuta, but it shows that sentences are also omitted in the Septuagint itself arising from the same cause. The following instances will prove this fact:

Josh. VI 22 Heb. אשר לָהּ כַּאֲשֶׁר נִשְׁבַּעְתֶּם לָהּ
Sept. אשר לה . . . . . .

Here the words *"as ye sware unto her"* are omitted in the Septuagint because of the homoeoteleuton ***to her . . . . to her.***

Josh. VIII 25, 26 Heb. הָעָי׃ וַיהוֹשֻׁעַ לֹא־הֵשִׁיב יָדוֹ אֲשֶׁר נָטָה בַּכִּידוֹן
עַד אֲשֶׁר הֶחֱרִים אֵת כָּל־יֹשְׁבֵי הָעָי׃
Sept. הָעָי׃ . . . . . .

Here the whole of verse 26: *"For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai"*, is omitted in the Septuagint because of the homoeoteleuton ***Ai . . . . Ai*** at the end of verses 25 and 26.

Judg. III 22, 23 Heb. וַיֵּצֵא הַפַּרְשְׁדֹנָה׃ וַיֵּצֵא אהוד
Sept. ויצא אהוד . . . . .

Here the words *and the dirt went out* are omitted in the Septuagint because of the homoeoteleuton ***and he went out . . . . and he went out.***

1 Sam. XX 26, Heb. מקרה הוּא בִּלְתִּי טָהוֹר הוּא
Sept. מקרה הוא . . . . . .

Here the words *he is not clean* are omitted in the Septuagint because of the homoeoteleuton הוּא . . . . הוּא.

2 Sam. XXIII 28, 29 Heb. הַנְּטֹפָתִי׃ חֵלֶב בֶּן־בַּעֲנָה הַנְּטֹפָתִי
Sept. הַנְּטֹפָתִי׃ . . . . . .

The first part of verse 29, consisting of the words *"Heleb the son of Baanah a Netophathite"*, is omitted in the

III 27; VIII 65; XVIII 44; 2 Kings XVII 20, 32; XIX 20; XXII 16; Isa. XXII 22 &c. &c.

Septuagint because of the homoeoteleuton ***Netophathite*** .... ***Netophathite.***

These instances too might easily be multiplied.[1] Here, however, it is more difficult to decide whether the authors of the Septuagint had a Hebrew text before them in which these passages were omitted; or whether the translators themselves omitted them owing to the homoeoteleuta. All the passages in this category which I have given in the notes are preceded by בת"ע נמצא כאן *the Septuagint has here* &c.

[1] Other instances occur in 1 Kings IV 13; VI 31 VIII 41; XV 6; XVI 11; 2 Kings XVI 11; XIX 10, 15; Isa. XLI 14; LXIII 18 &c. &c.

Chap. VII.

The Keri and Kethiv.

In every book of the Massoretic Bible a number of extraordinary forms are exhibited in the text which are exceedingly perplexing to the student of Hebrew. These abnormal forms and unpronounceable words are produced by the vowel-points which are affixed to certain words, but which are most inappropriate to the consonants, as will be seen from the following instances: וַיֹּאמְרוּ (Josh. VI 7), הָיִיתָה מוֹצִיא (2 Sam. V 2), לִי (2 Sam. XXI 9) שְׁלֹשִׁים (2 Sam. XXIII 13), הָאֶהֶל (1 Kings VII 45), אֲנִי (Jerem. XLII 6), יְהִעְתָּה (Ezek. IX 11), וּמִתָּהתַה לִשְׁכוֹת (Ezek. XLII 9) כְּאֲשֶׁר שַׁחַר (Job. XXXVIII 12), בֵּן (2 Chron. XI 18) etc. etc. In some instances there are actually more vowel-points in the text than consonants, and hence these signs are without a consonant. Thus for instance עֲשֵׂה (1 Sam. XX 2), מֶלֶךְ (1 Kings. XV 18), וְהָיוּ (Jerem. XVIII 23) &c. &c.

In Hebrew Grammars the student is told that the vowel-signs which produce these abnormal forms and disfigure the text, do not belong to the words in question, but to other words which are exhibited in the margin and which are the authoritative reading. Accordingly the marginal variant or the official reading, called the *Keri* (קרי), is to have the vowel-points, whilst the word written in the text, called technically the *Kethiv* (כתיב), has no vowel-signs at all. The Massorites, therefore, who have decided that the marginal *Keri* is the correct one, have in all these instances

deprived us of the vowel-signs which were originally affixed to the words exhibited in the text.

Without entering into a discussion on the merits or demerits of these official various readings as a whole, it is now admitted by the best textual cristics that in many instances the reading exhibited in the text (כתיב) is preferable to the marginal variant (קרי), inasmuch as it sometimes preserves the archaic orthography and sometimes gives the original reading. The *Kethiv* or textual reading moreover is in many instances not only supported by MSS. and early editions, but by the ancient Versions. As according to the testimony of the Massorah itself, the vowel signs do not in these instances belong to the text, but to the marginal reading, and moreover as the original vowel-signs which did belong to the text have been suppressed altogether, I have left the *Kethiv* entirely without the vowel-signs, and have given in the margin both the *Kethiv* and the *Keri* with their respective vowel-signs. This principle I have adopted in fairness to the Biblical student to afford him an opportunity of judging for himself as to which is the preferable reading. Moreover to aid him in his decision I have in most cases given the MSS., the early editions and the ancient Versions, which support the *Kethiv* and those which exhibit the *Keri*. I know that some critics may in sundry cases differ from me as to the proper pointing of the *Kethiv*, but in the absence of all MS. authority I could do it only according to the best of my judgment.

It is to be remarked that this corpus of official various readings has been transmitted to us in three different forms. (1) Originally each of these variations was given in the margin of the text against the word affected by it. The word in the text was furnished with a small circle or asterisk over it, which directed the reader to

the marginal variant. This ancient practice still prevails in all Massoretic MSS of the Bible and is adopted in all the best editions. (2) Later scribes collected these marginal readings and arranged them in separate Lists which they appended to the respective books in Model Codices.[1] These Lists, however, do not always agree in number with those exhibited in the margin and the two classes must frequently be utilized to supplement each other. (3) The third form in which these official variants have been preserved in the Massorah is more artificial, and in some instances more perplexing. The whole corpus of various readings has been classified by the Massorites under different Rubrics. Thus for instance all those which affect the same verb are put together in one Rubric under the same root:[2] those which affect the same particle are collected together in one Rubric:[3] all the instances in which the same letter is affected are grouped together[4] &c. &c.

But all the three classes which supplement and control one another, by no means exhaust all the instances embraced under the *Keri* and *Kethiv* hitherto printed, simply because no single MS. contains them all either in the margins, or in the separate Lists which are prefixed and appended to the different Codices. The reason lies in the fact that the different Schools of Massorites were not agreed among themselves in the critical canons which they respectively followed. Hence that which is exhibited as *Keri* in the margin in a MS. proceeding from one School is no *Keri* in the MSS. which emanated from another School and *vice versa*. In order to exhibit, therefore, all the *Keris* irrespective of the different Schools, it is absolutely

[1] This is the case for instance in Arundel Or. 16.

[2] Comp. *The Massorah*, letter א, § 796, Vol. I, p. 36, א § 843, Vol. I, p. 91.

[3] Comp. *The Massorah*, letter א, §§ 513, 514, Vol. I, p. 57.

[4] Comp. *The Massorah*, letter ה, §§ 26, 27, Vol. I, p. 268.

necessary to collate all the existing MSS. which at present is almost an impossible task. I have, however, compared as many MSS. both in the public Libraries of Europe, and in the possession of private owners, as were accessible to me, and have, therefore, been able to give a larger number of *Keris* and *Kethivs* than those which are printed in any other edition of the Hebrew Bible.

Chap. VIII.

Sevirin.

The corpus of various readings denoted by the term *Sevirin* (סבירין) as we shall presently show, is of equal importance to the class of variants comprised in the official *Keri* (קרי), though it has hardly been noticed by modern critics. Indeed in some respects it is more important than the alternative readings which have hitherto been so scrupulously given in the margin of our Bibles under the name of *Keri* by modern editors who have either entirely banished the *Sevir* from the margin or have on extremely rare occasions condescended to notice one of the numerous readings introduced by the name *Sevir*. Yet in the MSS. the alternate reading entitled *Sevir* is given in the margin of the text in the same way as the variant described by the term *Keri*.

To establish the fact that *Sevir* is really a kind of *Keri* I have only to mention that the two terms are not unfrequently used interchangeably. The variant which is described in some MSS. as *Keri* is in other MSS. termed *Sevir* and *vice versa*. Thus the oldest Massorah preserved in the St. Petersburg Codex gives us a List of seven passages in which the textual reading or the *Kethiv* is אֶל *unto* and the *Keri* עַל *upon*,[1] one of the seven instances is Ezekiel XIII 2, against which the St. Petersburg Codex duly remarks in the margin of the text the *Keri* is על *upon*.[2] In turning,

[1] Comp. *The Massorah*, letter א, § 514, Vol. I, p. 57.

[2] על ק׳.

however, to the margin of this passage in the *editio princeps* of Jacob b. Chayim's Massoretic Bible the Massorah remarks against it: "it is one of the five instances in which the *Sevir* is עַל *upon*."[1] It will thus be seen that the identical variant which is called *Keri* by one School of Massorites is called *Sevir* by another School.

Isa. XXX 32 affords a still more striking illustration of the interchangeable use of the terms *Sevir* and *Keri*. The Massorah registers three instances in which the textual reading [= *Kethiv*] is בָּהּ *with her* third person singular feminine and the *Sevir* in each of the three passages exhibits a different reading. In the passage before us the *Sevir* is בָּם *with them*, the plural masculine. In the Massorah Parva, however, on this very passage this variant is called *Keri* and the St. Petersburg Codex, which has בָּם *with her* in the text, simply tells us that the Babylonians read בָּהּ *with them*.[2] The same is the case with the other two instances, viz. Jerem. XVII 24 and Ezek. XIV 4, which are described as *Sevirin* in this Massoretic Rubric, but which are respectively called *Keri* in the Massorah Parva.

I shall only adduce one more Massoretic Rubric to illustrate the treatment which the *Sevir* has been subject to on the part of the School of Massorites who, though bound to give it as an integral portion of the Massorah, have yet passed sentence against it. The Massorah gives a Rubric of two passages where the *Sevir* is לִבְנֵי *before the children of*, and the textual reading is לִפְנֵי *before the face of*, viz. Ps. LXXX 3 and Prov. IV 3.[3] Instead of Ps. LXXX 3, the Massorah preserved by Jacob b. Chayim

[1] ה' סבירי' על.

[2] בָּהּ לכבלא'. The Authorised Version follows the *Kethiv*, the Revised Version the *Sevir* or *Keri*.

[3] ב' סבירן לִבְנֵי וקרי' לִפְנֵי Comp. *Massorah*, letter ב, § 145, Vol. II, p. 446.

gives Job XIX 7 as one of the two passages and the compilers of this Rubic do not call the instances *Sevirin* at all, but simply head the Rubric ***Two verses are misleading.***[1] That is, the peculiar wording of the text is misleading, but is not to be exchanged for the normal reading which one would naturally expect. The most remarkable part, however, is the fact that whilst Arundel Or. 16, both on Ps. LXXX 3 and Prov. IV 3, describes them respectively as one of the four and one of the two verses where *the Codices are misleading,*[2] the Massorah Parva in the *editio princeps* on Prov. IV 3 describes it as one of the *Sevirin* and the Massorah in Harley 5710—11, which is a model Codex, says it is one of the two passages where the *Keri* is לִבְנֵי *before the children of.* This shows conclusively that whilst one School of Massorites rejected the *Sevir* as misleading, another School not only regarded it in the same light as the *Keri,* but actually called it *Keri.*

From the Lists of variants between the Easterns and Westerns we see that the *Sevir* was not simply an alternative reading, but it was actually the received reading of the Babylonians. Thus לָכֶם in Numb. XI 21, viz. "I will give ***you*** flesh", which in the *Sevir* instead of לָהֶם, i. e. "I will give ***them*** flesh", is actually the textual reading of the Eastern School. Again in 1 Sam. XVIII 25 instead of the simple כִּי, the *Sevir* is כִּי־אִם which is also the received reading of the Easterns.[3]

But we have still further evidence that the *Sevir* refers to the readings of actual MSS. and that these variants are in many instances supported both by still

[1] ב' פסו' מטע' Comp. *The Massorah,* letter פ, § 145, Vol. II, 446.

[2] לִפְנֵי ב' פסו' מטע' ,לִפְנֵי ד' מטע' בהון ספרי.

[3] This is attested by the official List of differences between the Westerns and Easterns in the St. Petersburg Codex dated A. D. 1009, in Add. 15251 and in the *editio princeps.*

extant Codices and by the early editions as well as by the ancient Versions. I must of necessity confine myself to only a few examples in proof of this statement and leave the student to examine for himself the value of each of the hundreds of *Sevirin* which I have collected from various MSS. and given in the margin of the text against the respective words to which the *Sevir* refers.

In Genesis XLIX 13 the *Sevir* is עַד *unto*, instead of the textual reading עַל *upon*. Accordingly the passage ought to be rendered "and his border shall be or extend unto Zidon", instead of "and his border shall be upon Zidon". Now the *Sevir* which gives the intelligeable geographical definition of the territory of Zebulun, is actually the textual reading in many of the MSS. collated by Kennicott and de Rossi. It is also the reading of the Samaritan text, Onkelos in the *editio princeps* of the Bologna Pentateuch 1482; the edition in the Ixar Pentateuch 1490, the edition in the Lisbon Pentateuch 1461 &c., the Chaldee of the so-called Jonathan, the Septuagint, the Syriac and the Vulgate. The Authorised Version too, exhibits the *Sevir*, whilst the Revised Version follows the received text.

In Exod. VI 27 the received text has "to bring out the children of Israel from Egypt", whilst the *Sevir* is מֵאֶרֶץ מצרים "from *the land of* Egypt", as it is in the preceding verse, and the *Sevir* is not only the textual reading in a number of MSS.,[1] but is supported by the Samaritan, the Septuagint and the Syriac.

In Exod. XXV 39 the received text is "of a talent of pure gold (יֵעָשֶׂה) *shall he* make", the third person. The *Sevir* here is תַּעֲשֶׂה "*shalt thou* make". The second person

[1] When MSS. are quoted without specifying the Library in which they are to be found and their number, the reference is to Kennicott's and Rossi's collations published in Parma 1784 - 88 in 4 Volumes quarto, and the supplement to these volumes also published in Parma in 1798.

is not only demanded by the context, but the *Sevir* is actually the textual reading in several MSS, is exhibited in the Samaritan, in the Chaldee of Onkelos, in the Ixar Pentateuch 1490, in the Septuagint and the Syriac.

The same is the case in Exod. XXVI 31 where the received text has יַעֲשֶׂה the third person, i. e. "*shall he* make". To avoid the incongruity of this isolated appearance of the third person when all the other verbs throughout the context are in the second person the Authorised Version, which the Revised Version follows, converted the active verb into the impersonal, i. e. *shall it be made.* Others again who adhere to the literal meaning "*shall he* make", refer it to the artificer who has suddenly to be brought on the scene, though he is not mentioned at all in these directions. The *Sevir*, however, is תַּעֲשֶׂה "*thou shalt* make", which not only relieves the context from all unnatural interpretations, but is the textual reading of several MSS., the Samaritan, the Chaldee in the Ixar Pentateuch 1490, the Septuagint, the Syriac and the Vulgate.

In Numb. XXXIII 8 the received text is "and they journeyed (מִפְּנֵי) *from before Hahiroth*" as the Revised Version correctly renders it. But הַחִירֹת *Hahiroth* by itself does not occur. In the only other three passages where this proper name is to be found, it is the compound פִּי הַחִירֹת *Pi-hahiroth.*[1] It will be seen that one of the three instances is in the very verse which immediately precedes this one, and to which indeed the verse before us refers, by repeating the name of the place from which the Israelites departed after the encampment was broken up. This is the case throughout the description of the journeyings in this chapter where the verse, which gives the departures simply, repeats the identical name of the place of encampment.

[1] Comp. Exod. XIV 2, 9; Numb. XXXIII 7.

Now the *Sevir* is מִפִּי הַחִירֹת *from Pi-hahiroth.* Here too the *Sevir* is the textual reading in many MSS., in the Samaritan, the Chaldee, the Septuagint, the Syriac and the Vulgate. The translators of the Authorised Version who adopted the *Sevir,* also retained the reading of the received text and hence produced the hybrid rendering "and they departed ***from before Pi***-hahiroth".

In Joshua I 15 instead of "which the Lord your God giveth (לָהֶם) *them*" the *Sevir* is "which the Lord your God giveth (לָכֶם) ***you***", as it is in the second clause. Here again the *Sevir* is the textual reading in many MSS., in the first edition of the Prophets (Soncino 1485), the first edition of the entire Bible (Soncino 1488), the third edition of the entire Bible (Brescia 1494) and in the Chaldee. It is very remarkable that in some MSS. in which the *Sevir* is the textual reading, it is actually the subject of a *Keri,* directing it to be read לָהֶם *to them.*

In 1 Kings I 18 the received text is "and *now* (וְעַתָּה) my lord the king" for which the *Sevir* has "and ***thou*** (וְאַתָּה) my lord the king". This *Sevir* is not only the textual reading in numerous MSS., but is in the first edition of the Prophets (Soncino 1485), the first edition of the entire Hebrew Bible (Soncino 1488), the Complutensian Polyglot, the Chaldee, the Septuagint, the Syriac and the Vulgate. It is rather remarkable that the Revisers adopted the *Sevir* as the textual reading, and relegated the received text into the margin. But though this *Sevir* is so strongly supported by MSS. as the primitive reading, by the early editions and the ancient Versions, yet the Massorah adds to it ומטעים בהון *they* (i. e. the MSS. or Scribes) *are misled thereby,* that is in writing אַתָּה *thou* instead of עַתָּה *now.*

In 2 Chron. XXI 2 Jehoshaphat is described as king of *Israel* (מלך יִשְׂרָאֵל), whereas he was king of *Judah* (comp. 1 Kings XXII 41—51). To get over this contra-

diction some have maintained that Israel is here used in the sense of *Judah*. But whatever may be the secondary sense in which Israel is used, when it is combined with מֶלֶךְ *king*, it always denotes the sovereign of the ten tribes who constituted the kingdom of Israel in *opposition to* מֶלֶךְ יְהוּדָה *the king of Judah*, whose kingdom consisted of Judah and Benjamin. Here again the *Sevir* solves the difficulty, inasmuch as it is יְהוּדָה *Judah*, and here too the *Sevir* is the textual reading in many MSS., in the first edition of the Hagiographa (Naples 1486—87), the Complutensian Polyglot, the Septuagint, the Syriac and the Vulgate. The same applies to the *Sevir* in 2 Chron. XXVIII 19 which has יְהוּדָה *Judah*, instead of יִשְׂרָאֵל *Israel*, since Ahaz was king of Judah and not of *Israel*. Here again the *Sevir* is the textual reading in several MSS. and in the *editio princeps* of the Hagiographa. The various readings are due to the fact that originally the text simply was *Yod* (י)and that this abbreviation was resolved into יִשְׂרָאֵל *Israel*, by one School of Massorites and into יְהוּדָה *Judah*, by another School.

Without expanding it into a separate Treatise it is impossible for me to discuss in detail every one of the three hundred and fifty *Sevirin* which I have succeeded in collecting from the margins of various MSS. The few, however, which I have analysed will sufficiently show the correctness of my contention that according to the testimony both of the MSS. and the ancient Versions the *Sevirin* in many instances preserve the primitive textual readings. As I have tried to give in every instance the MSS., the editions and the ancient Versions, which support the *Sevir* on every word where it occurs, the student will henceforth find it an easier task to test the value of this much-neglected class of various readings.

Owing to the fact that the later redactors of the Massorah looked upon the text as finally settled, they

regarded the *Sevir* with disfavour. Hence the various readings preserved under the name *Sevirin*, have never been properly collected. Like the official *Keri*, the extra-official *Sevir* was originally given in the margin of the text against the word for which it exhibits an alternative reading. Later Scribes, however, collected and grouped together these *Sevirin* under different headings or Rubrics. In this form each Rubric comprises the number of instances in which the same verb, noun, particle or proper name has the same *Sevir*, with or without the editorial condemnatory clause that *it is misleading* (משעין). Jacob b. Chayim was the first who arranged the groups alphabetically in his alphabetical Massorah at the end of the fourth Volume (Venice 1524—25). He, moreover, gives some of the groups in the marginal Massorah on the words which are affected by the *Sevir*. But he only succeeded in collecting altogether about two hundred *Sevirin* which indeed is more than could have been expected even from his untiring industry under the extraordinary difficulties which he had to encounter. Frensdorff[1] has simply brought together and alphabetically arranged under a separate Section the Rubrics which are dispersed throughout Jacob b. Chayim's edition of the Massorah. Although Frensdorff has appended to the *Sevirin* very valuable notes correcting mistakes in the *editio princeps* of the Massorah yet this indefatigable Massoretic scholar has added no new instances. In my edition of the Massorah I have been able to give a much larger number which I collected from different MSS.[2] The continuous collation of new MSS., however, has enabled me to make considerable additions to the *Sevirin* and the number which now appears in the margin of my Massoretico-

[1] Die Massora magna, Vol. I, p. 369—373, Hannover und Leipzig 1876.

[2] Comp. *The Massorah*, letter ב, Vol. II, p. 324—329.

critical edition of the Bible amounts to about 350, or nearly more than half as much again as the number given by Jacob b. Chayim. Nor can even this largely increased number be considered exhaustive. Careful students of MSS. of the Hebrew Bible will discover many new ones. The great difficulty in detecting them arises from the fact that later redactors of the Massorah, owing to their hostility to the *Sevir*, have often discarded the word סביר = *Sevir* with the alternative reading, and simply substituted for it ג' מטע', ב' מטע' *two* or *three misleading*, without giving the variant. The passage which exhibits this nameless sentence in some MSS. has to be carefully compared with the parallel passage in other MSS., where the nature of the *Sevir* is often given, because the particular Scribe was not possessed by the same degree of hostility to the *Sevirin*.

As to the treatment of this important corpus of various readings by modern editors of the so-called Massoretic Bible, this is best illustrated by an examination of the three editions which are now accepted by scholars. (1) Hahn's edition of which a new issue has just been published Leipzig 1893. (2) Letteri's edition published by the British and Foreign Bible Society and (3) Dr. Baer's edition of which Exodus, Leviticus, Numbers, Deuteronomy and Kings are still due. Out of 350 *Sevirin* Hahn gives two in the margin of his text, viz. 1 Sam. II 16 and XII 5 and these two, Letteris simply repeats from Hahn's edition. In Dr. Baer's edition not a single one of the *Sevirin* is given in the margin of the text against the words to which the *Sevir* refers, though this is its proper place by the side of the official *Keri* as is the case in many of the Massoretic MSS. Dr. Baer, however, notices many of them in the Latin notes which form Appendices to the different books which he edited. But he does not discuss the value of the respective *Sevirin*, nor does he state

whether they are supported by MSS., the early editions or the ancient Versions. By placing them in the margin of the text, which is a new feature in my edition, I hope to enable the student easily to see the extent and value of this important corpus of various readings.

Chap. IX.

The Western and Eastern Recensions.

As early as the third century we are told that there existed differences between the (מדנחאי =) Westerns or Palestinians and the (מערבאי =) Easterns or Babylonians which affected not only the orthography, but the exegesis of certain words. We know now that many of the deviating renderings of the Septuagint and the Chaldee Version of the Prophets are due to the variations which obtained in these Schools of textual critics.[1]

An instructive incident affecting the difference in the orthography of the text, which obtained in these Schools is mentioned in the Jerusalem Talmud, where it is related that in Jerusalem the Scribes arbitrarily appended or omitted the *He* local. To illustrate this fact it is said that they wrote ירושלמה instead of ירושלם, likewise צפונה instead of צפון and תימנה instead of תימן (*Jerusalem Megilla* I 9).[2] The Samaritans who adhered to the ancient tradition followed the same practice, which elicited the following censure from Simon b. Elasar: "I said to the Samaritan Scribes: What made you commit this error that you have not adopted the principle of R. Nehemiah?" For it is taught in the name of R. Nehemiah that every word which should have *Lamed* at the beginning and has is not, must have

[1] Comp. Geiger in the *Kerem Chemed* IX 69: *Urschrift und Uebersetzungen der Bibel*, p. 481 etc.

[2] אנשי ירושלים היו כותבין ירושלים ירושלימה ולא היו מקפידין וכותה צפונה תימן תימנה: מגילה א׳ ט׳.

He appended to it at the end, as for instance חוצה for לחוץ, likewise שעירה for לשעיר and סוכותה for לסוכות (*Jerusalem Jebamoth* I 6).[1]

It is very remarkable that though the Samaritan Pentateuch still exhibits some of the peculiarities against which R. Simon here raises his voice, the instances adduced to show the arbitrariness of the Jerusalem Scribes do not exist in the present recension of the Hebrew text. Passages of תימנה where it ought to be תימן do not occur now, nor have we ירושלמה which should be ירושלם. The only five instances in which ירושלמה occurs (1 Kings X 2; 2 Kings IX 28; Isa. XXXVI 2; Ezek. VIII 3; 2 Chron. XXXII 9),[2] the *He* local is absolutely wanted, inasmuch as it takes the place of the *Lamed* at the beginning. In this instance, therefore, as is the case with many other features, the process of uniformity has successfully been carried through in so far as the Massoretic text is concerned.

The real nature and extent of the variations between these two Schools of textual critics we must learn from the instances which have been transmitted to us in the official Lists and in the margin of the MSS. against the words on which the variants are recorded. Before entering, however, into an examination of these Schools it is necessary to remark that *Madinchai* (מדנחאי =) *the Easterns* is the name for the Jews who resided in Babylon because Babylon lies to the east of Palestine in contradistinction to the *Maarbai* (מערבאי =) *the Westerns* which denotes the inhabitants of Palestine. The term Eastern or *Madinchai*, however, denotes the principal School of Massorites which

[1] נומתי לסיפרי ביתים מי גרם לכם לטעות דלית אתן דרשין כר' נחמיה דתני בשם ר' נחמיה כל דבר שהוא צריך למ"ד מתחילתו ולא ניתן לו ניתן לו ה"א בסופו בנון לחוץ חוצה לשעיר שעירה לסוכות סוכותה: יבמות א' ו'.

[2] Comp. *The Massorah*, letter ', § 619 Vol. I, p. 740

was divided into several subordinate Schools; one of these is often quoted by the name *Nehardai* (נהרדאי) and the other *Surai* (סוראי) after the names of the cities where the respective Schools were held. The MSS. as a rule and the printed texts exhibit the *Maarbai* or Western recension.

The Pentateuch. — In the examination and analysis of these variations it is necessary to discuss those which occur in each of the three great divisions of the Bible separately, since some of the official Lists extend to one or two of these divisions and all of them omit the Pentateuch altogether. This omission, however, which is entirely due to the first compiler, has given rise to the assertion on the part of Elias Levita that there is not a single difference between the Easterns and the Westerns in the Pentateuch.[1] But this learned expositor of the Massorah, must have overlooked the passage in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible with the Massorah in praise of which he himself composed a Hebrew poem which is appended to the fourth volume. In the Massorah Magna on Gen. XLVI 20 it is distinctly stated that תּוּבַל קַיִן *Tubal-Cain* (Gen. IV 22) constitutes one of the differences between the Easterns and Westerns, the former read it as one word תּוּבַלְקַיִן *Tubalcain*, and the latter read it in two words תּוּבַל קַיִן *Tubal Cain*.[2]

But though the official Lists do not give the differences which existed in these two Schools of textual critics as far as the Pentateuch is concerned, these variants are given in the margin of different MSS. against the respective passages. It is from these scattered marginal remarks as well as from sundry Massoretic Rubrics that I have collected

[1] Comp. *Massoreth Ha-Massoreth*, p. 261, ed. Ginsburg, London 1867.

[2] תיבל קין למדנחאי מילתא חדא כתיב וקריין, למערבאי תרין מלין כתיב וקרין.

the variants in this division of the Hebrew Scriptures. From these sources we learn that the differences between the Eastern and Western recensions are both far more numerous and far more important than those contained in the official Lists.

A few illustrations will suffice to establish this fact. According to the *Maarbai* (מערבאי) recension which we follow there is no difference in our text between the vowel-points in ממנו *from him,* third person masculine and *from us,* first person plural. It is in both instances pointed מִמֶּנּוּ. According to the *Madinchai* (מדנחאי), however, it is מִמֵּנּוּ *Raphe* in all the twenty-three passages in which it denotes *from us,* the first person plural.[1] This fact which we have hitherto only known from MSS. is of double importance. It is in the first place a valuable contribution to Hebrew Grammar, and in the second place it shows that the variations between the Westerns and Easterns extended to the Pentateuch, since nine out of the twenty-three instances occur in the Pentateuch.[2]

Of equal importance is the Massorah Parva in Codex No. 13 in the Vienna Imperial and Royal Court Library on Gen. IV 22. We are here told that according to the *Maarbai* בֵּית־אֵל *Beth-el,* like תּוּבַל־קַיִן *Tubal-cain,* חֲצַר־מָוֶת *Hazer-maveth,* כְּדָר־לָעֹמֶר *Chedor-laomer,* and גַּל־עֵד *Gal-ed,* is in ***two words,*** whereas according to the *Madinchai* it is בֵּיתְאֵל *Bethel* one word.[3] As this name is to be found no fewer than seventy times in the Hebrew Scriptures it will at once be apparent that its correct orthography is essential,

[1] Comp. *The Massorah,* letter מ, §§ 549, 550, Vol. II, page 234.

[2] Comp. Gen. III 22; XXIII 6; XXVI 16; Exod. I 9; XIV 12; Numb. XIII 31; XXXI 49; Deut. I 28; II 36

[3] למדנחאי תובל קין חדא מלה בת' וק', למערבאי ב' מלין ובן חצר מות, ובן בית אל, ובן כדר לעמר, ובן גל עד.

especially since Dr. Baer has printed it in one word throughout his text.

The first passage in which this name is mentioned is Gen. XII 8 where it occurs twice. Now besides the Massoretic declaration in the Vienna Codex No. 13 the following MSS. in the British Museum and early editions have it בֵּית־אֵל *Beth-el* in ***two words:*** Orient. 4445 which is the oldest MS. known at present; Orient. 2201 dated A. D. 1246; Harley 1528; Add. 15250; Add. 15251; Add. 15252; Add. 15282; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; the *editio princeps* of the Pentateuch, Bologna 1482; the Ixar edition 1490; the Lisbon edition 1491; the second edition of the entire Hebrew Bible, Naples 1491—93; the third edition, Brescia 1494; the Complutensian Polyglot; the first Rabbinic Bible by Felix Pratensis 1517; the quarto Bible, Venice 1521; and the first edition of the Rabbinic Bible with the Massorah by Jacob b. Chayim 1524—25. Three out of the ten MSS., viz. Orient. 2201; Harley 1528; and Orient. 2350 have it actually in two lines, i. e. בֵּית־ *Beth* at the end of one line and אֵל *el* at the beginning of the next line. This is also the case in the Complutensian Polyglot. When it is added that Add. 15282 and Orient. 2696 have it לְבֵית אֵל with the following Massorah נגינה לבית מירכא *the accent in* לבית is *Mercha,* and that the third and fourth editions of the Bible (Naples 1491—93; Brescia 1494) have it here with *Mercha,* the evidence of its being in two words in accordance with the *Maarbai* is fully established.

It is, however, to be remarked that in the case of בֵּית־אֵל *Beth-el* as is the case with other words with respect to which the Western and Eastern recensions differ, some MSS. follow the *Madinchai* reading. Hence בֵּיתְאֵל *Bethel* in one word is to be found in Arund. Orient. 2; Add. 9401; Add. 15451; Harley 5710—11; Orient. 4227 and in the first

edition of the Hebrew Bible, Soncino 1488. But as we, including Dr. Baer, profess to follow the *Maarbai,* the deliberate ejection of בֵּית־אֵל *Beth-el* from the text, especially when with one exception it is in all the early editions, is to be deprecated.

The treatment of כְּדָר־לָעֹמֶר *Chedor-laomer,* the fourth name in the Rubric which registers the variations between these two Schools of textual critics, is still more remarkable and illustrative of the fact that the *Maarbai* recension is not uniformly followed in all the MSS. or editions. As this name occurs five times and in the same Section, and moreover as it is treated differently by the same MSS. and editions, it will be more convenient to examine each passage separately.

(1) In Gen. XIV 1 where it first occurs, the following MSS. and editions have it כְּדָר־לָעֹמֶר *Chedor-laomer* in two words according to the *Maarbai:* Arund. Orient. 2 dated A. D. 1216; Harley 5710—11; Add. 15451; Orient. 4227; Orient. 2365; the *editio princeps* of the Pentateuch, Bologna 1482; the first edition of the entire Bible, Soncino 1488; the third edition, Brescia 1494; the Complutensian Polyglot; the first edition of the Rabbinic Bible by Felix Pratensis 1517; the Venice quarto 1521, and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25. It is to be remarked that Harley 5710—11 which is one of the most beautiful and accurate MSS. and is evidently a Standard Codex, has it not only in two words, but in two lines, כְּדָר *Chedor* is at the end of one line and לָעֹמֶר *laomer* begins the next line.

The following MSS. and editions have it כְּדָרְלָעֹמֶר *Chedorlaomer* in one word according to the *Madinchai:* Orient. 4445 which is the oldest MS. known at present; Orient. 2201 dated A. D. 1246; Add. 9401 dated A. D. 1286; Harley 1528; Add. 15251; Orient. 2348; Orient. 2349; Orient.

2350; Orient. 2626—28; the Lisbon Pentateuch 1491 and the second edition of the entire Bible, Naples 1491–93. It is also to be added that Add. 15251, which has it in one word has against it in the margin here מלה חדא = *one word.*

(2) In Gen. XIV 4 the following MSS. and editions have it כְּדָר־לָעֹמֶר *Chedor-laomer* in two words in accordance with the Western recension: Arund. Orient. 2; Harley 5710—11; Add. 15451; Orient. 4227; Orient. 2365; the Bologna Pentateuch 1482; the first and third editions of the Bible, Soncino 1488, Brescia 1494; the Complutensian Polyglot; the first edition of the Rabbinic Bible by Felix Pratensis 1517; and the Venice quarto 1521. Moreover Orient. 4227 as also the editions of 1494, 1517 and 1521 have it in two lines, viz. כְּדָר *Chedor* at the end of one line and לָעֹמֶר *laomer* at the beginning of the next line.

The following MSS. and editions have it כְּדָרְלָעֹמֶר *Chedorlaomer* in one word in accordance with the Eastern recension: Orient. 4445; Orient. 2201; Add. 9401; Harley 1528; Add. 15251; Orient. 2348; Orient. 2349; Orient. 2350; the Lisbon edition of the Pentateuch 1491; the second edition of the Bible 1491—93 and the first edition of the Rabbinic Bible with the Massorah by Jacob b. Chayim 1524—25. It is remarkable that Jacob b. Chayim who has it in two words in all the other four passages has it in one word in this solitary instance.

(3) In Gen. XIV 5 the following MSS. and editions have it כְּדָר־לָעֹמֶר *Chedor-laomer* the reading of the *Maarbai:* Arund. Orient. 2; Add. 9401; Harley 5710—11; Add. 15451; Add. 15250; Orient. 4227; Orient. 2365; the Bologna edition of the Pentateuch 1482; the first and third editions of the Bible, Soncino 1488, Brescia 1494; the Complutensian Polyglot; Felix Pratensis Rabbinic Bible 1517; the Venice quarto Bible 1521; and the first edition of the Bible with the Massorah

by Jacob b. Chayim 1524—25. — Add. 9401 and the editions of 1494, 1517 and 1521 have it in two lines. Now on comparing the MSS. quoted under Nos. 1 and 2 it will be seen that Add. 9401, which follows the Eastern recension in these two instances, not only exhibits in the passage before us the Western reading, but has it in two lines, כְּדָר *Chedor* at the end of one line and לָעֹמֶר *laomer* at the beginning of the next line.

The following MSS. and editions exhibit the Eastern recension כְּדָרְלָעֹמֶר *Chedorlaomer* in one word: Orient. 4445; Orient. 2201; Harley 1528; Add. 15251; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2626—28; the Lisbon edition of the Pentateuch 1491; and the second edition of the Bible, Naples 1491—93.

(4) In Gen. XIV 9 the same MSS. and editions follow respectively the Western and Eastern recensions as exhibited in No. 3. Here again Add. 9401 not only follows the Western reading, but has it in two separate lines as in No. 3, though in Nos. 1 and 2, the Eastern reading is adopted.

(5) Gen. XIV 17 which is the fifth instance where this name occurs, exhibits no peculiarities, the same six MSS. and the same seven early editions which follow the Western recension in No. 4 follow it here, and the same seven MSS. and two early editions have the Eastern reading.

Delitzsch in his Preface to Dr. Baer's edition of the Five Megilloth, prints a Massorah which reverses the Schools whence this divergent reading emanates. It is the Eastern recension we are here told which reads כְּדָר־לָעֹמֶר *Chedor-laomer* in two words, whilst the Western reads its כְּדָרְלָעֹמֶר *Chedorlaomer* in one word.[1] As this Rubric was

[1] אלין פלונתא, כדרלעמר, שלהבתיה, ובזיותיה, בשפרפרא, למרנחאי תרתין מלין כתיבן, למערבאי מלה חדה כתיבן: Comp. Preface to the חמש מגלות, p. V, Leipzig 1886.

communicated to Delitzsch by Dr. Baer and no place nor number is given where the MS. is to be found I can not place absolute confidence in Dr. Baer's Massoretic communications from my experience of the manner in which he manipulates Massorahs. If this Rubric, however, is a faithful transcript from a MS. it only shows what I have often contended for, that similar Massorahs are not only based upon distinct recensions of the text, but that the same Rubric or reading is sometimes transmitted to us in the names of opposite Schools of textual critics.

As regards the remaining thirty-one variations which I have given in the notes, they are as follows:

(1) Gen. X 19 is in Or. 2696, British Museum.

(2) „ XXVIII 3 is in the Madrid Codex No. 1; and in Add. 15251, British Museum.

(3) „ XLIII 29 is in the National Library Paris Codex No. 1—3.

(4) Exod. XVII 4 is in Norzi's *Minchath Shai* on this passage.

(5) „ „ 16 is in the National Library Paris Codex No. 1—3.

(6) Levit. VII 16 is in the National Library Paris Codex No. 1—3.

(7) „ XII 6 is in the St. Petersburg Codex dated A.D. 916, Jer. XXV 12.

(8) „ XIII 4 is in the National Library Paris Codex No. 1—3.

(9) „ „ 7 is in the National Library Paris Codex No. 1—3.

(10) „ XIV 12 is in the National Library Paris Codex No. 1—3.

(11) „ XVI 33 is in Norzi's *Minchath Shai* on this passage.

(12) Levit. XXVII 24 is in Orient. 2626, British Museum; and in the Codex Leicester, fol. 62*b*.

(13) Numb. I 48 is in Orient. 2626.

(14) „ XI 21 is in de Rossi *in loco*.

(15) „ XIII 6 is in the National Library Paris Codex No. 1—3.

(16) „ XXII 37 is in the National Library Paris Codex No. 1—3.

(17) „ XXVI 33 is in the National Library Paris Codex No. 1—3.

(18) „ XXX 13 is in the National Library Paris Codex No. 1—3.

(19) „ XXXII 7 is in Harley 5710—11, British Museum.

(20) „ XXXIV 19 is in the National Library Paris Codex No. 1—3.

(21) Deut. I 11 is in the National Library Paris Codex No. 1—3.

(22) „ „ 28 is in the National Library Paris Codex No. 1—3.

(23) „ XVI 3 is in the National Library Paris Codex No. 1—3.

(24) „ XVII 10 is in the National Library Paris Codex No. 1—3.

(25) „ „ 12 is in Orient. 4445, British Museum.

(26) „ XIX 16 is in the National Library Paris Codex No. 1—3.

(27) „ XXXI 27 is in the National Library Paris Codex No. 1—3.

(28) „ XXXII 6 is in de Rossi *in loco*.

(29) „ „ 35 is in the National Library Paris Codex No. 1—3.

(30) Deut. XXXII 39 is in the National Library Paris Codex No. 1—3.

(31) „ XXXIII 5 is in the National Library Paris Codex No. 1—3.

The Former Prophets. — For this division of the Hebrew Bible I have collated the following official Lists: (1) The St. Petersburg Codex B 19*a* dated A. D. 1009 which gives the Lists for all the Prophets and the Hagiographa. (2) Codex No. 1 in the Madrid University Library dated A. D. 1280. This MS. gives the List for Kings only; the variations in Joshua, Judges and Samuel are given in the Margin on the respective passages, thus forming part of the Massorah Parva. (3) The beautiful little MS. in 16 volumes 12^mo^ dated A. D. 1487 in the Madrid Royal Library which, with the exception of Psalms and Chronicles, gives the Lists for the Prophets and the Hagiographa. (4) The MS. kindly lent me by the late Dr. Merzbacher of Munich which gives the Lists for the Prophets and Hagiographa. (5) Bodley MS. No. 10—11 which also gives the Lists for the Prophets and the Hagiographa. (6) Arund. Orient. 16 British Museum which gives the Lists at the end of each book and (7) Add. 15251 which gives the Lists for the Former Prophets only. These MS. Lists together with the Lists in the *editio princeps* in Jacob b. Chayim's Bible with the Massorah I have carefully collated. Of course there must be other MSS. which have these Lists, but to which I have not had access.

With the exception of more or less clerical errors these Lists are simply copies of one another and add very little to the extensive differences which we know from the MSS. themselves, have existed between the Western and Eastern recensions of the text. The slavishness with which the Scribes copied one another may be seen from the fact that the Scribe of the List dated A. D. 1009 has the instance

from Ezra X 3 out of its proper place, since he put it as the last in the List after Neh. XIII 10 and all the other MSS. and even the *editio princeps* follow suit in this disorder.

Joshua. — In Joshua I have obtained four new variations between these two Schools from the MSS., viz. VIII 16; X 1; XXIII 15 and XXIV 15. The first is from Codex No. 1—3 in the National Library Paris, and Add. 15251, British Museum, whilst the remaining three are in the Paris Codex alone. Dr. Baer gives the following six variations:

(1) III 4 למד׳ וּבִינָיו כתיב וקרי
(2) IV 18 למד׳ בַּעלות כתיב וקרי
(3) VI 15 למד׳ בַּעלות כתיב, בַּעלות קרי
(4) VII 1 למער׳ בִּבְנֵי ישראל, למד׳ בְּישראל
(5) XV 22 למד׳ וְעַד־עָדָה ב׳ מלין
(6) XV 29 למד׳ וְאֶל־תֹּקֶן ב׳ מלין

These I have not adopted because I could not verify them. Those variations which Dr. Baer in his List ascribes to the Easterns and which I could verify, viz. וְיָנִים כתיב, וְיָנוּם קרי XV 53, belong to the ordinary *Keri* and *Kethiv*. It is so in the Paris Codex No. 1—3 which is dated A. D. 1286; in Harley 5710—11; Arund. Orient. 16; Harley 5720; Add. 15251 and in the *editio princeps*.

Two, viz. בשופרות VI 20 and וְאֶל־תּוֹלַד XV 30; XIX 4 in two words, are simply various readings. The former is in the text in Orient. 2201 which is one of the best MSS. and is dated A. D. 1246; in the *editio princeps;* the first edition of the entire Bible, Soncino 1488; the Former Prophets, Pesaro 1511; the first edition of the Rabbinic Bible by Felix Pratensis 1517; and in the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25. The latter is in Harley 5710—11 and in all the early editions.

As to VIII 13 which Dr. Baer says is לָעִיר *of the city*, in both parts of the verse according to the Westerns, but

according to the Easterns it is only the *Kethiv* or the textual reading which has it in both clauses, whilst the *Keri* is לָעַי *of the city*,[1] no official Lists, MSS., Massorahs, or early editions which I have seen have any variation on this verse. Both the MSS. and the Lists which exhibit any variation at all, not only mark it on לָעִיר *of the city*, in verse 12, but vary in their statements as to the nature of the difference and as to the School to which it belongs. This will be seen from the following analysis of the Massorah Parva: (1) Orient. 2201 which is dated A. D. 1246 and Harley 1528 have in the text in VIII 12 לָעִיר *of the city*, and in the margin against it לָעַי ק׳ the *Keri* is *of Ai*. The same is the case in Harley 5710—11 where the Massorah Parva has against this verse לקר *the Resh is to be cancelled* = the *Keri* is לָעַי *of Ai*, thus treating it as an ordinary *Keri* of the Western School. (2) Arund. Orient. 16 and Add. 15451 which are superb MSS., have no *Keri* at all, but simply remark against it in verse 12 ד׳ דמטע׳ *four times misleading*, which is the condemnatory appellation for *Sevirin*.

Equally certain is verse 12 indicated in the official Lists, which tabulate the differences between the Westerns and the Easterns. I must first notice the fact that the two oldest official Lists, viz. the St. Petersburg Codex dated A. D. 1009 and the Madrid Codex No. 1, record no difference whatever either in verse 12 or 13. The Lists, however, which register this difference not only assign it to verse 12, but remark that according to the Westerns it is לָעִיר *of the city*, in two verses both in the *Kethiv* and in the *Keri*, whilst according to the Easterns the *Kethiv* in these two verses is לָעִיר *of the city* [or עִיר *city*], but the *Keri* is לָעַי *of Ai* or עַי *Ai*, viz. verses 12 and 16.[2] To the

[1] למער׳ לָעִיר כתיב וקרי, תרויהון דפסוק, למדנ׳ לעיר כתיב, לָעַי קרי.

[2] למער׳ ב׳ פסוקין כת׳ לָעִיר וכן קר׳, למדנ׳ לָעִיר כת׳ לָעַי קר׳.

same effect are the official Lists in Arund. Orient. 16; Add. 15251; Bodley No. 11; the MS. in the Royal Library Madrid; Codex Merzbacher; and in the *editio princeps*. Having altered ב׳ פסוקין *two verses,* into תרויהון דפסוק *in both clauses of the verse,* Dr. Baer was obliged to palm it on verse 13, since it is the only verse in this Section where לָעִיר *of the city* occurs twice.

Dr. Baer gives ויתם Josh. X 26, as the passage which constitutes the difference between the Westerns and Easterns, whereas the official List in the St. Petersburg Codex dated A. D. 1009 gives ואת כל המלכים לכד ויכם as the catchword which is XI 17 and the official Lists in the other MSS. confirm it.

In three instances, viz. VIII 12; XVIII 14 and XXII 18 the Chaldee exhibits the Eastern recension. On VIII 12 my note וכן דט״ו is to be corrected into וכן במקצת ספרים כ״י ותר׳.

Judges. — In Judges I have been able to add from Codex No. 1—3 in the National Library Paris the important fact that verses 29 and 30 in chapter VIII are one verse according to the Easterns.

This implies a different accentuation as well as different numbering of the verses in this book. In two instances, viz. I 21 and XX 36 the Chaldee exhibits the Eastern readings. Of the five passages which Dr. Baer includes in his List one (VIII 22) is a *Sevir,* and the other four (VI 25; X 4; XV 5; XX 20) are various readings exhibited in the text of our recensions.

Samuel. — In Samuel I have only found one new variation which constitutes a difference between the Westerns and Easterns, viz. 1 Sam. XVIII 25 where the Oriental reading is עָרְלַת *defective.* This is given in the official List in Arund. Orient. 16. As regards the other difference in this verse, the oldest List in the St. Petersburg Codex dated A. D. 1009 distinctly gives it as follows:

למע' כי במאה ערלות פלש'
למדנ' כי אִם־במאה ערלות

It will thus be seen that the difference between these two Schools is the absence and presence of the particle אִם־ in the text. This is confirmed by the List in Add. 15251 and in the *editio princeps*. Dr. Baer's statement, therefore, that the Eastern variation is

כי אִם־במאה כתיב: כי במאה קרי

is to be rejected.

Equally wrong is Dr. Baer's manipulation of a supposed difference between these two Schools in 1 Sam. XIX 23 which he formulates as follows:

למע' בְּנָיוֹת כתיב וקרי
למדנ' בנוית כתיב, בְּנָיוֹת קרי.

All the best MSS. and early editions give this *Kethiv* and *Keri* as belonging to the Western recension. They have בנוית in the text and against it in the margin בְּנָיוֹת ק'. This is the case in Orient. 2201; Harley 5710—11; Arund. Orient 16; Add. 15451; and Add. 15251, all of which are Standard Codices. The second and third editions of the entire Bible (Naples 1491—93; Brescia 1494); the Former Prophets, Pesaro 1511 and the Rabbinic Bible by Felix Pratensis 1517, as well as the quarto Bible, Venice 1521 exhibit בנוית in the text with the vowel points of the *Keri* which is their usual way of indicating the *Keri*, whilst the *editio princeps* of the Rabbinic Bible with the Massorah by Jacob b. Chayim 1524—25 has בנוית in the text and against it in the margin בניות ק'.

As to the other eleven instances which Dr. Baer exhibits in his List as constituting variations between these two Schools, five I was unable to verify (1 Sam. XIX 13; XX 33; 2 Sam. XIII 5; XXII 45; XXIII 31) and, therefore, hesitated to accept them. The six instances, however, which

I could test do not belong to this category of variations. They are given on the authority of Codex Reuchlin No. 2 where the Massorah Parva's remark against each of them is as follows:

(1)	1 Sam.	XIX 13	אֶל־המטה עַל־	פלי׳
(2)	„	XXII 6	אִתּוֹ עִמּוֹ	פלי׳
(3)	„	XXIV 4	עַל־הדרך אֶל־	פלי׳
(4)	„	XXVIII 19	גַּם־רַק	פלי׳
(5)	2 Sam.	III 29	וְאֶל־כל וְעַל־	פלי׳
(6)	„	VII 25	וְעַתָּה וְאַתָּה	פלי׳

It will thus be seen that Dr. Baer takes פלי׳ or פלונתא as the equivalent for מדנחאי = *Eastern,* which it most assuredly is not. The expression is of frequent occurrence in the Massorah and it simply denotes *there is a difference of opinion here,* or *a variation,* which may either be exhibited in the MSS. or in special Codices revised by known textual critics. Thus on עֹלֹת *burnt offerings* Exod. XXIV 5 the Massorah Parva remarks פלונת׳ עלות *a variation* עלות, which simply means that in some MSS. it is plene. On עֲגָלֹת *wagons* Numb. VII 3 the Massorah Parva explains this technical expression by adding: "It is three times defective in this Section [Numb. VII 3, 6, 8], but there is a difference of opinion about it since some say it is here עֲגָלוֹת *plene*".[1] It will thus be seen that the Massorah itself explains פלי׳ or פלונתא *by some say,* or *some hold a different opinion,* i. e. certain textual critics say it is plene, or some MSS. exhibit the plene form.

On צֵידָה *venison* Gen. XXVII 3 for which the *Keri* is צֵיד the Massorah in Add. 15251 remarks ופלי׳ ביה, *but there is a variation here,* that is some MSS. or textual critics have no *Keri.* That this is the meaning of פלי׳ is, moreover, evident from the expanded Massorah in the

[1] ג׳ הם׳ ופלונת׳ עליה כי אמרי עגלות.

editio princeps on this very passage which is as follows: "the *He* is superfluous, but it is a variant of R. Nachman",[1] i. e. according to this textual critic the *He* is not redundant, but is as in Josh. IX 11 and Ps. LXXVIII 25. Here we have a clear proof that the simple פלינ in one MS. is in another Massorah described as a variation of a particular redactor. Unless, therefore, פלינ is followed by the name of the individual or of the School to whom or to which the variation belongs it is most unjustifiable to take it as an equivalent for מדנחאי *the Eastern School*.[2]

The following two readings of the *Madinchai* are exhibited in the text of the Chaldee 1 Sam. IV 15 and 2 Sam. XIII 33. In the variations of these two Schools I have inadvertently omitted 2 Sam. VI 19 where the Westerns read לְמֵאִישׁ and the Easterns אִשׁ without *Lamed*.[3]

Kings. — In Kings I have added the following five variations which are not contained in the *editio princeps*. (1) 1 Kings III 12 which is given in the Massorah Parva in Orient. 2626—28. (2) III 26 which is in the List of the St. Petersburg Codex dated A. D. 1009. (3) XVI 19 which is in the List of the same Codex. (4) XX 43 which is in the St. Petersburg Codex dated A. D. 916[4] and (5) 2 Kings X 31 which is in the List of Add. 15251. I can now add a sixth instance, viz. וְעַלְלֵיהֶם *and their children* 2 Kings VIII 12 which according to the Easterns is plene, as will be seen from Massorah Parva in Harley 5710—11 on Ps. XVII 14.

[1] ה' יתיר' אבל פלונת' דרב נחמן.

[2] If any other proof were needed I have simply to point out the fact that עִמּוֹ in 1 Sam. XXII 6 which is described as פלינ is actually given as מ"א in Harley 5710—11, whilst וְעַל־ 2 Sam III 29 is not only one of the *Sevirin*, but is exhibited in the text of Arund. Orient. 16.

[3] Comp. *The Massorah*, letter א, § 442*a*, Vol. I, p. 52.

[4] Comp. the St. Peterburg Codex on Ezek. XIII 2, and *The Massorah*, letter א, § 514, Vol. I, p. 57.

The Massorah here tells us that according to the Easterns עוֹלְלֵיהֶם with the suffix third person plural masculine is plene in all the four instances in which it occurs,[1] viz. 2 Kings VIII 12; Isa. XIII 16; Hos. XIV 1; and Ps. XVII 14. In our or Western recension, however, it is only plene in one instance (Ps. XVII 14). Hence we obtain three more passages than we have hitherto known (2 Kings VIII 12; Isa. XIII 16; and Hos. XIV 1) which exhibit differences between the Eastern and Western recensions.

I. From these MS. Lists and the MSS. themselves I have also been able to make the following corrections. Though the official Lists in the St. Petersburg Codex of A. D. 1009, in the Madrid Codex of the Royal Library, in Bodley No. 11, in the Merzbacher MS., in Add. 15251 British Museum and in the *editio princeps* distinctly state that יְשַׁיְנָה 1 Kings III 20 is plene according to the Westerns and that according to the Eastern School it is יְשֵׁנָה defective, yet some of the best MSS., and all the early editions have the defective form in the text. But as we invariably follow the Western recension I have given the plene in the text and the variant in the margin in accordance with the uniform practice. The MSS. and the editions, however, demonstrate the fact to which I have often had occasion to advert that the Eastern reading and not the Western is not unfrequently exhibited both in the MSS. and editions.

II. The variation which the Massorah Parva in the *editio princeps* places against 1 Kings XVI 1 belongs to verse 12 of the chapter in question. This is not only attested by the official Lists in the MSS., but by the List in the *editio princeps* itself where the proper catchword is given למע' וישמד זמרי = XVI 12.

[1] ועולליהם ד' מל' למדנ'.

III. In 1 Kings XVII 4 the St. Petersburg Codex of A. D. 1009 reverses the variation, giving שָׁם *there,* as the Western recension and שָׁמָּה with the paragogic *He* as the Eastern reading. But as all the other Lists distinctly state the contrary there must be a clerical error in the St. Petersburg List.

In four passages the Chaldee exhibits the text of the Eastern recension, viz. 1 Kings XVI 12; 2 Kings XVIII 37; XIX 9, 20.

The Latter Prophets. — With the exception of Add. 15251 which gives the Lists for the Former Prophets only, all the Lists which I have collated for the Former Prophets I also examined for this division of the Bible. I have, moreover, carefully collated the text of the Babylonian or St. Petersburg Codex dated A. D. 916 which embraces this portion of the Hebrew Scriptures and which is supposed to exhibit the text of the Eastern recension. Whether this claim put forward on the part of Biblical scholars is justified or not will be seen from a comparison of the Eastern variants as transmitted to us in the official Lists and in the Margins of the MSS. with the readings in the text of this Codex.

Isaiah. — From the official List in the St. Petersburg Codex dated A. D. 1009 I have been able to add two new instances, viz. III 24 and XIV 26. The first instance shows that חֲגֹרָה *girdle* Isa. III 24, which according to the Westerns is defective, ought to be in the text, since we follow the *Maarbai* recension. This reading is actually in the text in some of the best MSS., viz. Orient. 2201 dated A. D. 1246; Harley 5710—11; Harley 1528; Add. 15250; and Orient. 2626—28, as well as in the Complutensian Polyglot. Arund. Orient. 16, however,[1] Add. 15451; Add. 15251; Add. 15252,

[1] This MS. remarks on it in the Massorah Parva ב׳ מל׳ = *twice plene,* but as חֲגֹרָה is unquestionably defective in the second instance where it occurs,

as well as all the early editions with the exception of the Complutensian Polyglot, have חֲגוֹרָה plene in the text which is the Eastern reading. We have here, therefore another proof of the fact, so often adverted to, that the MSS. and the early editions which profess to follow the readings of the *Maarbai* not unfrequently exhibit the *Madinchai* recension.

From the Massorah Parva in Orient. 2201 I have also been able to increase the number by three more instances. On Isa. XXVII 8 this Massorah informs us that the Babylonians = Easterns read בְּרוּחַ, that they read מַלְאָךְ in XXXVII 36 and that they read טְפָחָה in XLVIII 13. I am now able to add a sixth instance, viz. וְעֹלְלֵיהֶם Isa. XIII 16 which according to the Easterns is וְעוֹלְלֵיהֶם plene.[1] Orient. 2201; Harley 5710—11; and Add. 15451, as well as the Lisbon edition of Isaiah 1492 and the Complutensian Polyglot have the plene form in the text, thus affording another illustration of the fact that the Eastern recension is often exhibited in the text of some of the best MSS. and editions which profess to follow the Western recension.

As regards the St. Petersburg Codex dated A. D. 916 which some critics maintain exhibits the text of the Oriental recension, this can best be tested by a comparison of the Eastern readings transmitted to us in the official Lists and in the Massorahs with the readings in this MS. In this examination I shall confine myself more especially to Isaiah since the result of this investigation will equally apply to Jeremiah, Ezekiel and the Minor Prophets which constitute the rest of this remarkable Codex.

The official Lists and the MSS. give thirty-one passages in Isaiah in which the Easterns have a different reading

viz. 2 Kings III 21 and, moreover, as it is so written in this very Codex ב' מל' is manifestly a mistake.

[1] See above pp. 213, 214.

from the Westerns. Of these the St. Petersburg Codex in question exhibits only fifteen,[1] whereas in the other sixteen instances this Codex follows the Western readings.[2]

From the fact that the St. Petersburg Codex has half the number of the Eastern readings, no valid argument can be adduced that the MS. exhibits the text of the Eastern recension, especially when it is borne in mind that even the acknowledged Western MSS. often exhibit in the text the readings of the Eastern School. All that can be fairly inferred is that at this early period the Massorites and those textual critics who were engaged in the redaction of MSS. did not as yet minutely classify the various readings of the two Schools.

Besides the fifteen variations in the St. Petersburg Codex which happen to agree with the Eastern recension, it has no fewer than two hundred other readings which differ from the Western text in Isaiah alone. As far as I know no critic has as yet been bold enough to assert that these two hundred exhibit the differences between the Eastern recension and the Western text. With such a vast number of variations it would indeed be surpassing strange if a small proportion did not agree with the Eastern School the text of which was only in the process of being separated from the recension of the Western School.

Codex Heidenheim remarks in the Massorah Parva on Isa. XX 2 that it is two verses according to the Easterns,[3] yet the St. Petersburg Codex not only reads it as one verse, but emphatically states in the Massorah that the

[1] Isa. VI 13; XIV 26; XXIII 12, 12; XXVII 6; XXXVII 9; XLIV 27; XLIX 5; LI 7; LIII 4; LIX 4, 9, 11; LXIV 6; LXVI 2.

[2] Isa. III 17, 24; XIII 16; XIV 19; XX 2; XXI 14; XXIII 12; XXXVII 8; XXXVIII 14, 14; XLV 18; XLVI 8; LVI 3, 7; LVII 10; LIX 6.

[3] למדנחאי ב' פסוקין,

textual reading is according to the Westerns who connect the two verses into one.[1]

The St. Petersburg Codex reads בָּם *with them,* in the text in Isa. XXX 32 and remarks in the Massorah Parva that according to the Easterns it is בָּהּ *with her,* thus showing that it designates its text as exhibiting the Western recension and hence gives the alternative Eastern reading in the margin (בה לבבלי).

The conclusion, therefore, which we may legitimately draw from these facts is that this Codex neither exhibits a distinctive Eastern nor a definite Western recension, but that it is a mixture of the two recensions which obtained prior to the time when the texts of the two Schools were more sharply divided. To adduce, therefore, a variant from this Codex alone in order to prove an Eastern reading is to be deprecated, unless indeed the variant is expressly described as such in other MSS., and unless we are prepared to describe all the hundreds of various readings in this MS. as Eastern in contradistinction to the Western recension.

For this reason the following passages which Dr. Baer gives in his Lists and in the Prefaces to the various parts of his editions and some of which I have adopted, as differences between the Westerns and the Easterns, must be taken as simply exhibiting ordinary variants.

In Isa. XVIII 2, 7 the St. Petersburg Codex reads קוֹ־קוֹ in two words as it is in the ordinary MSS. and editions. It has, however, against it in the Massorah Parva *the Kethiv is one word and the Keri two words,*[2] in spite of the fact that the *Kethiv* here exhibits two words. This variant which I have not as yet been able to find in any

[1] ליפין מער׳.

[2] קוֹקוֹ חד כת׳ ובתרין קר׳.

other MS. is not to be taken as exhibiting a difference between the two Schools, but must be regarded as an ancient *Kethiv* and *Keri*. My note on this passage is, therefore, to be corrected into בס"א קוקו חד כת' קָו־קָו תרין ק'.

In Isa. XXIII 12 I have adopted the variation given by Dr. Baer למדנ' קוּמוּ כת' קוּמִי ק' which is to be cancelled, since even the St. Petersburg Codex has simply קוּמִי in the text without any *Kethiv* and *Keri*. It must, therefore, be regarded as a simple variant.

In Isa. XLVII 10 the St. Petersburg Codex had originally אמרת in the text as it is in our MSS. and editions. The Reviser, however, placed *a Yod* over it and remarked in the margin against it יֹלֵק = *the Yod is to be cancelled.* But this variant is not peculiar to the Eastern School as is evident from Orient. 1478 which has אמרת in the text with the following Massorah against it: *In the Mugah* it is אמרתי *and the Massorah on it is the Yod is redundant.*[1] Hence the statement of Dr. Baer in the Preface to the Five Megilloth, p. VI, which I have adopted in my notes[2] must be cancelled.

Isa. LIV 9 is given by Dr. Baer in his Preface to Jeremiah, p. XI, as exhibiting one of the differences between the Westerns and the Easterns. He says that the Westerns read כִּי־מֵי two words and the Easterns כִּימֵי one word.[3] But this is an ordinary variant as is attested by the MSS. Hence Orient. 1478 remarks against it: *It is the subject of a various reading, some write it one word and some two words.*[4] To the same effect is Kimchi whom Dr. Baer wrongly quotes to support the variation as existing between the two Schools and the printed Massorah Parva.[5] The

[1] במוגה אמרתי ומסי' עליה יתי' יו"ד.
[2] למער' אָמַרְתָּ, למדנ' אמרתי כתיב אָמַרְתָּ קרי.
[3] למער' כִּי־מֵי תרין מלין, למדנ' כִּימֵי מלה חדא.
[4] פלינ' אית דכת' מלה חדא ואית דכת' תרי' מלין.
[5] מתחלפין בימי מלה חדא.

St. Petersburg Codex, the Chaldee, the Syriac and the Vulgate have it in one word, whilst the Septuagint and most of the MSS. and all the early editions have it in two words. Being an ordinary variant I have not described it as constituting a difference between the Westerns and Easterns.

In the Preface to the Five Megilloth, p. VI, Dr. Baer gives תַּחְשׁוּךְ *plene* Isa. LVIII 1 as one of the differences between these two Schools because it is plene in the St. Petersburg Codex, which I have adopted. The Codex had originally תַּחְשֹׁךְ defective and the Reviser placed the *Vav* over it with the remark in the margin against it מל׳ כת׳ = *it is plene.* But this is simply an ordinary variant and is by no means peculiar to the Easterns as is evident from the MSS. some of which have it so in the text. It is plene in the *editio princeps* of the Prophets, Soncino 1485—86; in the first edition of the entire Bible, Soncino 1488; in the third edition of the Bible, Brescia 1494; and in the Pesaro edition of the Prophets 1511. The part of my note, viz. למדנ׳ תַּחְשׁוּךְ מלא is, therefore, to be cancelled.

Dr. Baer states in his List that Isa. LXIII 6 exhibits a difference between the Westerns and Easterns, that the former read ואשפְּרם with *Kaph* and the latter ואשבְּרם with *Beth.* Though this is supported by Geiger[1] it is not given in any of the Lists. Orient. 1478 has the following remark against it in the Massorah Parva: *It is written with Kaph and it is derived from Shakar and those who read it with Beth are mistaken.*[2] It is simply a variant which is exhibited in some MSS. and is to be found in the *editio princeps* of the Bible, Soncino 1488 and in the Chaldee. The St. Petersburg Codex had it originally in the text and

[1] Comp. *Urschrift und Uebersetzungen der Bibel,* p. 414.

[2] כן בכ״ף והוא מלשו׳ שברות ומאן דקרי בב״ת טעי.

the Reviser altered it into ואשכרם with *Kaph.* I have, therefore, given it as an ordinary variant.

The following two passages are wrongly given in Dr. Baer's List. Isa. XLV 7 ought to be XLV 18 and LVI 6 ought to be LVI 3 as is attested by all the official Lists.

Jeremiah. — To the instances of variants which obtained in the Western and Eastern recensions and which have been transmitted to us in the official Lists in Jeremiah I have been able to add nine new ones, viz. (1) Jerem. II 20 from the Massorah Parva in Add. 15251; (2) VIII 7 from the official List in the St. Petersburg Codex dated A. D. 1009; (3) XII 14 from the Massorah Parva in Add. 15251; (4) XIII 14 from the List in the St. Petersburg Codex of A. D. 1009; (5) XXXIV 2 from the Massorah Parva in Orient. 1474; (6) XXXV 3 from the Massorah Parva in Add. 15251; (7) XXXV 17 from the List in the St. Petersburg Codex of A. D. 1009; (8) XXXVIII 16 and (9) XLVIII 1 both from the Massorah Parva in Add. 15251.

As to the relation of the St. Petersburg Codex dated A. D. 916 which, as we have already pointed out, is supposed to exhibit the Eastern recension, I have to add the following facts to those adduced in the discussion on the condition of the text of Isaiah. In twenty-seven passages this Codex agrees with the Western readings and is against the Eastern recension,[1] whilst in the same number of instances it coincides with the Eastern and is against the Western recension.[2]

[1] Comp. Jerem. II 20; IV 30 originally; VI 6, 6; VII 28; VIII 7; X 13 originally; XIII 14, 18; XXV 2; XXVII 5, 12; XXVIII 3, 17; XXXII 12 originally; XXXIV 2, 3; XXXVIII 16; XLII 6; XLIV 18; XLVIII 3, 44 originally; XLIX 12; L 9, 11, 29; LII 2.

[2] Comp. Jerem. V 8; IX 23; X 18; XIII 20, 20 second hand; XVII 4; XXVI 8; XXVII 1, 19; XXIX 22 second hand; XXXII 19 second hand; XXXII 34; XXXIV 2; XXXV 17; XXXVI 23; XXXIX 3, 3, 11; XLVI 2; XLVIII 1, 18, 36; XLIX 19, 20; L 6, 20; LII 2.

Out of the large number of variants which occur in this Codex Dr. Baer has selected nineteen and incorporated them in his List as exhibiting differences between the Westerns and Easterns.[1] But the selection is simply arbitrary unless we take it that all the variants in this MS. are Eastern. As in the case of Isaiah (XXX 32) so here the Massorite describes the text as Western. In Jerem. XLVIII 31 the text has the Western reading יֶהֱגֶה *he shall mourn,* third person singular masculine on which the Massorah Parva remarks: *this is the reading of the Westerns, the Babylonians = the Eastern read* אֶהֱגֶה *I shall mourn,* first person singular masculine,[2] thus giving the *Maarbai* as the substantive reading and relegating the Eastern variant into the margin as an alternative.

We have still to note the following variants in the St. Petersburg Codex of A. D. 916 which add further proof that it does not exhibit the Eastern recension.

In Jerem. XI 11 the *Kethiv* in this MS. is וְאַל and the *Keri* וְלֹא, whereas all the official Lists with one exception as well as the *editio princeps* state the very reverse, that וְאַל is the *Kethiv* according to the Easterns and וְלֹא is the *Keri.* The MS. No. 1 in the University Library Madrid gives the Eastern *Keri* as לֹא so that the variation consists in the absence of the *Vav* conjunctive.

In Jerem. XXVI 24 the St. Petersburg Codex has בֶּן־ *son of,* in the text which is in accordance with the Western recension, but the Massorite put against it *the textual reading* (כתיב), *is* בְּנֵי *sons of,* the plural and the *Keri* is בֶּן־ *son of,* the singular.[3]

[1] Comp. Jerem, IV 20; V 6; VIII 4; IX 21; XIII 25; XV 14, 21; XVIII 17, 21; XIX 3; XXII 14, 16; XXIV 1; XXXVI 23; XXXVII 19; LI 29, 59.

[2] יה ק׳ למע׳, לכבל אה׳ ק׳.

[3] בֶּן־ בני כת׳ בן ק׳.

In Jerem. XXIX 7 this Codex has הגליתי in the text which is the Western reading, but the Massorite has against it the *Kethiv* הגילת and the *Keri* הגליתי.[1] It will thus be seen that the textual reading put down by the Massorite is neither in accordance with the Westerns nor with the Easterns.

In Jerem. XXXII 11 the textual reading in this MS. is וְאֶת־הַמְצָוָה which is in accordance with the Western recension. But the Massorite put against it two distinct notes. The first is את לא ק' = *the particle* את *is to be cancelled* and the second is וְהַמְצָוָה ק' = the *Keri* is וְהַמִּצְוָה.

In Jerem. XXXIII 3 this MS. has וּבְצָרוֹת in the text which is the Western reading, but the Massorite put against it וּנְצָ' ק' = *the Keri is* וּנְצָרוֹת, and though this variant makes no difference in the sense, since the one makes it conformable to the phrase in Deut. I 28 and the other to Isa. XLVIII 6, still all the official Lists state that in the Eastern recension וּנְצָרוֹת is the textual reading and that וּבְצָרוֹת is the *Keri*. This is the very reverse of what is given as the *Kethiv* and the *Keri* in the St. Petersburg Codex.

In Jerem. XLVIII 41 the official List in the St. Petersburg Codex of A. D. 1009, in the Merzbacher MS., in Bodley No. 11 and in the *editio princeps,* emphatically states that נתפשו *the third person plural,* is the textual reading and that the *Keri* is נתפשה *third person singular* according to the Easterns, yet the St. Petersburg Codex of A. D. 916 has the very reverse, since נתפשה is in the text with the remark נתפשו ק' = *the Keri is the plural.*

In Jerem. XV 14 תִּיקָד *the Kal future,* is given as the *Kethiv* and תּוּקַד *the Hiphal future* as the *Keri* according to the Eastern recension in the following official Lists: in the

[1] הגליתי, הגילתי כת' הגליתי ק'.

St. Petersburg Codex of A. D. 1009; in the MS. No. 1 in the Madrid Royal Library; the Merzbacher MS.; and in Bodley No. 11. The MS. No. 1 in the University Library Madrid, however, gives the same variant on XVII 14. I have, therefore, given it on both passages.

The following three variations given in Dr. Baer's List are the very reverse of the official Lists. On Jerem. V 17 Dr. Baer says that the Westerns have בְּטֶחַ *defective* and the Easterns read it בּוֹטֵחַ *plence,* whereas all the Lists as well as the *editio princeps* state the very reverse. The same is the case in Jerem. X 18 which Dr. Baer tells us the Westerns read והצרתי *defective* and the Easterns והצרות *plene.* This I have inadvertently followed. All the official Lists, however, state the very reverse, that the Westerns have it *plene* and the Easterns read it *defective.* So also in Jerem. XXXV 11 where Dr. Baer says that the Westerns read אֶל־הארץ and the Easterns עַל־הארץ which I have also inadvertently followed. The Rubric in the St. Petersburg Codex of A. D. 1009 which is the only official List wherein this variation is tabulated, distinctly declares that the Westerns read עַל־ and the Easterns אֶל־. In Jerem. L 9 where both Dr. Baer and I give the difference between the Westerns and the Easterns to be that the former read עַל־בבל and the latter אֶל־בבל, the only two official Lists which register this variation state the very reverse. Thus the List in the St. Petersburg Codex of A. D. 1009 and in Bodley No. 11 say that the Westerns read אֶל־ and the Easterns עַל־.

Ezekiel. — In Ezekiel I have found in the Massorah Parva of the different MSS. nine variations between the Westerns and Easterns which do not appear in the official Lists. (1) Ezek. VI 14 is from the St. Petersburg Codex of A. D. 916; (2) VIII 3 is from Add. 21161 in the British Museum; (3) so is the second variant recorded on this

verse; (4) X 21 is from Add. 15251; (5) XIII 16 is from the St. Petersburg Codex dated 1009; (6) XXIII 17 and (7) XXIII 18 are from Orient. 2201 in the British Museum; (8) XXV 8 is from Add. 15251; and (9) XXXVI 23 is from Orient. 2201.

From a comparison of the text in the St. Petersburg Codex of A. D. 916 with our Western recension it will be seen that almost identically the same results are yielded in Ezekiel as we have obtained from the analysis of Isaiah and Jeremiah. Thus of the twenty-seven undoubted differences between the Westerns and the Easterns this Codex agrees in fifteen passages with the *Maarbai*, i. e. our recension or the Western School,[1] whilst in twelve instances it exhibits the *Madinchai* or Eastern recension.[2]

We have still to discuss five passages in the official Lists of the differences between the Westerns and the Easterns which show the character of the text in the St. Petersburg Codex of A. D. 916.

Ezek. V 11. — All the official Lists state the Westerns read here אֶגְרַע *I will diminish*, with *Resh* and that the Easterns have אֶגְדַּע *I will cut off*, with *Daleth* in the text for which the *Keri* substitutes אֶגְרַע with *Resh*.[3] Now the text in this Codex had originally אגדע with *Daleth* which is also the reading in Harley 5710—11; in the second edition

[1] Comp. Ezek. I 13 first hand; VII 7, 10, 22; VIII 3; X 21; XIV 19; XVI 13; XXIII 17, 18; XXV 8; XXXVI 23; XXXVII 24; XLIII 26; XLIV 3.

[2] Comp. Ezek. XI 6 second hand; XIII 16; XIV 22; XVII 7; XXI 19; XXV 9; XXVII 31; XXIX 4; XXXI 12; XXXII 4; XLII 8 second hand; XLIII 20.

[3] למע' אגרע, למדנ' אגדע כת' אגרע ק', so the Lists in the St. Petersburg Codex of A. D. 1009; in Codex No. 1 in the Madrid University Library; in the MS. of Royal Library Madrid; in the Merzbacher MS.; in Bodley No. 11; in Arund. Orient. 16; and in the *editio princeps*.

of the entire Hebrew Bible, Naples 1491—93; and in the third edition Brescia 1494. The Annotator, however, put against it the following Massorah: "the *Kethiv* is with *Resh* and the *Keri* with *Daleth*",[1] and though this variant is against all the Lists, Dr. Baer exhibits it in this form as one of the differences between the Westerns and the Easterns. It will thus be seen that according to the testimony of the Massorite, the textual reading or the *Kethiv* in this Codex exhibits the Western recension.

Ezek. XIII 17. — This Codex tells us that the Easterns read עַל־ in the text and that the *Keri* is אֶל־, whereas according to the Westerns the reverse is the case, the textual reading is אֶל־ and the *Keri* is עַל־.[2] The oldest official List, however, of A. D. 1009 states that the textual reading according to the Easterns is עַל־ without any *Keri* and that the Westerns read אֶל־ also without any *Keri*.[3] And though this difference between the two Schools of textual critics is reversed in the other Lists, inasmuch as they state that the Easterns read אֶל־ and the Westerns עַל־[4] still they all agree that there is no *Kethiv* and *Keri* on this particle here. The Massoretic note, therefore, in the Codex in question is at variance with all the official Lists and can only be regarded as exhibiting the Massorah of one of the several Schools of Massorites which obtained in the East.

Ezek. XXII 4. — This Codex which has עַד־ in the text, remarks in the Massorah Parva that the Easterns read עֵת and that the Westerns read עַד־.[5] All the official

[1] אנדע, רע כת, רע ק׳.

[2] עַל־בנות אֶל ק׳ לבב׳, אֶל־ כת׳ למע׳ וק׳ עַל־.

[3] לִמְע׳ אֶל־בנות, למדנ׳ עַל־בנות.

[4] למע׳ עַל־בנות, למדנ׳ אֶל־בנות, so the Merzbacher MS.; Bodley No. 11; Arund. Orient. 16; and the *editio princeps*.

[5] עַד־שנותיך בבב׳ עֵת ק׳, ולמע׳ עַד־ ק׳.

Lists, however, positively state that the textual reading of the Easterns, i. e. the כתיב is עֵת and that the *Keri* is עַד־.[1]

Ezek. XXIII 19. — On this passage this Codex which has ותרבה in the text, states in the Massorah Parva that the Easterns read וַתָּרֶב and that the Westerns read וַתַּרְבֶּה.[2] All the official Lists, however, most emphatically state that the Eastern textual reading (כתיב) is וַתָּרֶב and that the *Keri* is וַתַּרְבֶּה.[3]

Ezek. XLIV 3. — The List in the St. Petersburg Codex of A. D. 1009 states that the Westerns read here לֶאֱכָל *defective* which is the textual reading in the *editio princeps* of the Bible, Soncino 1488, and that the Easterns read it לֶאֱכוֹל *plene*. As this is the only official List which has preserved this record we must accept it as final. The text, therefore, in the Codex in question, i. e. the St. Petersburg Codex of A. D. 916 which reads לאכל exhibits in this instance also the Western recension.

Dr. Baer has included in his List of the differences between the Westerns and Easterns no fewer than forty-eight variations[4] simply because they occur in the St. Petersburg Codex dated A. D. 916. But it is sufficiently evident from the above analysis that this MS. does not exhibit

[1] למער׳ עַד־שנותיך, למד׳ עֵת כת׳ עַד קר׳, so the List in the St. Petersburg Codex of A. D. 1009; the Merzbacher MS.; the Madrid MS. in the Royal Library; Bodley No. 11; Arund. Orient. 16; and the *editio princeps*.

[2] ותרבה לבב׳ ותרב ק׳, ולמע׳ ותרבה ק׳.

[3] למע׳ ותרבה, למדנ׳ ותרב כת׳ ותרבה ק׳, so the List in the St. Petersburg Codex of A. D. 1009; the Merzbacher MS.; the MS. No. 1 in the Royal Library Madrid; Bodley No. 11; Arund. Orient. 16; and the *editio princeps*.

[4] Comp. Ezek. V 12, 13; IX 8; XI 7, 19; XII 14; XIII 2; XIV 17; XVI 4, 29, 46, 48; XVII 7, 14, 15; XVIII 2, 20; XXI 2, 9, 14, 19; XXII 12, 12, 13; XXIII 35, 46; XXVI 17; XXVIII 26; XXX 18; XXXI 4; XXXII 16, 26; XXXIII 33; XXXIV 23; XXXVI 5; XXXIX 28; XL 2, 3, 25; XLIV 3; XLVI 6, 6, 8, 9, 21; XLVII 6, 11; XLVIII 28.

the Eastern recension. Hence no various reading which occurs in it can legitemately be characterised as Eastern.

The Minor Prophets. — In the Minor Prophets I have only been able to add one instance to the differences between the Westerns and Easterns, viz. עִלֵּיהֶם *their children,* Hos. XIV 1 which according to the Western School is defective, whilst according to the Eastern recension it is עוֹלֵיהֶם *plene.*[1]

As to the relation of the St. Petersburg Codex of A. D. 916 to the two recensions, it is to be remarked that of the twenty-three passages in which a comparison can definitely be instituted no fewer than thirteen agree with our text or the *Maarbai;*[2] whilst it is only in ten instances that this Codex coincides with the Eastern recension or *Madinchai.*[3]

In two passages this Codex differs both from the Eastern and Western recensions. Thus on Nah. II 6 all the official Lists state that the textual reading (כתיב) according to the Westerns is בַּהֲלוּכָתָם with *Vav* and that the *Keri* is בַּהֲלִיכָתָם with *Yod,* but that the Easterns have בהליכתם with *Yod* both in the *Kethiv* and *Keri,* whereas this Codex reads בהלכתם with neither *Vav* nor *Yod.* Again on Habak. III 19 the official Lists declare that the Westerns read בְּנְגִינוֹתָי without any *Keri* and that the Easterns read בְּנְגִינוֹתָי in the text (כתיב) and that the *Keri* is בִּנְגִינֹתָי, whereas this Codex has in the text בְּנְגִינֹתָי with both *Vavs* defective to which

[1] This Massorah is the Margin on Psalm XVII 14 in Harley 5710–11 Vide supra p. 214.

[2] Comp. Hos. IV 12; XIV 1, 5 first hand; Amos III 6; VI 8; Micah VI 5 first hand; VII 5, 5; Nahum II 12 first hand; Zeph. III 7; Zech. XII 10; XIV 4; Malachi I 14.

[3] Comp. Hos. VIII 13; IX 6; Joel I 12; IV 7; Micah V 12; Nah. III 8; Hab. II 16; Zech. IX 17; XIII 7; XIV 13.

the later Massorite added a note in the margin to make it conformable to the Eastern *Kethiv.*[1]

That the text in this Codex does not exhibit the Eastern recension, but that a later Annotator tried in several instances to make it conformable to the readings of the *Madinchai* is, moreover, evident from the following passages.

On Hosea IV 12, the official List in the St. Petersburg Codex of A. D. 1009 states that the Westerns read here וּמַקְלוֹ *and his staff,* and that the Easterns read it וּמִקּוֹלוֹ *and from his voice.* Thus Codex of A. D. 916 like our text reads וּמַקְלוֹ, yet the Annotator remarks in the Massorah Parva that *the textual reading is* וּמִקּוֹלוֹ (which is contrary to the text) *and there is a difference of opinion about it.*[2]

Hosea IV 5. — Here the official Lists state that the Westerns read מִמֶּנּוּ *from them,* but that the Easterns have מִמֶּנִּי *from me* in the text (כתיב), and that the *Keri* according to some Lists is מִמֶּנּוּ. On a close examination of the MS., however, it will be seen that this Codex had originally ממנו in the text, which is the Western reading, and that the Annotator altered it into ממני and remarked against it in the margin Read ממנו,[3] which makes it conformable to the Eastern recension. It is, however, to be stated that the official List in the St. Petersburg Codex of A. D. 1009 simply remarks that the Easterns read ממני *from me,* without any alternative or *Keri* and that this is also given in Bodley No 11 and in the *editio princeps.*

On Micah VI 5 the Lists state that the Westerns read מַה *what,* and that the Easterns have מִי *who* in the

[1] On the textual reading בנינתי the Annotator remarks בניונתי which contradicts the text.

[2] ומקלו ומקלו כת׳ ופול׳.

[3] ממנו 1 ממני 2 נו ק׳.

text (כתיב), but that the *Keri* is מַה *what.* The text, however, in this Codex is מַה as it is in the Western recension, but the Annotator put against it in the margin the *Kethiv* is מִי and the *Keri* is מה,[1] thus contradicting the text in order to make it conformable to the Eastern reading.

Nahum II 12. — According to the offical Lists the Western reading here is ומרעה הוא, whilst the Easterns have הֵיא in the text (כתיב) for which the *Keri* is הוּא. Here too this Codex has הוא the Western reading in the text, but here again the Annotator put against it the contradictory note *the textual reading is with Yod* (היא), *but the Keri is with Vav* (הוא).[2]

Zechariah XIV 4 affords the most conclusive proof that this Codex exhibits the Western recension and not the text of the *Madinchai.* The official Lists distinctly state that according to the Western recension this verse reads וְעָמְדוּ רַגְלָיו בַּיּוֹם הַהוּא עַל־הַר *and his feet shall stand in that day upon the mount* &c. and that the Eastern text has it וְעָמְדוּ רַגְלָיו עַל־הַר *and his feet shall stand upon the mount* &c. leaving out the words בַּיּוֹם הַהוּא *in that day.* This Codex, however, does not leave out the words in question according to the Easterns, but reads the verse exactly as the Western recension has it. The Annotator who states the difference between the two Schools of textual critics in this verse tells us that he found בַּיּוֹם הַהוּא which the text exhibits, to be the Western reading and that the Babylonians do not recognise this phrase as either *Kethiv* or *Keri.*[3] He, therefore, distinctly describes the text in the Codex before us as exhibiting the Western recension.

[1] מְהֵיעַץ מי כת׳ מה ק׳.

[2] ומרעה הוא י׳ כ׳ ו׳ ק׳.

[3] ביום ההוא על הר, קר׳ מער׳, כד אשכחן בגניז׳ בבלא׳ לא כת׳ ולא קר׳.

Dr. Baer has greatly obscured the issue of the investigation as to which of the two Schools of textual critics this remarkable Codex belongs by unjustifiably incorporating in his Lists of the differences between the Westerns and Easterns many of the variants in this MS. and by exhibiting them as Eastern readings. He has thus increased his List for the Minor Prophets alone by no fewer then twenty-nine passages,[1] simply because they occur in this MS., whereas many of them are also to be found in our acknowledged Western Codices and in the early editions.[2]

The Hagiographa. — For this division of the Hebrew Bible I have collated the following official Lists: (1) The List in the St. Petersburg Codex of A. D. 1009; (2) in the Merzbacher MS.; (3) Bodley No. 11; (4) Bodley No. 93; (5) Orient. 4227 British Museum and (6) in the *editio princeps*. Neither the Madrid Codex No. 1 nor the splendid MS. Arund. Orient. 16 in the British Museum gives the differences between the Westerns and Easterns for the Hagiographa.

Psalms. — To the Psalms I have been able to add eight new instances which are not given in the official Lists. They are all from the Massorah Parva in MS. No. 1—3 in the Paris National Library and are as follows: (1) Ps. XXII 5, 6; (2) LII 1, 2; (3) LIII 1, 2; (4) LIV 2; (5) LXXIX 10; (6) XC 1; (7) CI 5 and (8) CXXIX 5, 6. Dr. Baer's statement that the difference between the

[1] Comp. Hosea IX 9, 16; X 11; XIII 9; Joel. I 12; II 7, 22; Amos III 11; V 2, 20; IX 7; Micah IV 3; V 1; VII 16; Nah. II 5; III 11; Hab. II 5; Zeph. II 7; III 9, 11, 18; Zech. I 4; II 12; IV 10; XI 10; XIV 18; Mal. III 11, 14, 22.

[2] Comp. the notes in my edition on Hos. IX 9, 16; Joel I 12; II 7; Amos III 11; Micah IV 3; VII 16; Zeph. III 9, 18; Zech. I 4; XI 10; XIV 18 &c.

Westerns and the Easterns on Ps. CI 1 consists in the former reading מזמור *plene* and the latter מזמר *defective*[1] is contrary to all the official Lists and to the Massorah. The List in the St. Petersburg Codex of A. D. 1009 emphatically states that according to the Westerns it is מזמר *entirely defective,* whilst according to the Easterns it is מזמור *plene.*[2] This is also the case in all the other Lists both in the MSS. and in the *editio princeps.* And Add. 15251 has in the Massorah Parva against it that it is the only instance in which מְזַמֵּר is defective according to the Westerns.[3]

Proverbs. — In Proverbs I have added one new instance, viz. XXX 6 from the Massorah Parva in MS. No. 1—3 in the National Library Paris. According to the Merzbacher MS. and Bodley No. 11 the difference between the Westerns and Easterns in Prov. XII 18 is that the former read it בוטה with *He* at the end, and the latter בוטא with *Aleph,* and this difference I give in the Notes on the text of my edition. The List in the St. Petersburg Codex of A. D. 1009, however, distinctly states that the Easterns have as *Kethiv* ביטה with *Yod* and as *Keri* בוטה with *Vav.* Hence an *Aleph* or *He* at the end is not at all the point at issue, and this is supported by the List in Orient. 4227 in the British Museum and in the List of the *editio princeps.* The List in the St. Petersburg Codex also differs from the other Lists in its statement as to the nature of the variation between the two Schools with regard to Prov. XVIII 20, inasmuch as it declares that both the *Kethiv* and the *Keri* are תְּבִיאַת with *Yod,* according to the Easterns.[4]

[1] למע' לדוד מזמור מלא. למדנ' לדוד מזמר חסר.
[2] למע' מזמר חס' דחסר. למדנ' מזמור מלא.
[3] מזמר ל' חס' למער'.
[4] למדנ' תביאת בת' וק'.

Job. — In Job I have added one new instance, viz. XXXVI 18 from the Massorah Parva in MS. No. 1—3 in the National Library, Paris. It is also to be remarked that the official Lists do not agree among themselves as to the exact nature of the differences between these two Schools with regard to some of the words. Thus for instance in Job II 7 the List in the St. Petersburg Codex of A. D. 1009, the Merzbacher MS. and Bodley No. 11 state that the Easterns have וְעַד *and unto,* with *Vav* conjunctive both as the *Kethiv* and *Keri,*[1] and this in the form in which I have given the variant in the Notes. According to the Lists, however, in Bodley No. 93, in Orient. 4227 British Museum and in the *editio princeps* the textual reading (כתיב) is וְעַד *and unto,* and the *Keri* is עַד *unto,* without the *Vav* conjunctive which is the very reverse of the Western recension.[2]

In Job XXVI 12 all the Lists agree that the Westerns have וּבְתְבוּנָתוֹ both as *Kethiv* and *Keri,* but they differ greatly with regard to the Eastern variant. Thus the List in the St. Petersburg Codex of A. D. 1009 states that the Eastern *Kethiv* is וכתבנותו. Bodley No 11 says it is ובתובנתו; Bodley No. 93 and the *editio princeps* give it ובתבונתו, thus making it exactly like the *Kethiv* and *Keri* according to the Westerns and doing away with the variant altogether. The Merzbacher MS. and Orient. 4227, however, emphatically state that according to the Easterns the *Kethiv* is וּבְתִיבְנָתוֹ and the *Keri* is וּבְתְבוּנָתוֹ.[3] This variant probably exhibits the recension of one School of Massorites, whilst the one which I give in the Notes on this passage proceeds from another School who included the word in

[1] למדנ׳ וְעַד כתיב וקרי.

[2] According to these Lists the difference is as follows: למער׳ עַד כתיב וְעַד קרי, למדנ׳ וְעַד כתיב עַד קרי.

[3] למע׳ ובחבונתו, למדנ׳ ובתיבנתו כתיב ובתבונתו קרי.

question in the List of words wherein the letters are transposed.[1]

The Eastern variant which I have given on Job XXXIX 15 is from Add. 465 in the Cambridge University Library. The Massorah Parva in this MS. emphatically declares that these extraordinary points are on both letters *Cheth* and *Yod;*[2] whereas Dr. Baer marks the *Yod* alone. As this passage is not included in the Massoretic List of words which have extraordinary points,[3] it affords another proof of the oft-stated fact that the different Schools of Massorites had different Rubrics, and that the instances which they exhibit are not exhaustive, but are simply to be taken as typical.

The Five Megilloth. — In the Megilloth I have added two new instances, viz. Ruth II 7 from Harley 5710—11 and Esther II 3 from Add. 465 in the University Library Cambridge. I have still to examine the following passages which Dr. Baer has incorporated in his List and which I have inadvertently adopted as exhibiting the Eastern readings.

In the note on Canticles II 17 which I give as an Eastern variant, the word למדנחאי *according to the Easterns,* is to be corrected into ס"א *other MSS., another reading is.* Though the St. Petersburg Codex of A. D. 1009 on Ezek. XIII 2 gives it as one of the seven instances where the *Kethiv* is אֶל־ *unto,* and the *Keri* עַל־ *upon,*[4] this by itself, as my analysis of this Codex has shown, does not constitute it a variant of the *Madinchai* unless it is expressly described as such in another MS.

[1] ובחובנתו בחיב, ובחבונתו קרי; comp. *The Massorah,* letter ב, § 480; Vol. II, pp. 53, 54.

[2] למדנחאי וְהַיּוֹת נקוד על חית ויוד.

[3] Comp. *The Massorah,* letter ג, § 521, Vol. II, p. 296.

[4] Comp. *The Massorah,* letter א, § 514, Vol. I, p. 57.

In my note on Ruth III 15 I followed Dr. Baer in describing הָבִי as Milel according to the *Madinchai.* Dr. Baer who says that the Westerns read it as the Hiphil from בוא *to come,* whilst the Easterns read it as the imperative Kal from יהב *to give,* refers to the printed Massorah Parva on this passage and to the Massorah Magna on Jerem. XXXIX 9 in corroboration of this statement. But the Massorah Parva simply remarks that the verb בוא *to come,* is in nine passages defective of the radical *Aleph* and that about this instance which is one of the nine, there is a difference of opinion.[1] To the same effect is the Massorah Magna on Jerem. XXXIX 9, which after enumerating the nine passages and giving Ruth III 15 as the last instance, remarks *there is a difference of opinion about this last one,*[2] i. e. whether it is defective or not. We have, however, seen that the expression פלוגתא = *there is a difference of opinion,* does not by itself denote Eastern unless it is so specified.

Lamentations I 21. — For the same reason למדנחאי *according to the Easterns,* on Lament. I 21 where I have followed Dr. Baer, is to be corrected into ס"א = *other MSS. have,* or *another reading is,* since it rests upon the same expression פלוג' = *a difference of opinion.*

Eccl. VIII 2. I have inadvertently followed Dr. Baer and given שְׁמֹר *defective,* as the Western reading and שְׁמוֹר *plene,* as the Eastern. According to the List in the St. Petersburg Codex the Western recension reads שְׁמוֹר *plene,* and the Easterns have it שְׁמֹר *defective.* This is corroborated by Harley 5710—11 which not only has שְׁמוֹר in the text, but remarks against it in the Massorah Parva *plene according to the Westerns.*[3]

[1] ט חס' בליש' ביאה ופלונתא על דין.

[2] בתרא פלונתא.

[3] שמור מל' למע'.

Eccl. XII 13. — Here too I have inadvertently followed Dr. Baer giving שְׁמוֹר *plene,* as the Western reading and שְׁמֹר *defective,* as the Eastern, whereas according to the St. Petersburg Codex which is the only MS. that gives it in the official List the reverse is the case, the Westerns have it defective and the Easterns plene.

In the following instances the official Lists differ among themselves as to the exact nature of the variants which obtained between the Westerns and the Easterns with regard to the words in question.

On Ruth I 6 the List in the St. Petersburg Codex of A. D. 1009 states that according to the Easterns both the *Kethiv* and the *Keri* are וַתָּקֻם.[1]

Ruth II 11. — According to Bodley No. 11; Bodley No. 93 and the Merzbacher MS. the Easterns read here אֶת־כל, whilst the Westerns have simply כל־.[2]

Ruth III 5. — Here too the same difference obtained between these two Schools of textual critics according to the Lists in the Merzbacher MS.; in Bodley No. 93; and in Orient. 4227 in the British Museum.

Eccl. III 13. — According to the List in the St. Petersburg Codex of A. D. 1009 the Westerns read הָעוֹשֶׂה *plene,* and the Easterns have it הָעֹשֶׂה *defective,*[3] whereas according to the Lists in the other MSS. and in the *editio princeps* the reverse is the case, the Westerns have it defective and the Easterns plene.[4]

Eccl. IV 1. — According to the same List in the St. Petersburg Codex הָעֲשׁוּקִים which occurs twice in this

[1] למדנ' ותקום כת' וקר'.

[2] למע' כל־אשר, למדנ' את־כל אשר קר'.

[3] למע' העושה מל', למדנ' העשה.

[4] למע' העשה חסר, למדנ' העושה מל', so the Merzbacher MS; Bodley No. 11; Bodley No. 93; and Orient. 4227 British Museum.

verse is *plene* in both instances in the Eastern recension,[1] whereas all the other official Lists state that it is *defective* in both instances according to the Easterns.[2] Moreover, all the Lists state that according to the Westerns the second הָעֶשְׂקִים alone is *plene,* whereas the first is הָעֶשְׂקִים *defective.*[3] But the Massorah Parva in the *editio princeps* emphatically states that it is *plene* in both instances according to the Westerns[4] and in the text follows the Eastern recension, having it *defective* in both clauses.

Daniel. — In Daniel I have added no fewer than seven new variations between the Westerns and the Easterns. Six of the instances (Dan. IV 16; VI 5, 19, 27; VII 4; XI 44) are from MS. No. 1—3 in the Paris National Library, and one variant (XI 6) is from the Lists in the Merzbacher MS.; in Bodley No. 93; and in Orient. 4227. One new instance which occurs in the List of the St. Petersburg Codex of A. D. 1009 I have omitted. In Dan. XI 44 the Easterns according to this MS. read וּשְׁמֻעֹת *defective.*[5]

In one instance the Lists do not agree as to the exact nature of the difference between these two Schools of textual critics. According to the List in the St. Petersburg Codex, the Westerns read וּפְשָׁרֵהּ in Dan. V 8, whilst the Easterns read וּפְשָׁרָא.[6] But according to three other Lists the Westerns have in the text וּפְשָׁרָא with *Aleph,* for which the *Keri* substitutes וּפְשָׁרֵהּ with *He,* whilst the Easterns have וּפְשָׁרֵהּ with *He* both as *Kethiv* and *Keri.*[7] Another

[1] למרנ' העשוקים ב' מל'.

[2] למת' העשקים תרויהון חסרים, so the Merzbacher MS.; Bodley No. 11; Bodley No. 93; Orient. 4227; and the *editio princeps.*

[3] למע' העשוקים תנינא מלא.

[4] העשקים למערבאי תרויהון מל', למדינחאי תרויהון חס'.

[5] למע' ושמעות, למדנ' ושמעת בת'.

[6] למע' ופשרה, למדנ' ופשרא בת' וק'.

[7] למע' ופשרא כת' ופשרה ק', למרנ' ופשרה כת' וק', so the Merzbacher MS.; Bodley No. 11; and Bodley No. 93.

List, however, which agrees with these MSS. as for as the Western reading is concerned, states that the Easterns have וּפְשֵׁרָא with *Aleph* both in the *Kethiv* and *Keri*[1] and in this respect, therefore, agrees with the List in the St. Petersburg Codex.

Ezra-Nehemiah. — In Ezra X 3 the note should be "the Easterns have בַּעֲצַת *in the counsel of* as the textual reading (כתיב), and in the *Keri* כַּעֲצַת *according to the counsel of,*" instead of simply "the Easterns read כַּעֲצַת *according to the counsel*".[2]

In Nehemiah XIII 15 I have followed Dr. Baer and given a variation between the Westerns and Easterns on וְעֹמְסִים *and they were lading.* But as this simply rests on the expression ופלונתא *and there is a difference of opinion about it,*[3] and as we have already shown that this word by itself does not denote *Madinchai,* my note is to be corrected into ס"א וְעֹמְשִׁים *other MSS. have* or *another reading is* וְעֹמְשִׁים with *Sin* as in Neh. IV 11.

Chronicles. — In Chronicles I have been able to increase the number of variations between the Westerns and Easterns by the following eleven instances: 1 Chron. IV 15, 20; VI 41; VII 38; XV 24; 2 Chron. II 17; V 12, 13; VII 6; XIII 14; and XVII 8. The following three instances I have adopted from Dr. Baer's List: 1 Chron. V 27; VII 18; and 2 Chron. XXIV 19. These, however, I could not verify. In four passages the official Lists differ among themselves as to the exact nature of the variations

[1] למע' ופשרא כת' ופשרה קרי, למדנ' ופשרא כת' וקרי, so the List in Orient. 4227 British Museum. Unless we assume that after למע' ופשרא כתיב the words ופשרה קרי have dropped out of the first line the *editio princeps* differs from all the other Lists.

[2] למדנ' בעצת כת' כעצת ק', so all the Lists instead of למדנ' כעצת.

[3] The MS. Massorah which Dr. Baer adduces in support of the Eastern reading is simply לית וכתיב סמ"ך ופלונתא.

which obtained between these two Schools of textual critics.

1 Chron. VII 28. — According to the List in Arund. Orient. 16; in Bodley No. 93; and in the *editio princeps,* the Westerns read עַד־עַיָּה *unto Aiyah,* in two words and the Easterns עַדְעַיָּה *Adayah* in one word. The latter though the Easterns recension, is exhibited in the fourth edition of the entire Bible, Pesaro 1511 - 17; in the first edition of the Rabbinic Bible by Felix Pratensis 1517; and in the Bomberg quarto Bible of 1521. According to the List in the Merzbacher MS, however, in Bodley No. 11 and in Orient. 4227 British Museum, the Westerns read עַד־עַדָּה *unto Addah* in two words, whilst the Easterns read it עַדְעַדָּה *Adaddah* or עָדְעָדָה *Adadah* in one word (comp. Josh. XV 22). Dr. Baer indeed quotes Codex No. 18, Tzufutkale which gives a third variant. According to this MS. the Westerns read עַד עַיָּה *unto Aiyah,* whilst the Easterns have this as the textual reading (כתיב), but substitute for it in the *Keri* עַזָּה *Gaza.*[1]

1 Chron. XVII 6. — According to the List in the Merzbacher MS.; Bodley No. 11; Bodley No. 93; Arund. Orient. 16; and the *editio princeps,* the Westerns read here עַמִּי *my people,* and the Easterns have עַמּוֹ *his people* in the text (כתיב), for which they substitute עַמִּי *my people* in the *Keri.* But the List in Orient. 4227 emphatically declares that the Westerns have עַמִּי as *Kethiv* and *Keri,* and that the Easterns have עַמּוֹ *his people,* as *Kethiv* and *Keri.*[2]

1 Chron. XXV 27. — The official Lists greatly differ about the Western and Eastern orthography of the proper name in this verse. They exhibit no fewer than four varieties each of which is claimed as the genuine reading of the respective Schools. (1) According to the List in

[1] למע' עד עיה כת' וכן קרי, למדנ' עיה כת' עזה ק'.
[2] למע' עמי כתי' וקרי, למדנ' עמו כתי' וקרי.

the Merzbacher MS. and the Aleppo Codex quoted by Dr. Baer, the Westerns read it לְאֱלִיזָתָה *to Eliyathah,* and the Easterns read it לְאֱלִיאָתָה *to Eliathah,* with an *Aleph* after the *Yod,* thus making it conformable to verse four of this chapter. (2) According to the Lists in Bodley No. 11 and Bodley No. 93 the Westerns spell it לְאֱלִיזָתָה with *He* at the end, and the Easterns לְאֱלִיזָתָא with *Aleph* at the end. (3) According to the Lists in Arund. Orient. 16 and Orient 4227 the Westerns write it לְאֱלִיאָתָה and the Easterns לְאֱלִיאָתָא. The two recensions agree in having *Aleph* after the *Yod* and differ about the ending, the former having *He* at the end and the latter *Aleph.* And (4) the List in the *editio princeps* which states that the Westerns have לְאֱלִיאָתָה with *Aleph* after the *Yod* and *He* at the end, whilst the Easterns read it לְאֱלִיזָתָא without *Aleph* after the *Yod,* but with *Aleph* at the end instead of *He.*[1]

2 Chron. XV 2. — The five Lists which I have collated for this division of the Bible as well as the List in the *editio princeps* distinctly state that the Westerns read here שִׁמְעֵנִי *hear ye me,* defective and that the Easterns read it שִׁמְעוּנִי plene.[2] In my note on this passage I have inadvertently followed Dr. Baer and given the reverse as exhibiting the respective Schools.

In giving the variations of these two Schools of textual critics on each word which is the subject of the variant, I have not only reverted to the practice of the best MSS., but have enabled the student to see at a glance the nature of the various reading. The official Eastern readings now occupy their rightful position by the side of the official *Keri.*

[1] למע' לאליתה בת' וקרי, למד' לאליאתה כתיב וקרי.

[2] למע' שמעני חס', למד' שמעוני מלא, so the Merzbacher MS.; Bodley No. 11; Bodley No. 93; Arund. Orient. 16; Orient. 4227; and the *editio princeps.*

Chap. X.

The Differences between Ben-Asher and Ben-Naphtali.

In the early part of the tenth century Ben-Asher and Ben-Naphtali, two rival textual critics, were engaged in the redaction of two rival recensions of the Hebrew Bible which they respectively furnished with vowel-points, accents and the Massorah. Without entering into the controversy whether Aaron Ben-Asher who flourished circa A.D. 900—940 was a Karaite or a Rabbinic Jew which is outside the scope of this chapter, it is sufficient to state that he had derived great advantages in his Biblical studies from his father Moses Ben-Asher who had already edited a Codex of the Bible circa A. D. 890—95.

The Codex of Moses Ben-Asher or Ben-Asher the elder as we shall henceforth call him, still exists and is in the possession of the Karaite community at Cairo. It now contains only the Former and Latter Prophets or the second of the three divisions of the Hebrew Bible. According to the Epilogue at the end of the Minor Prophets, which is in the hand writing of Ben-Asher the elder and which Jacob Saphir copied, the writer of this MS. describes himself as Moses Ben-Asher and states that he finished it in Tiberias in the year 827 after the destruction of Jerusalem.[1] This is

[1] אני משה בן אשר כתבתי זה המחוור של מקרא על פי ביד אלהי חטוב עלי באר היטב במדינת מעוזה טבריה העיר ההוללה כשהבינו עדת נביאים בחורי ה׳ קדושי אלהינו המבינים כל נסתרות והמשפירים סוד חכמה אילי הצדק אנשי אמנה לא כיחדו דבר ממה שניתן להם ולא הוסיפו מאמ׳ על מה שנמסר להם והעצימו והגדילו המ״ק עשרים וארבעה ספרים וייסדום באמונתם בטעמי שבל בפירוש דבור בחיך מתוך ביופי

according to the Jewish chronology, which according to our reckoning synchronises with A. D. 895. A copy made from this Codex was purchased by Moses Isserles for 100 Ducats in the year 1530 and is now deposited in the Synagogue at Cracow. It is minutely described by M. Weissmann in the Hebrew Weekly called *Magid.*[1]

The Codex of Aaron Ben-Asher or Ben-Asher the younger is in the possession of the Jewish community at Aleppo. This MS. which contains the whole Hebrew Bible, like its predecessor is furnished with vowel-points, accents and both Massorahs Parva and Magna. In the Epilogue we are told that it is not the autograph of Ben-Asher, but that the celebrated Scribe R. Salomon b. Bevieh made this copy and that the original was sacredly consigned by R. Israel of Bozrah to the Karaite community at Jerusalem in trust of the two brothers, the Princes Josiah and Hezekiel who flourished circa A.D. 980, under the following conditions: (1) It is to be produced before the Congregation of the Holy City on the three great Festivals, Passover, Pentecost and Tabernacles for publicly reading therefrom the Lessons. (2) In case the said two Princes leave Jerusalem they are to give the MS. into trust to two other trustworthy and pious men. And (3) any Jew of the Rabbinic persuasion may use it for comparing and correcting by it other MSS., but not for the purpose of study.[2]

מאמר יהי רצון מלפני יוצרנו שיאיר עינינו ויניה לבנו בתורתו ללמד וללמד ולעשות בלב שלם ובנפש חפצה ולבל ישראל אמן. נכתב לקץ שמונה מאות ועשרים ושבע שנים לחורבן הבית השני שיאמר יוצר נשמות וישיב עליו ברחמים ויבנהו באבני אקרח וספיר וכדכד בנין שלם בנין מקויים שלא ינתש ולא יהרס ולא ינתץ לעולם ולעולמי עולמים במהרה בימינו ובימי כל ישראל אמן: אבן ספיר חלק ראשין דף יד עמוד ב.

[1] The description is given in the Supplement (הצופה) Nos. 47, 48, pp. 186, 190, Lyck 1857, where the Epilogue agrees almost literally with the one contained in the *Eben Saphir*, Vol. I, fol. 14*b*, Lyck 1886.

[2] זה המצחף השלם של עשרים וארבעה ספרים שכתב אותו מרנא ורבנא שלמה הנודע בן בויאע [או בן ירוחם] הסופר המהיר רוח ה' תניחנו ונקד ומסר אותו באר

According to a note on page 1, the Codex with the permission of the two said Princes was transferred from Jerusalem to the community in Egypt circa A. D. 1000—1004 for the Jerusalemite Synagogue before the capture of the Holy City to save it from destruction.[1]

In the year 1009, that is three or four years after it was conveyed to the Jerusalem Congregation at Cairo and most probably in the life-time of the first Trustees, a certain Samuel b. Jacob copied this Standard Codex of Ben-Asher for Meborach Ibn Osdad. This very important

היטיב המלמד הגדול החכם הנבון אדון הסופרים ואבי החכמים וראש המלמדים המהיר במעשיו המבין במפעליו היחיד ברורותיו מר רב אהרן בן מר רב אשר תהי נפשו צרורה בצרור החיים עם הנביאים והצדיקים והחסידים. הקדיש אותו השר הגדול האדיר האביר מרנא ורבנא ישראל תפארת כל ישראל החכם והנבון החסיד השר הנדיב ירים ה' דגלו ויציץ ציץ נזרו וינביה עוזו ממדינת בצרה בן מר רב שמחה בן מר רב סעדיה בן מר רב אפרים רוח ה' תניחם לירושלם עה"ק עם זרע ישראל קהלות יעקב עדת ישורון בעלי המדע סגולת החכמים השוכנים בהר ציון אלקים יכוננה עד עולם סלה קדש לה' לא ימכר ולא יגאל על מנת שלא יצא מתחת ידי שני הנשיאים הגדולים כבוד נרולת קדושת הוד הדר הנשיא יאשיהו והנשיא יחזקיהו בני כבוד קדושת הנשיא דוד בן הנשיא בועתה נפשם צרורה בצרור החיים בנ"ע תחת עץ החיים כדי שיוציאוהו אל הישיבות ואל הקהילות שבעיר הקדש בשלשה רגלים חג המצות וחג השבועות וחג הסכות לקרות בו ולהתבונן וללמד ממנו כל אשר יחפצו ויבחרו ואם יראו שני הנשיאים הגדולים מר רב יאשיהו ויחזקיהו יחיים צורם ברוך ההצלחה שיפקדו אותו עם שני אנשים צדיקים ונבונים וידועים יראי אלהים אנשי אמת שונאי בצע עשו כחכמתם ובחזקתם ואם יחפוץ איש מכל זרע ישראל מבעלי הבנה מהרבנים בכל ימות השנה לראות בו דבר יתר או חסר או סתור או סדור או סתום או פתוח או טעם מהטעמים האלו יוציאוהו אליו לראות ולהשכיל ולהבין לא לקרות ולדרוש ויושיבוהו למקומו ולא יתדבקו בו איש אין בו אמונה וה' אלהי ישראל ישים אותו סימן טוב סימן ברכה עליו ועל זרעו ועל כל ישראל ויתקיים עליו מקרא שכתוב כי אצק מים על צמא ונוזלים על יבשה אצוק רוחי על זרעך וברכתי על צאצאיך וצמחו בבין חציר בערבים על יבלי מים זה יאמר לה' אני וזה יקרא בשם יעקב וזה יכתוב ידו לה' ובשם ישראל יכנה וכל הברכות האמורות בו יחולו ויבואו ויאחזו ויאנורו עליו ועל זרעו ועל כל הנלוים עליו ועל כל מי ישמע ויאזין ויקשיב ויעשה כדברים האלה ולא יחליפם ולא ימירם לעולם ולעולמי עולמים ברוך ה' לעולם אמן ואמן: אבן ספיר חלק ראשון דף יב וי"נ.

[1] אנתקל בחכם אלאפתכאר מן נהב ירושלם עיר הקודש תבנה ותכונן לקהל מצרים לכניסת ירושלם תבנה ותכונן בחיי ישראל ברוך שומרו וארור נוגבו וארור מוכרו וארור ממשכנו לא ימכר ולא יגאל לעולם ועד אבן ספיר חלק ראשון דף יב.

copy is now in the Imperial Public Library at St. Petersburg. The name of the Scribe, the place where the copy was made, the honoured person for whom it was transcribed and the date on which it was finished are all most minutely given in the Epigraph of the MS. They are written in the same hand-writing as the MS. itself.

In the long Epigraph which was published by Pinner who was the first to call attention to this Codex when it was in the possession of "the Odessa Society for History and Antiquities" and which is republished in the Catalogue of the Hebrew MSS. in the Imperial Library in St. Petersburg, the year in which it was finished is given according to five different eras. (1) In 4770 of the creation which synchonises with A. D. 1009—10. (2) In the year 1444 after the exile of King Jehoiachin which is uncertain. (3) In the year 1319 according to the Seleucidien era or the era of Contracts (1319 minus 311) = 1008. (4) In the year 940 after the destruction of the second Temple (940 + 68) = 1008 and (5) in the year 399 of the Muhammedan era = A. D. 1009.[1]

Equally emphatic and distinct is the statement of the Scribe as to the person for whom he made the Codex and the prototype which he followed. "I Samuel b. Jacob," he says on folio 474 *a*, "have written, vowel-pointed and Massoretically annotated this Codex for the honoured

[1] זה המחזור מקרא שלם נכתב ונגמר בנקודות ובמיסרות ומונה יפה במדינת מצרים ונשלם בחדש סיון של שנת ארבעת אלפים ושבע מאות ושבעים שנה לבריאת עולם, והיא שנת אלף וארבע מאות וארבעים וארבעה לגלות המלך יהויכין והיא שנת [אלף] ושלוש מאות ותשע עשרה שנה למלכות יונים שהיא למנין [שטרות] ולפסיקת הנבואה, והיא שנת תשע מאות וארבעים לחרבן בית שני והיא שנת שלוש מאות ותשעים ותשע למלכות קרן זעירה: Comp. Pinner, *Prospectus der Odessaer Gesellschaft für Geschichte und Alterthümer*, p. 81 &c.; Odessa 1845; Harkavy and Strack, *Catalog der Hebräischen Bibelhandschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg*, p. 265 etc., Leipzig 1875.

Rabbi Meborach the Priest b. Joseph surnamed Ibn Osdad, may the Ever-living one bless him."[1] Again in the Epygraph on folio 479 *a* it is stated: "Samuel b. Jacob copied, vowel-pointed and Massoretically annotated this Codex of the Sacred Scriptures from the correct MSS. which the teacher Aaron b. Moses Ben-Asher redacted (his rest is in Paradise!) and which constitute an exceedingly accurate Exemplar."[2]

Of Ben-Naphtali nothing is known and no Codex which he redacted has as yet come to light.[3] The passages, therefore, in which he differs from Ben-Asher are only known from the official Lists which have been transmitted to us exhibiting the variations of these two rival scholars. The examples in these Lists may occasionally be supplemented by sundry remarks in the margin of the MSS. and by notices in Massoretico-Grammatical Treatises of mediaeval Grammarians. The latter source, however, cannot always be relied upon, since the Grammarians not unfrequently palm off their super-fine theories on the vowel-points and accents as developments of the respective systems of Ben-Asher and Ben-Naphtali.

Though the variations between Ben-Asher and Ben-Naphtali refer to the vowel-points Dagesh, Raphe, the Metheg or Gaya and the accents, yet I have found in one MS. four instances in which these two textual critics differ in the consonants and textual readings.

[1] אנ׳ שמואל בן יעקב כתבתי ונקדתי ומס׳ זה המצחף לכבוד רבנא מבורך הכהן בן יוסף הידוע בן אזדאד יברכהו חי.

[2] שמואל בן יעקוב כתב ונקד ומסר את המחזור הזה שלמק׳ מן הספרים המונהים המבואר׳, אשר עשה המלמד אהרן בן משה בן אשר נוחו בגן עדן: והוא מונה באר היטב: Comp. Pinner, *Prospectus,* pp. 85, 86; Harkavy and Strack, *Catalog,* p. 269.

[3] Like the Ben-Ashers there seem to have been several Ben-Naphtalis. Fragments of a Treatise of one of them I give in the Appendix to this Introduction.

Thus on Numb. XXVI 23 the Massorah Parva in Add. 15251 states that Ben-Naphtali reads לְפֻוָּה *of Puvah,* which is the textual reading in this MS., but that Ben-Asher reads לְפֻנָּה *of Punah.*

(2) On Isa. XXX 23 it states that Ben-Asher reads "the rain of (זרעך) *thy seed,*" which it has in the text, and that Ben-Naphtali reads it "the rain of (ארצך) *thy land.*"[1]

(3) On Jerem. XXVII 19 it states that Ben-Asher has "that remain *in* this (בעיר) *city,*" which is the textual reading, but that Ben-Naphtali has it "that remain *in* this (בארץ) *land.*"[2]

And (4) on Ezek. XIV 16 the Massorah Parva in this MS. states that Ben-Asher reads "but the land (תהיה שממה) *shall be desolation,*" and that Ben-Naphtali reads it "but as for the land (שממה תהיה) *desolation shall it be,*"[3] making it conformable to Ezek. XII 20. I have only noticed the last two variations in the notes of my edition, but I have duly given all the four instances in the Massorah.[4]

Professor Strack has found three other variations between these two redactors which also affect the textual reading of the consonants.

On 1 Kings III 20 Codex Tzufutkale No. 87 states that Ben-Naphtali like the Westerns reads וְיִשֵּׁנָה *she was asleep* plene, whilst Ben-Asher like the Easterns reads it וְיִשְׁנָה defective.[5]

Trite as this difference may appear it affects two important statements which bear upon the redaction of

[1] בן אשר זרעך, בן נפתלי ארצך.

[2] בן אשר בעיר, בן נפתלי בארץ.

[3] בן נפת' שממה תהיה.

[4] Comp. *The Massorah,* letter ח, §§ 595, 603—605; Vol. I, pp 576, 581, 582.

[5] Comp. למערב' ובן נפתלי ואמתך ישינה מל', בן אשר ומדנחא' ישנה ח': Strack, *Zeitschrift für die gesammte lutherische Theologie und Kirche,* Vol XXXVI, p. 611, note 1, Leipzig 1875.

the current text. Maimonides emphatically declares "that the recension of our MSS. is according to the well-known Codex in Egypt, which contains the twenty-four sacred books, and which had formerly been in Jerusalem for many years in order that other Codices might be corrected by it and that both he and all others followed it because Ben-Asher corrected it and minutely elaborated it for many years and revised it many times, as it has been transmitted to us" and Levita who quotes this passage from Maimonides adds "the Westerns in every land follow Ben-Asher, but the Easterns follow the recension of Ben-Naphtali."[1]

The Massoretic note from the Tzufutkale MS., which is fully confirmed by the unanimous testimony of the official Lists, as far as the difference between the Westerns and Easterns on the passage in question is concerned, discloses two important facts with regard to Ben-Asher and Ben-Naphtali. It shows in the first place that Ben-Asher and the Easterns have here identically the same reading, which is contrary to the usual statement that our Codices follow Ben-Asher who exhibits the *Western* recension. And in the second place it is apparently against the above cited declaration of Levita that it is the *Easterns* who follow the text of Ben-Naphtali. The real inference from this Massorah, however, is that it yields an additional proof of the fact to which we have often alluded, that our text does not uniformly exhibit the recension of the Westerns and of Ben-Asher. It not un-

[1] וספר שסמכנו עליו ברבים אלו הוא ספר הידוע במצרים שהוא כולל כ"ד ספרים שהיה בירושלם מכמה שנים להניח ממנו הספרים, ועליו היו הכל סומכין, לפי שהגיהו בן אשר, ודקדק בו שנים הרבה, והגיהו פעמים רבות כמו שהעתיקו, ועליו סמכתי בספר תורה שכתבתי בהלכתו, וכן אנחנו סומכין על קריאתו בכל הארצות האלה, ואנשי מזרח סומכין על קריאת בן נפתלי: Comp. Levita, *Massoreth Ha-Massoreth*, p. 114, ed. Ginsburg; and see below p. 267.

frequently follows the Easterns and Ben-Naphtali. Hence it is unsafe to describe any MS. as Western and exhibiting the text Ben-Asher or as Eastern and following the recension of Ben-Naphtali, simply because some of its readings happen to coincide with what are believed to be the redaction of one school or the other.

The second passage on which Professor Strack found a Massorah, also referring to the consonants is Jerem. XI 7. Codex Tzufutkale No. 10 states that Ben-Naphtali reads here "*and*" or "*even* unto the city" and that Ben-Asher reads it simply "unto the city."[1] Here too the MSS. and the early editions are divided. For though the majority follow Ben-Asher, still some MSS. and some of the best editions follow the reading of Ben-Naphtali as will be seen from my note on this passage. Yet it is perfectly certain that the MSS. and editions which exhibit here Ben-Naphtali's reading do not as a whole follow his recension. The most interesting and instructive part of this Massorah, however, is the fact which it establishes, viz. that the difference between these two redactions consists in the presence or absence of the *Vav* conjunctive and not in the presence or absence of a *Metheg* under the *Vav* as is stated by Dr. Baer.[2]

Jerem. XXIX 22 is the third instance quoted by Professor Strack where the difference between these two redactors affects the textual reading. Codex Tzufutkale No. 84 states that according to Ben-Naphtali the textual reading here is "and like (וּכְאָחָב) *Ahab*" and that the *Keri* is "and like (וּכְאָחָיו) *his brethren.*"[3] Here we have an important

[1] לבן נפתלי עדי, ובספ׳ מונה ועד לבן אש׳: Comp. Baer and Strack, *Dikdukē Ha-Teamim*, p. XIII note.

[2] Comp. Baer and Delitzsch, Jeremiah, p. 125, Leipzig 1890.

[3] בן נפתלי כצדקיהו וּכְאָחָב כתיב וּכְאָחָיו קרי, בן אשר וּכְאָחָב כתיב וכן קרי: Comp. *Zeitschrift für die gesammte lutherische Theologie und Kirche*, Vol. XXXVI, p. 611, note 1, and S. Pinsker, *Einleitung in das Babylonisch-Hebräische Punktationssystem*, p. 126, Vienna 1863.

new *Keri* which is entirely different from the one exhibited in the recension of the *Madinchai* as will be seen from my note on this passage.

There is another record of some of the differences between Ben-Asher and the rival redactors which is not given in the official Lists, but which has an important bearing on the discussion of the nature of these variations. On Gen. XLIX 20 Orient. 4445, fol. 40*b*, has the following Massorah:

		מלמד הגדול בן אשר	ויש אומרים
Gen.	XLIX 20	מַעֲדַנֵּי מֶלֶךְ	מַעֲדַנֵּי־מֶלֶךְ
Deut.	XXXIII 28	יַעֲרְפוּ טָל	יַעֲרְפוּ־טָל
Judg.	XX 33	מִמַּעֲרֵה גָּבַע	מִמַּעֲרֵה־גָּבַע
Isa.	XL 18	תַּעַרְכוּ לִי	תַּעַרְכוּ־לִי

The difference, therefore, between Ben-Asher and other redactors of the text is that he has *Mercha* in all the four instances, whilst the others, probably the followers of Ben-Naphtali, connect these two words with *Makeph* and have *Gaya* under the first words. As this MS. is undoubtedly of the early part of the ninth century, and, moreover, as the Massorah in this Codex was added about a century later, there can be no question about the real difference in these passages between Ben-Asher and the other Schools, though we have hitherto had no knowledge of these variations. Indeed from the manner in which the Massorite quotes this distinguished textual critic, viz. *"the great teacher Ben-Asher"*, without the usual benedictory phrase *"his rest is in Paradise,* which accompanies the mention of the departed,[1] yields additional evidence that

[1] Comp. the Epigraph המלמד אהרן בן משה בן אשר נוחו בגן עדן in the St Petersburg Codex of A. D. 1009.

the Massorah in question was written in the life-time of Ben-Asher.

With these preliminary notices before us we shall be better prepared to enter into an examination of the differences between Ben-Asher and Ben-Naphtali which are recorded in the official Lists. The Massoretico-Grammatical Treatise which is prefixed to the Yemen MSS. of the Pentateuch give the most lucid Summary of these differences not only with regard to certain words which occur in sundry parts of the Bible, but especially in the Pentateuch. With regard to the Pentateuch it describes most minutely the precise nature and the exact number of these variations in each of the fifty-two Pericopes into which it is divided. The differences between these two redactors of the text which affect words occurring throughout the Bible are given in this Treatise under the following six categories.

I. The proper name יששכר which with its different prefixes occurs forty-three times in the Bible[1] constitutes the first point of difference. According to Ben-Asher the first ש only is pointed and is pronounced *Sin* (שׂ) and the second is entirely passed over being neither pointed nor pronounced, viz. יְשָׂשכָר *Isachar;* whilst according to Ben-Naphtali both are pointed and pronounced, viz. יְשָׂשָׂכָר *Issachar*.[2] It will be seen that according to this Treatise

[1] Gen. XXX 18; XXXV 23; XLVI 13; XLIX 14; Exod. I 3; Numb. I 8, 28, 29; II 5. 5; VII 18; X 15; XIII 7; XXVI 23, 25; XXXIV 26; Deut. XXVII 12; XXXIII 18; Josh. XVII 10, 11; XIX 17, 17, 23; XXI 6, 28; Judg. V 15, 15; X 1; 1 Kings IV 17; XV 27; Ezek. XLVIII 25, 26, 33; 1 Chron. II 1; VI 47, 57; VII 1, 5; XII 33, 41; XXVI 5; XXVII 18; 2 Chron. XXX 18.

[2] דע כי היה בן אשר ינקוד ממלת יששכר השין הראשון ויוציא אותו בסין וישבית השין השני מן הנקוד ולא יוציא אותו בפה כמו יְשָׂכָר וכולם על זה המנהג; ובן נפתלי יחלפהו כי הוא ינקוד השנים ויוציאם בסינין כמו יְשָׂשָׂכָר. Orient. 2348, fol. 25 *a*; Orient. 2349, fol. 16 *a*; Orient. 2350, fol. 23 *a—b*; Derenbourg, *Manuel de Lecteur*, p. 109, Paris 1871.

the *Sin* which Ben-Asher points has no *Dagesh* and this reading is exhibited in MSS. Nos. 65, 68, 80, 122 &c. of the St. Petersburg Collection.[1] In the *Adath Deborim* where the same fact is recorded, the remark about Ben-Asher is almost identical, but the point of difference on the part of Ben-Naphtali is entirely at variance with the statement here, inasmuch as it says that Ben-Naphtali pronounces the first *Shin* (שׁ) and the second *Sin* (שׂ), viz. יִשְׁשָׂכָר *Ishsashar,* and that it is Moses Mochah who points and reads it יִשָּׂשכָר *Issachar* with two *Sins.*[2] יִשְׂשָׂכָר *Ishsachar,* which is here stated to be the orthography of Ben-Naphtali is the reading of MSS. Nos. 49, 54, 57, 59, 70 &c. in the St. Petersburg Collection,[3] whilst יִשָּׂשכָר *Issachar,* which is here stated to be the orthography of Moses Mochah is the reading of Codex Nr. 110 in the same collection. There is yet another record about Ben-Naphtali's orthography of this name. In the Treatise entitled *Points of Difference between the Karaite and Rabbinic Jews*[4] we are assured that Ben-Naphtali reads it יִשַּׂשכָר and this is confirmed by the Massorah Parva on Gen. XXX 18 in Orient. 2626—28 in the British Museum. These, however, do not exhaust all the varieties in the orthography of this name as exhibited in the MSS. The St. Petersburg Codex which is dated A. D. 916 reads its יִשְׂשָׂכָר without points in the first שׂ in all the passages in Ezekiel (XLVIII

[1] Comp. Harkavy and Strack, *Catalog*, pp. 71, 82, 84, 86, 93 &c

[2] ובן נפתלי יחליף אותו משום כי ינקוד הב' ויוציא הראשון בשין והשני בסין כמ' יִשָּׂשכָר וינהג הכול [על] זה המנהג, ומשה מוחה היה מנקד הב' ויקראם בב' סינים כמ' יִשְׂשָׂכָר, וזה חלופם בזו המלה: Comp. Strack, *Codex Babylonicus*, p. 29, St. Petersburg 1876. According to Pinsker, however, Moses b. Mochah reads it יִשָּׂשכָר Comp. *Lickute Kadmoniot,* p. 98, Vienna 1880, so that here too the statement in the *Adath Deborim* is at variance with other records.

[3] Comp. Harkavy and Strack, *Catalog,* pp. 90, 92, 104, 155 &c.

[4] Comp. חלוק הקראים והרבנים in Pinsker's לקוטי קדמוניות, p. 102, Vienna 1860.

25, 26, 33) and this is also the reading in the Pentateuch in Arund. Orient. 2 which is dated A. D. 1216.

We have thus no fewer than six varieties in the orthography of this name exhibited in the MSS. and in the early editions.

(1) יִשָּׂשכָר with *Dagesh* in the *Sin* Add. 4445; Add. 15451; Add. 9401; Add. 15250; Add. 15251; Add. 15252; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 4227; the Complutensian Polyglot; the Rabbinic Bible by Felix Pratensis 1517; the Venice quarto Bible 1521 and the *editio princeps* of the Bible with the Massorah by Jacob b. Chayim 1524—25.

(2) יְשָׂשכָר without Dagesh in the *Sin*, Ben-Asher, Orient. 2201; Harley 5710—11; Harley 1528; MSS. Nos. 65, 68, 80, 122 &c.; in the St. Petersburg Collection; the first edition of the Pentateuch, Bologna 1482; the first edition of the entire Bible, Soncino 1488; the second edition, Naples 1491—93; and the third edition, Brescia 1494.

(3) יְשׂשָׂכָר the first *Sin* without vowel points, the Babylon Codex A. D. 916; and Arund. Orient. 2 dated A. D. 1216.

(4) יְשִׂשָּׂכָר with vowel points under both *Sins*, Moses b. Mocha and MS. No. 100 in the St. Petersburg Collection.

(5) יְשִׂשְׂכָר Ben-Naphtali.

(6) יְשָׂשָׂכָר also given as Ben-Naphtali, is the orthography in MSS. Nos. 49, 54, 57, 59, 70 &c. in the St. Petersburg Collection.

These variations which have no parallel in any other proper name among the sons of Jacob are due both to the birth of Issachar and to the part he played in the history of the twelve tribes. The original orthography was undoubtedly יְשָׂשָׂכָר = יֶשׁ שָׂכָר which denotes *he bringeth*

reward, referring to Gen. XXX 18, and he *taketh* or *receiveth hire* (comp. Ps. XXIV 5; Eccl. V 18; Esther II 9 &c.), alluding to Gen. XLIX 14, 15. A similar instance of the double signification of a name, the first referring to the circumstances connected with the birth and the second alluding to events in after-life, we have in the case of the father of Issachar. He is called Jacob (יַעֲקֹב) = Heel-catcher, because at the birth he caught hold of his brother's heel (Gen. XXV 26), and he is afterwards Jacob (יַעֲקֹב) = Trickster, because he deliberately tricked him out of his paternal blessing (Gen. XXVII 36). It is the latter circumstance which underlies all the variations in the orthography. Owing to his love of ease and comfort Issachar we are here told preferred to recognise the supreme power of the original inhabitants of the land and pay tribute rather than engage in the struggle to expel them, as the other tribes were endeavouring to do. For this reason Jacob brands him as a hireling, a burden-bearer to strangers:

> Issachar [= the hireling] is the ass of strangers,
> Couching down among the folds;
> When he saw the rest that it was good
> And the land that it was pleasant
> He bowed his shoulder to bear the burden
> And became a servant unto tribute.

In after time when this stigma cast upon Issachar [= the hireling] wounded the national susceptibilities, all sorts of interpretations were resorted to, to conceal or obliterate this censure, as will be seen from the ancient versions and the variations in the vowel-points of the text itself adopted by different redactors.

Hence the variations in the orthography of יששכר *Issachar,* have been adopted by the different redactors to preclude the meaning *he taketh hire,* i. e *hireling.* חמר גֵּרֵם

the ass of strangers, which was the original reading, as is attested both by the Samaritan text and the Samaritan Targum, has been altered in the Septuagint into τὸ καλὸν ἐπεθύμησεν = חָמַד גֵּרֵס *he desired that which is good,* substituting *Daleth* (ד) for *Resh* (ר) in the first word and *Samech* (ס) for *Mem* (ם) in the second. What this good represents is manifest from the Jerusalem Targum II, which exhibits the same alteration of letters and which renders it = חָמַד גֵּרֵס חֲמִיד בְּאוֹרַיְיתָא *he desired the Law.* The Jerusalem Targum I paraphrases it שִׁבְטָא תַּקִּיף *a strong tribe,* whilst Onkelos renders it עַתִּיר בְּנִכְסִין *rich in wealth.* As for the stigma that he became "a servant unto tribute" the Septuagint makes it into γεωργός *a husbandman.* The Jerusalem Targum paraphrases it "his brethren shall bring him presents because he bowed his shoulder to master the Law,"[1] whilst Onkelos makes this clause say the very opposite to that which the Hebrew text declares. According to the Chaldee Version it means "he will conquer the provinces of the nations, destroy their inhabitants, and those that remain will serve him and render him tribute."[2] To such expedients have the ancient Versions and the redactors of the Massoretic text resorted in order to obscure and obliterate the otherwise plain meaning of the faithfully transmitted consonants.[3]

In the ten passages where Issachar occurs in Chronicles (1 Chron. II 1; VI 47, 57; VII 1, 5; XII 23, 41; XXVI 5;

[1] ארום בסימא היא בנין בן ארבין כתפי למלעי באורייתא והוו ליה אחוי מסקי דורונין.

[2] ויכבש מחוי עממיא וישיצי יתדיריהון ודאשתארון בהון יהון לה פלחין ומסקי מסין.

[3] For a full discussion on the alterations and import of this passage we must refer to Geiger, *Urschrift und Uebersetzungen der Bibel,* 359 etc., Breslau 1857; *Zeitschrift der Deutschen morgenländischen Gesellschaft,* XVIII, 658 etc., Leipzig 1864; *Jüdische Zeitschrift für Wissenschaft und Leben,* X, 101, Breslau 1872.

XXVII 18; 2 Chron. XXX 18), I have omitted to give in the Notes the usual variant of Ben-Naphtali. The student must, therefore, bear in mind the alternative orthography.

II. The second point of difference between Ben-Asher and Ben-Naphtali is with regard to certain forms of the verb אכל *to eat*. According to Ben-Asher wherever a form of this verb occurs with a suffix and the *Lamed* has *Segol* (לְ), the *Caph* has *Chateph-pathach* (כֲ), except in one instance (Eccl. V 10), whereas Ben-Naphtali always points it with simple *Sheva* (כְ).[1] There are only six forms of this verb which are affected in the vowel-points by this variation. But as they respectively occur more than once, amounting altogether to twenty-four instances, and, moreover, as several of the identical forms are treated differently in the same MSS. and early editions, it is necessary to describe each passage separately in the order of the books in which they occur.

It is only by so doing that Ben-Asher's rule can properly be tested. The importance of this minute examination will be seen when it is stated that some textual critics have maintained that the punctation of these forms constitutes a test whether a given MS. exhibits the Ben-Asher or Ben-Naphtali recension.

In the examination of the passages which exhibit the forms of this verb I am obliged to separate the fifteen instances in the Pentateuch from the nine which occur in the Prophets and in the Hagiographa, since many of the MSS. which I have collated for this purpose only contain the Pentateuch, whilst several have the Prophets and the Hagiographa without the Pentateuch.

[1] וכל לשון אבילה היה בן אשר יפתח הכף על המשפטים שביארנו בסימני השוא הנע, ובן נפתלי לא היה פותח ממנה דבר: Comp. Orient. 2348, fol. 25*a*; Orient. 2349, fol. 16*a*; Orient. 2350, fol. 23*b*; Derenbourg, *Manuel du Lecteur*, p. 109, Paris 1871.

The Pentateuch. — The following ten MSS. have only the Pentateuch: Arund. Orient. 2; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2696; Orient. 4445; Add. 9401; and Add. 15282.

(1) Gen. III 17.

תאכְלֶנה Add. 9401 dated A. D. 1286; Add. 15451; Add. 15250; Add. 15251; Add. 15252; Add. 15282; Orient. 2626; the Lisbon edition of the Pentateuch 1491; the second edition of the Bible, Naples 1491—93; the Complutensian Polyglot; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25.

תאכְלֶנה Orient. 4445, the oldest MS. known at present; Orient. 2201 dated A. D. 1246; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 4227; Orient. 2451; Orient. 2629; Harley 5710—11; Harley 1528; the *editio princeps* of the Pentateuch, Bologna 1482; the first edition of the Hebrew Bible, Soncino 1488; the third edition of the Bible, Brescia 1494; the Rabbinic Bible by Felix Pratensis 1517; and the Venice quarto edition 1521. For the treatment of the same form in Ezek. IV 12 which is the only other instance where it occurs, see below No. 20.

(2) Levit. VI 11.

יאכְלֶנה Add. 4445; Add. 9401; Add. 15451; and the first edition of the Bible, Soncino 1488.

יאכְלֶנה Arund. Orient. 2 dated A. D. 1216; Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 2696; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; the first edition of the Pentateuch, Bologna 1482; the Lisbon edition of the Pentateuch 1491; the second edition of the Bible, Naples 1491—93; the third edition, Brescia

1494; the Complutensian Polyglot; the Rabbinic Bible by Felix Pratensis 1517; the Venice quarto 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25.

(3) Levit. VI 19.

יאכְלָנה Orient. 4445; Add. 9401; Add. 15282; Add. 15451.

יאכְלָנה Arund. Orient. 2; Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 2696; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; the first edition of the Pentateuch, Soncino 1482; the first edition of the Bible 1488; the Lisbon edition of the Pentateuch 1491; the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; the Complutensian Polyglot; the Rabbinic Bible by Felix Pratensis 1517; the Venice quarto Bible 1521; and the first edition of the Bible with the Massorah 1524—25.

(4) Levit. VII 6.

יאכְלָנה Orient. 4445; Add. 9401; Add. 15282; the first edition of the Bible, Soncino 1488; and the third edition, Brescia 1494.

יאכְלָנה Arund. Orient. 2; Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 2696; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; the first edition of the Pentateuch, Bologna 1482; the Lisbon edition 1491; the second edition of the Bible, Naples 1491—93; the Complutensian Polyglot; the Rabbinic Bible by Felix Pratensis 1517; the Venice quarto Bible 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25.

(5) Numb. XVIII 10.

תאכְלֶנו Orient. 4445; Add. 9401; Add. 15451; Orient. 2696.

תאכְלֶנו Arund. Orient. 2; Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient 2626; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; the *editio princeps* of the Pentateuch, Bologna 1482; the *editio princeps* of the Bible, Soncino 1488; the Lisbon edition of the Pentateuch 1491; the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; the Complutensian Polyglot; the Rabbinic Bible by Felix Pratensis 1517; the Venice quarto Bible 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524–25.

(6) Numb. XVIII 13.

יאכְלֶנו Orient. 4445; Add. 9401; Add. 15451; Orient. 2696.

יאכְלֶנו Arund. Orient. 2; Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; and all the early editions of the Pentateuch and the Bible.

(7) Deut. XII 15.

יאכְלֶנו Add. 9401; Add. 15451; Orient. 2696.

יאכְלֶנו Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; and all the early editions of the Pentateuch and the Bible.

(8) Deut. XII 18.

תאכְלֶנו Add. 9401; Add. 15451; Orient. 2696.

תאכֶלְנו Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; and all the early editions of the Pentateuch and the Bible.

(9) Deut. XII 22.

תאכֶלְנו Add. 9401; Add. 15451; Orient. 2696.

תאכְלֶנו Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; and all the early editions of the Pentateuch and the Bible.

(10) Deut. XII 22.

יאכֶלְנו Add. 9401; Add. 15451; Orient. 2696.

יאכְלֶנו Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; and all the early editions of the Pentateuch and the Bible.

(11) Deut. XII 24.

תאכֶלְנו Add. 9401; Add. 15451; Orient. 2696.

תאכְלֶנו Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; and all the early editions of the Pentateuch and the Bible.

(12) Deut. XII 25.

תאכֶלְנו Add. 9401; Add. 15451; Orient. 2696.

תאכְלֶנו Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; and all the early editions of the Pentateuch and the Bible.

(13) Deut. XV 20.

תאכְלֶנו Add. 9401; Add. 15451; Orient. 2696; Orient. 4227.

תאכְלֶנו Arund. Orient. 2; Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; and all the early editions of the Pentateuch and the Bible.

(14) Deut. XV 22.

תאכְלֶנו Add. 9401; Add. 15451; Add. 15282; Orient. 2696.

תאכְלֶנו Arund. Orient. 2; Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 4227; Harley 1528; Harley 5710-11; Add. 15250; Add. 15251; Add. 15252; and all the early editions of the Pentateuch and the Bible.

(15) Deut. XXVIII 39.

תאכְלֶנו Add. 9401; Add. 15451.

תאכְלֶנו Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626; Orient. 2696; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 15282; and all the early editions of the Pentateuch and the Bible. It is to be added that Orient. 4445 and Arund. Orient. 16 point it תאכְלֵנו with *Tzere* under the *Lamed*.

The Prophets and the Hagiographa. — To the MSS. which contain the whole Bible and which are quoted both for the Pentateuch and these two divisions of the Scriptures, I have here to add the following Codices: the two magnificent model MSS. Arund. Orient. 16 and Orient. 2091 which contain the Prophets and the Hagiographa; Orient. 2210

and Orient. 2370 which contain the Former Prophets; Orient. 1474 which contains the Latter Prophets and Orient. 2212 which contains the Hagiographa.

(16) 2 Kings VI 28.

וּנְאכְלֶנּוּ Add. 15451.

וְנֹאכְלֶנּוּ Orient. 2091; Orient 2201; Orient. 2310; Orient. 2370; Orient. 2626–28; Orient. 4227; Arund. Orient. 16; Harley 1528; Harley 5710–11; Add. 15250; Add. 15251; Add. 15252; and all the early editions of the Bible.

(17) 2 Kings VI 29.

וּנְאכְלֶנּוּ Add. 15451.

וְנֹאכְלֶנּוּ Orient. 2091; Orient. 2201; Orient. 2210; Orient. 2370; Orient. 2626–28; Orient. 4227; Arund. Orient. 16; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; and all the early editions of the Bible.

(18) Isa. XXXI 8.

תְּאכְלֶנּוּ Add. 15251; Add. 15451.

תֹּאכְלֶנּוּ Orient. 1474; Orient. 2201; Orient. 2626–28; Orient. 4227; Arund. Orient. 16; Harley 1528; Harley 5710 11; Add. 15250; Add. 15252; and all the early editions of the Bible.

(19) Ezek. IV 9.

תְּאכְלֶנּוּ Orient. 2201; Add. 15451; and the first edition of the Rabbinic Bible with the Massorah by Jacob b. Chayim 1524—25.

תֹּאכְלֶנּוּ Orient. 1474; Orient. 2091; Orient. 2626–28; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; and all the early editions of the Bible with the exception of the *editio princeps* with the Massorah by Jacob b. Chayim.

(20 and 21) Ezek. IV 10.

תאכְלֻנו twice Orient. 2201; Add. 15451; the fourth edition of the Bible 1511—17; and Jacob b. Chayim's edition 1524—25.

תאכְלֻנו Orient. 1474; Orient. 2091; Orient. 2626—28; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; the first edition of the Bible, Soncino 1488; the second edition, Naples 1491—93; the third edition, Brescia 1494; the Complutensian Polyglot; the Rabbinic Bible by Felix Pratensis 1517; and the Venice quarto Bible 1521.

(22) Ezek. IV 12.

תאכְלֶנה Orient. 2201; Harley 1528; Add. 15251; Add. 15451; the fourth edition of the Bible, Pesaro 1511—17; the Complutensian Polyglot; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25.

תאכְלֶנה Orient. 1474; Orient. 2091; Orient. 2626—28; Orient. 4227; Harley 5710—11; Add. 15250; Add. 15252; the first edition of the Bible, Soncino 1488; the second edition, Naples 1491—93; the third edition, Brescia 1494; the Rabbinic Bible by Felix Pratensis 1517; and the Venice quarto 1521.

(23) Ezek. VII 15.

יאכְלֻנו Add. 15451.

יאכְלֻנו Orient. 1474; Orient. 2091; Orient. 2201; Orient. 2626—28; Orient. 4227; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; and all the early editions of the Bible.

(24) Eccl. VI 2.

יאכְלֶנו not a single MS.

יאכְלֶנו Orient. 2091; Orient. 2201; Orient. 2212; Orient. 2626—28; Orient. 4227; Arund. Orient. 16; Harley

1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; and all the early editions of the Bible.

The above analysis discloses the startling fact that by far the greater number of our MSS. and the early editions follow the Ben-Naphtali recension and not that of Ben-Asher as has hitherto been supposed. It shows that out of the fifteen instances which occur in the Pentateuch and for which I collated nineteen MSS. and nine early editions, the Ben-Asher reading has some considerable support in No. 1 alone. It has eight MSS. and four editions in its favour. But even here the Ben-Naphtali recension is exhibited in no fewer than eleven MSS. and five editions. In all the other fourteen passages the Ben-Asher reading is exhibited in only two, three or at most in four MSS., whilst the Ben-Naphtali recension is uniformly followed in fourteen or fifteen MSS. and in twelve passages it is the reading of all the early editions without exception.

A similar result is obtained from the analysis of the instances in the Prophets and Hagiographa. Out of the thirteen MSS. which I have collated for these divisions of the Hebrew Bible, the highest number which support Ben-Asher's recension is in the single instance described in No. 22. Here Ben-Asher's reading is exhibited in four MSS. and in four editions. But here too Ben-Naphtali's recension has the greater support, inasmuch as it is exhibited in seven MSS. and five editions. In the other eight passages Ben-Asher's recension is followed by only one MS. or at most by two MSS. In the case of No. 24 not a single MS. or edition follows Ben-Asher, whilst Ben-Naphtali's recension is exhibited in seven to thirteen MSS. and in five out of the nine instances is followed by all the early editions and in No. 19 by all the editions except one.

With this overwhelming evidence before me I did not feel justified in displacing the simple *Sheva* from the text

(כְ) in these forms and in substituting for it *Chateph-pathach* (כֲ). The exception, however, which I have made is in Ezek. IV 10—12. Here as will be seen from the above analysis, this form is not only exhibited in several MSS., but in several of the early editions. In these passages, however, I have given the alternative punctuation in the notes.

III. The third point of difference between Ben-Asher and Ben-Naphtali is with regard to certain forms of the verb גרשׁ *to drive away*. As in the former case so here, wherever the forms of this verb occur with a suffix and the third radical has *Segol* (שֶׂ), Ben-Asher points the second radical with *Chateph-pathach* (רֲ) with one exception, viz. וּגְרַשֵּׁהוּ *and he drove him away* (Ps. XXXIV 1), where he also points the *Resh* with *Chateph-pathach,* though the *Shin* has *Tzere;* whereas Ben-Naphtali always points the *Resh* with simple *Sheva* (רְ).[1] Apart from the exception in Ps. XXXIV 1, there are only three passages which are affected by this difference between these two Massorites. From an examination of these three passages, however, it will be seen that the vowel-points of Ben-Naphtali are the rule both in the MSS. and in the early editions, whereas those of Ben-Asher are the exception.

(1) Exod. XXIII 29.

אֲגָרְשֶׁנּוּ Orient 4445; Add. 9401; Add. 15282; Add. 15451.

אֲגָרְשֶׁנּוּ Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626—28;

[1] וכל לשון גרושה היה בן אשר יפתח הריש והוא שיהיה תחת השין שלוש נקדות כמו מעט מעט אגרשנו, לא אגרשנו מפניך וזולתם, ואם לא יהיה על השין שלש נקדות לא יפתח הריש כמו וינדלו בני האשה וינרשו, ותגרשני מביתי ודומי חוץ ממלה אחת כי הוא יפתח אותה ולא יהיה תחת השין שלוש נקדות והיא וינרשהו וילך; ובן נפתלי לא היה פותח ממנה דבר: Comp. Orient. 2348, fol. 25*a*—*b*; Orient. 2349, fol. 16*a*; Orient. 2350, fol. 23*b*; Derenbourg, *Manuel du Lecteur,* page 109, Paris 1871.

Orient. 2696; Orient. 4227; Add. 15250; Add. 15251; Add. 15252; Harley 1528; Harley 5710—11; the *editio princeps* of the Pentateuch, Bologna 1482; the first edition of the Bible, Soncino 1488; the Lisbon Pentateuch 1491; the second edition of the Bible, Naples 1491—93; the third edition, Brescia 1494; the Complutensian Polyglot; the Rabbinic Bible by Felix Pratensis 1517; the Venice quarto 1521; and the first edition of the Bible with the Massorah by Jacob b. Chayim 1524—25.

(2) Exod. XXIII 30.

אנרְשֶׁנּוּ Orient. 4445; Add. 9401; Add. 15282; Add. 15451.

אנרְשֶׁנּוּ Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626—28; Orient. 2696; Orient. 4227; Add. 15250; Add. 15251; Add. 15252; Harley 1528; Harley 5710—11; and all the early editions without exception.

(3) Numb. XXII 6.

ואנרְשֶׁנּוּ Orient. 4445; Add. 9401; Add. 15282; Add. 15451; and the third edition of the Bible, Brescia 1494.

ואנרְשֶׁנּוּ Orient. 2201; Orient. 2348; Orient. 2349; Orient. 2350; Orient. 2365; Orient. 2451; Orient. 2626—28; Orient. 2696; Orient. 4227; Add. 15250; Add. 15251; Add. 15252; Harley 1528; Harley 5710—11; and all the early editions except one, viz. Brescia 1494.

We now come to the exception where we are told that Ben-Asher points it ויגרְשֵׁהוּ with *Chateph-pathach* under the *Resh* (רְ) though the *Shin* has *Tzere* (שֵׁ). From the following description, however, it will be seen that here too the reading of Ben-Naphtali is the rule in the MSS. and in the early editions, whilst the recension of Ben-Asher is very rarely followed.

Ps. XXXIV 1.

וינרֻשֵּׁהו Add. 15251; Add. 15451.

וינרְשֵׁהו Orient. 2201; Orient. 2212; Orient. 2375; Orient. 2451; Orient. 2626—28; Orient. 4227; Arund. Orient. 16; Harley 1528; Harley 5710—11; Add. 15250; Add. 15252; and all the early editions without a single exception.

My own Codex No. 1 which is a beautifully written Spanish MS. and which also has וינרְשֵׁהו in the text, distinctly states in the official List of variations that the difference consists in Ben-Asher reading it וַינרשהו without *Gaya* and Ben-Naphtali pointing it וְינרשהו with *Gaya,* and this variation I have given in the note on this passage.

IV. The fourth point on which Ben-Asher and Ben-Naphtali differ is with regard to the Dagesh in the *Tav* in the forms of the word בתים *houses,* when it has two accents. According to Ben-Asher the word in question occurs only twice with two accents and hence the *Tav* has Dagesh in only two instances, viz. וּבָתִּים *and houses* Deut. VI 11 and בָּתֶּיהָ *the houses thereof* 1 Chron. XXVIII 11. This is evident from his statement in the Massorah that there are only four words altogether in the Bible which have the two accents and Dagesh in the *Tav* and that the form בתים *houses,* constitutes two out of the four instances. According to Ben-Naphtali, however, there are more instances where the form בתים *houses,* has two accents and has the extra *Dagesh* in the *Tav,*[1] viz. Exod. II 7; VIII 7;

[1] וכל לשון בתים אשר יהיה בשני טעמים היה בן נפתלי יחזוקם ברגש יותר מזולתם כמו על הַבָּתִּים, וּמִבָּתֵּיךָ כולם על זה המנהג: ובן אשר יחליפהו על זה חוץ משתי מלות והיא וּבָתִּים מלאים כל טוב, את תבנית האולם ואת בָּתֶּיהָ, כי זכר במאמרתה כי ארבע מלות במקרא מרבה הרגשין והן וּבָתִּים מלא, ואת בָּתֶּיהָ, וישימה תֵּל-עולם, ונבריא אלך תלתֵּיהון: Comp. Orient. 2348, fol. 25*b*; Orient. 2349, fol. 16*a*; Orient. 2350, fol. 23*b*; Derenbourg, *Manuel du Lecteur,* p. 110, Paris 1871.

Deut. VI 11; 1 Chron. XXVIII 11; 2 Chron. XXXIV 11. Here too both the MSS. and the early editions follow the recension of Ben-Naphtali, inasmuch as they exhibit the accent and Dagesh in all the five passages.

V. The fifth point of difference between these two Massorites is with regard to the prefixes *Beth* (ב) and *Lamed* (ל) in words which begin with a *Yod* which has a *Chirek* (ִי). According to Ben-Asher the prefix in question takes *Sheva* and the *Yod* retains the *Chirek*. Thus יִשְׂרָאֵל *Israel* is בְּיִשְׂרָאֵל *in Israel,* and לְיִשְׂרָאֵל *to Israel;* יִזְרְעֶאל *Jezreel* with the prefix *Beth* is בְּיִזְרְעֶאל *in Jezreel,* with *Lamed* it is לְיִזְרְעֶאל *to Jezreel;* יִרְאָה *fear* with the prefix *Beth* is בְּיִרְאָה *in fear,* and with *Lamed* it is לְיִרְאָה *to fear.* According to Ben-Naphtali, however, the *Chirek* in question is taken by the prefix *Beth* or *Lamed* and the *Yod* loses its character as a consonant, יִשְׂרָאֵל with the prefix becomes בִּישְׂרָאֵל or לִישְׂרָאֵל; so too יִזְרְעֶאל becomes בִּיזְרְעֶאל or לִיזְרְעֶאל and יִרְאָה with the prefixes becomes בִּירְאָה and לִירְאָה.[1] As this pointing which affects hundreds of passages is in accordance with the Syriac, it seems to confirm Levita's statement that Ben-Naphtali belonged to the *Madinchai* or Eastern School of textual critics.[2]

In this category of differences between the two textual critics, the MSS. and the editions with very few exceptions follow the recension of Ben-Asher. We shall only mention two noticeable exceptions, since one of them has given rise to a difference in the interpretation of the text,

[1] וכל בישראל לישראל, ביזרעאל ליזרעאל, ביראה ליראה, ביראת לירא, היה בן אשר ינקוד היוד באלו המלות ויוציא אותו בפה, ובן נפתלי יחליפהו ולא ינקוד היוד ולא יוציא אותו בפה כמו בְּיִשְׂרָאֵל: Comp. Orient. 2348; fol. 25*b*; Orient. 2349, fol. 16*a*; Orient. 2350, fol. 23*b*; Derenbourg, *Manuel du Lecteur,* p. 110, Paris 1871.

[2] *Vide supra* p. 247; and Levita, *Massoreth Ha-Massoreth,* p. 114, ed. Ginsburg.

viz. Ps. XLV 10. Though I have adopted in the text בְּיִקְרוֹתָיִךְ *among thy honourable women,* which is the reading of Ben-Asher, in accordance with some of the best MSS., viz. Harley 5710—11; Arund. Orient. 16; Orient. 2375; Orient. 2451; Orient. 4227; Add. 15251, I must state that the majority of the MSS. which I have collated and the early editions exhibit בִּיקִרוֹתַיִךְ, the recension of Ben-Naphtali. This is the case in Orient. 2201; Orient. 2212; Orient. 2626—28; Add. 9401—2; Add. 15250; Add. 15252; Add. 15451; Harley 1528; and all the early editions without a single exception. Hence the mediaeval Jewish interpreters (Saadia, Rashi &c.), who followed this reading, ignored the silent *Yod* and derived the word from בִּקֵּר *to visit, to serve.* They took it as the plural of בִּקֶּרֶת (Levit. XIX 20) and translated it *thy female servants.*[1]

The second instance where the Ben-Naphtali recension has prevailed over the Ben-Asher reading is Prov. XXX 17. The reading לִיקַהַת *to obey,* is exhibited in all the best MSS., in Orient. 2201; Orient. 2212; Orient. 2375; Orient. 2626—28; Orient. 4227; Arund. Orient. 16; Harley 1528; Harley 5710—11; Add. 15250; Add. 15251; Add. 15252; Add. 21161 and in fact in all the Standard Codices which I have collated for this purpose. The same is the case with the editions. All the early editions without exception have this reading. With this overwhelming evidence before me I did not feel justified in displacing it from the text and substituting for it Ben-Asher's recension for which I could not find any authority.

VI. The sixth point of difference between Ben-Asher and Ben-Naphtali affects the presence or absence of the Dagesh in the letters בגדכפת under certain conditions. According to Ben-Asher, wherever וַיְהִי is followed by

[1] Comp. Ewald and Dukes, *Beiträge,* p. 36 etc.

בנדכפת and the accent connects it with וַיְהִי he has it *Raphe* in accordance with the rule which applies to אֲוִיָּה. Thus for instance he reads it ויהי כִּשמע Gen. XXIX 13; and so in similar cases. Now Ben-Naphtali differs from him in the following seven instances where he puts Dagesh in *Caph* after ויהי Gen. XIX 17; XXXIX 15; Deut. II 16; Josh. IX 1; Judg. XI 35; 1 Kings XV 29; and Esther V 2.[1]

We have still to consider the official Lists of the differences between Ben-Asher and Ben-Naphtali which record the variants in each book separately under each of the three great divisions, viz. the Law, the Prophets and the Hagiographa.

The Pentateuch. — As is usually the case, the Scribes have taken the greatest care in minutely recording the variations which obtained in the Pentateuch between these two redactors of the text. Hence in some MSS. not only is the precise number of variations given in each Pericope, but the nature of the difference is minutely described. This is notably the case in the splendid Codex No. 1 in the Madrid University Library dated A. D. 1280, folio 81*a*—82*b*; in the Massoretico-Grammatical Treatise prefixed to the Yemen MSS. of the Pentateuch: Orient. 1379; Orient. 2348; Orient. 2349 and Orient. 2350 in the British Museum, and in the *Mukaddimat* of Samuel Ha-Rophē.

Samuel Ha-Rophē or Samuel el-Maghrebi was born in Maghrebi circa A. D. 1350 and died circa A. D. 1420. He was *Dayin* or Spiritual head of the Karaite community

[1] וכל ויהי אשר תסמוך עם בְּנֹד כְּפַת והטעם מודבק עם ויהי היה בן אשר יקראם ברפי על משפט אֲוִיָּה כמו ויהי כשמע ודומ׳, ובן נפתלי יחליפהו בשבעה מלות ויהי כראותו אותה ויקרע, ויהי כראות המלך, ויהי כשמעו כי הרימתי, ויהי כאשר תמו, ויהי כהוציאם אתם, ויהי כשמע כל המלכים, ויהי כמלכו, וחוץ מאלו ינהינם על משפט אֲוִיָּה רפי כמו ויהי כַּל הנפלים, ויהי דָּוד ודומ׳: Comp. Orient. 2348, fol. 25*b*; Orient. 2349, fol. 16*a*; Orient. 2350, fol. 23*b*; Derenbourg, *Manuel du Lecteur*, p. 110, Paris 1871.

at Cairo. Amongst other works he wrote circa 1380 the *Mukaddimat* or Introduction to the Pericopes of the Pentateuch.[1] At the end of each *Mukaddima* he not only gives a description in Arabic of the number of *Sedarim* and verses in the Pericope in question, but gives a table in which he registers both the exact number of the variations between Ben-Asher and Ben-Naphtali and the precise nature of each variant. This portion of the *Mukaddimat* is of great importance, inasmuch as its author by virtue of his position and office had the command of the celebrated Ben-Asher Codex which his community at Cairo possessed. It is from the *Mukaddimat* that I printed in my Massorah the portion which sets forth the variations between Ben-Asher and Ben-Naphtali.[2] The Lists of the differences between these two textual critics appended to each of the Pericopes in my edition of the Bible are also from the *Mukaddimat*, collated with the Lists in the Madrid Codex No. 1 and the Massoretico-Grammatical Treatise in the Yemen MSS.

Owing to the special care which the Scribes exercised with regard to the Massoretic materials appertaining to the Pentateuch, some MSS. which contain the whole Hebrew Bible and omit the Lists for the Prophets and Hagiographa, yet carefully record the Lists for the Pentateuch. This is the case in Orient. 2201 which is dated A. D. 1246, fol. 100*a*—101*b*; Orient. 4227, fol. 270*a*—271*a*; Add. 15251, fol. 3*b*—5*b*; in the splendidly illuminated MS. Orient. 2626—28, Vol. I, fol. 180*a*—184*b*; and MS. No. 7 dated A. D. 1299 in the National Library, Paris. Besides these MSS. which give the Lists for the Pentateuch alone, I have also collated Harley 1528 in the British Museum; my

[1] Comp. Fürst, *Geschichte des Karäerthums*, Vol. II, p. 283 etc., Leipzig 1865.

[2] Comp. *The Massorah*, Vol. III, § 290*b*—298*b*, p. 6—14.

own MS. No. 1; the Lists in the *editio princeps* of Jacob b. Chayim's Bible with the Massorah, Vol. IV, Venice 1525—26 at the end; and the Lists in Walton's Polyglot, Vol. VI, p. 8—13, London 1657. The List of the variations given in the Summary at the end of each Pericope in my edition of the Bible I printed from the *Mukaddimat* or Liturgical Introduction to the Pericopes by Samuel Ha-Rophē al-Maghridi, Orient. 2482—84; compared[1] with the Massoretico-Grammatical Treatise prefixed to the above-named Yemen MSS. and with the List in the Madrid Codex No. 1.

Genesis. — In the Lists of Samuel Ha-Rophē the twelve Pericopes into which Genesis is divided exhibit thirty-nine variations between Ben-Asher and Ben-Naphtali.[2] These I have duly given at the end of each Pericope. They are as follows: (1) 1 + (2) 2 + (3) 1 + (4) 4 + (5) 1 + (6) 7 + (7) 3 + (8) 7 + (9) 2 + (10) 4 + (11) 5 + (12) 2 = 39. In Pericope No. 8 which according to this Treatise has only seven variations,[3] I have added an eighth in Gen. XXXVI 16:

ב״א אַלּוּף קרח, ב״נ אַלּוּף־קרח.

This variation is given in the Massoretico-Grammatical Treatise prefixed to the Yemen MSS. From this Treatise as well as from the splendid Madrid Codex No. 1, I have added in the Summary at the end of the first Pericope the instances in which Ben-Asher and Ben-Naphtali agree, which are omitted in the Massoretico-Grammatical Treatise.

[1] The Arabic List of variations between Ben-Asher and Ben-Naphtali which I printed in *the Massorah*, Vol. III, p. 6–14, is from this Liturgical Introduction.

[2] Comp. *The Massorah*, Vol. III, § 590*b*, p. 6–7. The vowel points attached to the Biblical words throughout this Treatise in my Massorah are those which are given in Samuel Ha-Rophē's MS.

[3] Comp. *The Massorah*, Vol. III, § 590*b*, p. 6; with Derenbourg, *Manuel du Lecteur*, p. 111—115.

The importance of this addition may be seen from the fact that in the very first Pericope (Gen. I 1—VI 8) where these MSS. emphatically state that Ben-Asher and Ben-Naphtali agree in the punctuation of יהי אור *let there be light* (Gen. I 4) and אשר בראתי *whom I have created* (Gen. VI 7), Dr. Baer gives them in his List of differences between these two rival critics without mentioning that they are expressly excluded in some of the official Lists.[1]

Exodus. — The eleven Pericopes into which Exodus is divided exhibit twenty variations. In this number both the List of Samuel Ha-Rophē and the List in the Massoretico-Grammatical Treatise agree.[2] They are as follows: (1) 1 + (2) 5 + (3) 1 + (4) 2 + (6) 2 + (8) 3 + (9) 2 + (10) 1 + (11) 3 = 20. In two Pericopes, viz. No. 5 (יתרו = Exod. XVIII 1—XX 26) and No. 7 (תרומה = Exod. XXV 1—XXVII 19) there are no differences between Ben-Asher and Ben-Naphtali.

Leviticus. — In Leviticus which consists of ten Pericopes, Ben-Asher and Ben-Naphtali exhibit sixteen points of difference. Here too the number given by Samuel Ha-Rophē and in the Massoretico-Grammatical Treatise in the Yemen MSS. agree.[3] The differences in the separate Pericopes are as follows: (1) 1 + (3) 1 + (4) 2 + (5) 1 + (6) 1 + (7) 1 + (8) 7 + (9) 2 = 16. In two Pericopes, viz. No. 2 (צו = Levit. VI 1—VIII 36) and No. 10 (בחקתי = Levit. XXVI 3—XXVII 34) these two redactors of the text display no difference.

Numbers. — Numbers which is divided into ten Pericopes, exhibits twenty-four variations between Ben-Asher and Ben-Naphtali. They are as follows in the respective heb-

[1] Comp. Genesis by Baer and Delitzsch, pp. 81, 82, Leipzig 1869.

[2] Comp. *The Massorah*, Vol. III, § 592*b*, p. 8—9; with Derenbourg, *Manuel du Lecteur*, p. 115—118.

[3] Comp. *The Massorah*, Vol. III, § 594*b*, p. 9—10; with Derenbourg. *Manuel du Lecteur*, p. 118—120.

domidal Lessons: (1) 1 + (3) 5 + (4) 7 + (5) 2 + (6) 3 + (7) 3 + (9) 1 + (10) 2 = 24. In two Pericopes, viz. No. 2 (נשא = Numb. IV 21—VII 89) and No. 8 (פינחס = Numb. XXV 10—XXX 1) there is no variation. The Massoretico-Grammatical Treatise gives only twenty-one differences and even these vary in four Pericopes from those given in the *Mukaddimat*. In Pericope No. 4 (שלח = XIII 1—XV 41) the Yemen Treatise gives five differences instead of seven, omitting XV 14 and 24. In No. 5 (קרח = XVI 1—XVIII 32) it gives one difference instead of two, omitting XVI 28. In No. 7 (בלק = XXII 2—XXV 9) it has one more, four instead of three, viz. יִזַּל־ *he shall pour out* XXIV 7 and in No. 10 (מסעי = XXXIII 1—XXXVI 13) it has one less, i. e. one instead of two[1] omitting XXXVI 1.

Deuteronomy. — In Deuteronomy which is divided into eleven Pericopes there are nineteen differences between Ben-Asher and Ben-Naphtali. They are as follows according to the respective Pericopes: (2) 5 + (3) 4 + (4) 2 + (5) 2 + (6) 2 + (7) 1 + (8 and 9) 1 + (10) 2 = 19. Two Pericopes, viz. No. 1 (דברים = Deut. I 1—III 22) and No. 11 (וזאת הברכה = Deut. XXXIII 1—XXXIV 12) are without any variation. The Treatise in the Yemen MS. emphatically states that there is also no variation in No. 7 (כי תבוא = XXVI 1—XXIX 8) and therefore omits XXVI 19. It will, however, be seen that the *Mukaddimat* declares as emphatically that this Pericope exhibits one difference between Ben-Asher and Ben-Naphtali and that it carefully states in what the difference consists.[2]

Before passing over to the other two divisions of the Hebrew Bible, I exhibit in parallel columns the differences between Ben-Asher and Ben-Naphtali on Leviticus as they

[1] Comp. *The Massorah*, Vol. III, § 596*b*, p. 12—13; with Derenbourg, *Manuel du Lecteur*, p. 120—123.

[2] Comp. *The Massorah*, Vol. III, § 598*b*, p. 14; with Derenbourg, *Manuel du Lecteur*, p. 123—125.

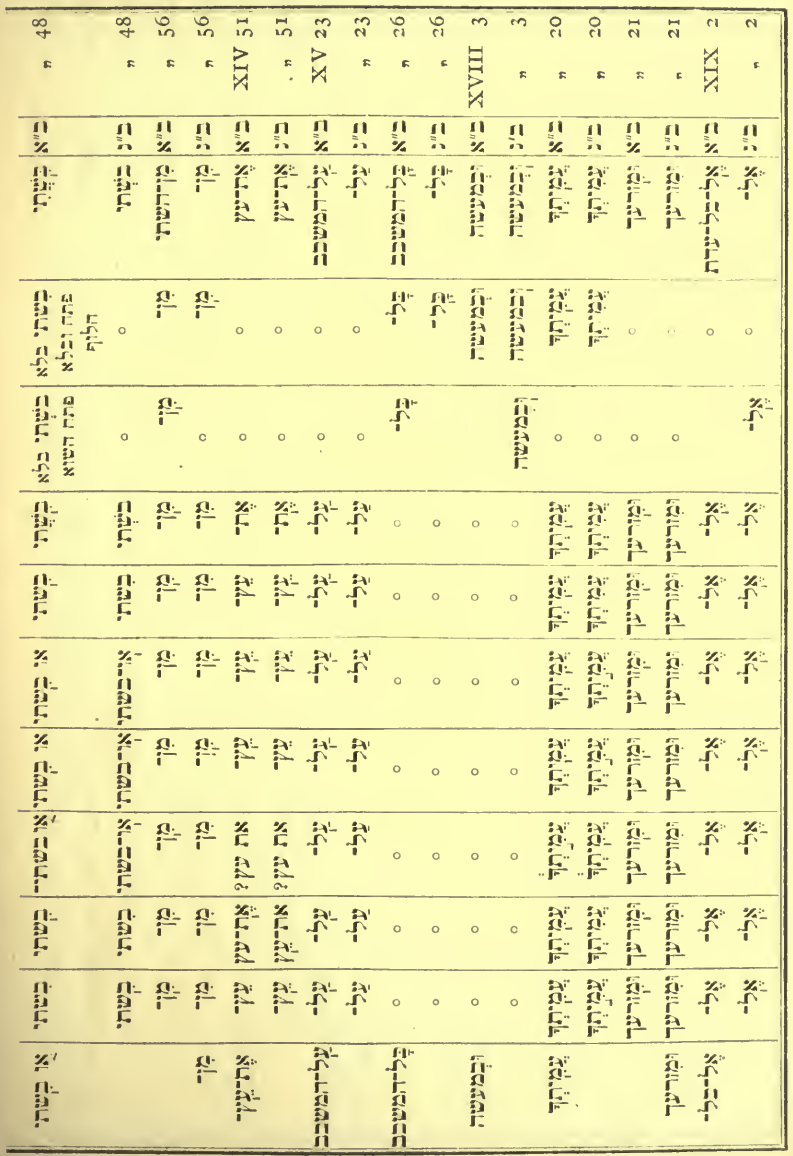
are transmitted to us in the official Lists of seven MSS. and in the *editio princeps* of the Bible with the Massorah by Jacob b. Chayim 1524—25. By the side of these I give in the ninth column the readings in Orient. 4445 which

The Variations between Ben-Asher and Ben-

Leviticus			Editio princeps	My MS.	Or. 4227	Add. 15250	Harley 1528	N. I. P. No. 7 A. D. 1299	Or. 2201 A. D. 1246	Yemen MSS.	Mukaddimat			Or. 4445
IV 18	בית	הבית	הבית	הבית	הבית	הבית	הבית	הבית	הבית	○	○	הבית		הבית
„ 18	בית	הבית	הבית	הבית	הבית	הבית	הבית	הבית	הבית	○	○	הבית		הבית
V 24	אשר	אשר	○	○	○	○	○	○	○	אשר	אשר	אשר		אשר
„ 24	אשר	אשר	○	○	○	○	○	○	○	אשר	אשר	אשר		אשר
VI 3	המכבש	המכבש	המכבש	המכבש	המכבש?	המכבש	המכבש	המכבש	המכבש	○	○	המכבש		המכבש
„ 3	המכבש	המכבש	המכבש	המכבש	המכבש?	המכבש	המכבש	המכבש	המכבש	○	○	המכבש		המכבש
XI 32	כל	כל	כל	כל	כל	כל	כל	כל	כל	○	○	כל		כל אשר
„ 32	כל	כל	כל	כל	כל	כל	כל	כל	כל	○	○	כל		כל
„ 43	אל-	אל-	○	○	○	○	○	○	○	○	אל-	אל-		אל-
„ 43	אל-	אל-	○	○	○	○	○	○	○	○	אל-	אל-		אל-
„ 45	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	○	○	○		המטלה
„ 45	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	○	○	○		המטלה
XIII 3	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	המטלה	○	○	○		המטלה
„ 3	המטלה	המטלה	המטלה	המטלה	○	○	○	○	○	○	○	○		המטלה
„ 31	○	○	○	○	○	○	○	○	○	אשר הבית	אשר	אשר		אשר
„ 31	○	○	○	○	○	○	○	○	○	○	○	○		אשר

is the oldest MS. known at present, inasmuch as this will show the condition of the Hebrew text in the life-time of the two great redactors of the Bible as well as their respective relationship to the ancient text.

Naphtali in the official Lists of different MSS.



Orient. 4445	Editio princeps	My MS.	Orient. 4227	Add. 15250	Harley 1528	N. L. P. No. 7 A. D. 1299	Or. 2201 A. D. 1246	Yemen MSS.	Mukaddimat		Leviticus
											XX 10
											„ 10
											„ 17
											„ 17
											XXI 1
											„ 1
											XXII 3
											„ 3
											XXIII 2
											„ 2
											„ 4
											„ 4
											„ 17
											„ 17
											„ 32
											„ 32

| | | |

From the above Table it will be seen that the official Lists often differ among themselves as to the precise nature of the variants even in the Pentateuch, where the greatest care has been taken to transmit the punctuation of Ben-Asher and Ben-Naphtali. The attempt, therefore, to reduce these variants into a system, to formulate rules from these conflictingly recorded differences and to apply these rules to other passages of the Hebrew Scriptures so as to multiply instances which are not contained in the official registers, is a task far more in harmony with the superfine ingenuity of some mediaeval grammarians than with sober textual criticism. It is probably due to this fact that the best Codices and even the MSS. which record the official Lists do not follow uniformly the punctuation of either Ben-Asher or Ben-Naphtali. Thus the oldest and most beautifully written Codex of the Pentateuch, viz. Orient. 4445 very rarely employs the *Metheg* or *Gaya* even before *Chateph-pathach,* and yet it is the presence or absence of the *Metheg* or *Gaya* which constitutes fully nine-tenths of the differences between these two redactors of the text.

As regards the separate Treatise called in some MSS. *Dikdukē Ha-Teamim* which has come down to us in several Codices in the name of Ben-Asher, its text in the different MSS. and in the *editio princeps* is as hopelessly irreconcilable as that of the official Lists. The Treatise in question was first published in the *editio princeps* of the Rabbinic Bible by Felix Pratensis, Venice 1517, where it is described in the heading as the compilation of Ben-Asher. A second edition of it was published by Leopold Dukes under the title of *Kontres Ha-Massoreth,* Tübingen 1846, from a MS. in the possession of Luzzatto. In this MS., however, no author's name is given to the Treatise. These two editions, moreover, differ essentially in the text, and

the recension published by Dukes barely contains one fourth of the text in the *editio princeps*.

(1) In my Massorah I published five other recensions of this Treatise. The first is under letter ב, § 246, Vol. I, p. 654—660. This recension I printed from Add. 15251 British Museum where it forms an appendix with other Massoretic materials to the Hebrew text folio 444*a*—448*a*. It will be seen that the compilation is here ascribed to Ben-Asher. The arrangement and text of this recension approximate more closely to the *editio princeps* though the latter contains about thirty-five more Rubrics.

(2) The second recension which I printed under letter ב, § 44—75, in the third Volume of the Massorah, p. 41—43, is from the beautifully illuminated MS. Orient. 2626—28 where it occupies the first and second lines of the ornamental square in Vol. I, folio 1*b*—22*b*. Not only does the text of this recension differ materially from that of the other Treatises, but the Rubrics are fewer and are differently arranged. I could not, therefore, exhibit it in a parallel column with the other recensions.

(3) The third recension which I have given in the third Volume of the Massorah is from Codex Tzufut-kale No. 15 for the transcript of which I am indebted to Professor Strack. The Epigraph which according to Strack proceeds from the clever hand of Firkowitsch,[1] ascribes the Massorah to Aaron Ben-Asher. The Massorah itself consists of fifty-nine Rubrics of sundry Massoretic import and constitutes an Appendix to an ancient and valuable fragment of the Pentateuch. Of these only twenty-two correspond to recension No. 1, whilst nine are to be found in the additions in the compilation of Drs. Baer and Strack.

[1] Comp. Baer and Strack, *Dikdukē Ha-Teamim*, Einleitung, p. XXXIII, Leipzig 1879; with *The Massorah*, Vol. III, p. 295.

(4) The fourth recension which I also printed in the third Volume of the Massorah[1] is from Codex Tzufutkale No. 17 for a transcript of which I am indebted to Professor Strack. The Codex to which the Massorah in question forms an Appendix, contains an imperfect Pentateuch of 213 folios and is one of the most important fragments of the Hebrew Scriptures.

The Epigraph which assigns the date A. D. 790 to this MS. making it to belong to the grand-father of Aaron b. Moses Ben-Asher, has manifestly been tampered with and the *Shin* (ש = 300) according to the statement of Professor Strack has been made out of the original *Tav* (ת = 400). But though no reliance whatever can be placed on the date, still the MS. is very important.[2] The Rubrics which form the separate Treatise called *Dikdukē Ha-Teamim* are not grouped together in this MS. as a distinct whole. They simply constitute sundry parts of a somewhat extensive Massorah. As will be seen in my reproduction of it, the Massorah itself contains ninety-six Rubrics of diverse Massoretic import. The portions which correspond to the Rubrics in the *Dikdukē Ha-Teamim* in No. 1 are only nineteen and eleven correspond to the additions in the compilation of Drs. Baer and Strack.

To exhibit in parallel columns the relationship of the parts in this Massorah which correspond to the Rubrics contained in the *Dikdukē Ha-Teamim* I have numbered them according to the order in which they occur.

(5) The fifth recension which I have given in the third Volume of the Massorah, is the Massorah Finalis in Codex Tzufutkale No. 19 for the transcript of which I am

[1] Comp. *The Massorah*, Vol. III, § 1—96, p. 269—294.

[2] Comp. Baer and Strack, *Dikdukē Ha-Teamim*, Einleitung, p. XXXIV, Leipzig 1879; with *The Massorah*, Vol. III, p. 294 where the Epigraph is given.

likewise indebted to Professor Strack. The Massorah which is incomplete consists of thirty-six Rubrics.[1] Of these, fifteen correspond to recension No. 1 and four to the additions in the compilation of Drs. Baer and Strack.

Through the kindness of Professor Chwolson I have received a copy of this Treatise made from the St. Petersburg Codex of A. D. 1009, which I give *in extenso* in the Appendix. This exhibits the oldest homogeneous form of the compilation in question. And as the MS. is a copy of the Ben-Asher Codex made only about three or four years after the Codex itself was conveyed from Jerusalem to Cairo,[2] it must finally decide the form and contents of the Treatise. On comparing the Appendix it will be seen that the Treatise consists of only forty-two Rubrics instead of seventy-six as given in the *Dikdukē Ha-Teamim* of Drs. Baer and Strack and that they follow quite a different order. To give the student a proper idea of the import of this valuable Treatise, I have made it the basis of comparison with the other recensions. It, therefore, occupies the first column in the Table.

Table I.

Tzufut. No. 19	Tzufut. No. 17	Tzufut. No. 15	Orient. 1525[1]	Editio princeps	B. S.	MS. A.D. 1009	
○	○	○	○	○	○	§ 1	ברוך יהוה אלהים אלהי ישראל
○	○	§ 21	§ 3	§ 3	§ 3*a*	§ 2*a*	סדר המקרא תורה האשמרת
○	○	§ 22	§ 4	§ 4	§ 3*b*	§ 2*b*	סדר הנביאים
○	○	§ 23	§ 5	§ 5	§ 3*c*	§ 2*c*	סדר הכתובים
○	○	§ 2	○	○	§ 2	§ 3	יהי שם יהוה מברך
○	○	§§3,4	○	○	§ 4	§ 4	עוד בשלשה תורה נמשלה
○	§ 55	§ 5	○	○	§ 9	§ 5	סדר סוד התורה
○	§ 41	§ 17	○	○	§ 10	§ 6	שבע נקדות, למאר כברות

[1] Comp. Baer and Strack, *Dikdukē Ha-Teamim,* Einleitung, p. XXXV, Leipzig 1879; with *The Massorah,* Vol. III, p. 310—326.

[2] *Vide supra,* pp. 243, 244.

	MS. A.D. 1009	B. S.	Editio princeps	Orient. 1525?	Tzufut. No. 15	Tzufut. No. 17	Tzufut. No. 19
שער הטעמים שנים עשר רשומים	§ 7	§ 17	§ 2	§ 2	§ 6	§ 57	○
אילו תולדות האותיות	§ 8	§ 5*a*	○	○	§ 8	§ 58	○
אילו תולדות האותיות	§ 9	§ 5*b*	○	○	§ 8	§ 59	○
סדר הנקדות והטעמים	§ 10	§ 15*a*	○	○	○	§ 60	○
סדר בטוי המקרא	§ 11	§ 15*b*	○	○	○	§ 61	○
עשר נקדות אומץ המקרא	§ 12	§ 36*a*	○	○	○	§ 62	○
שער צירוף הרום	§ 13	§ 36*b*	○	○	○	§ 37	○
סדר שוא המשרת לכל האותיות	§ 14	§ 11	○	○	○	§ 35	§ 27
סדר התיבות בדגש ורפי	§ 15	§ 55	§ 28	§ 21	§ 19		§ 28
סימן אֲהָוִי אשר מראש קנויה	§ 16	§ 29	○	§ 26	§ 9	§§ 34, 43	§ 29
סימן שילשלה ומארכה	§ 17	§ 19	§ 6	§ 6	§ 10	○	○
סימן תברה ומארכה	§ 18	§ 20	§ 8	§ 8	§ 11	○	○
סימן שתי אתות אשר בתיבה אחת	§ 19	§ 33	§ 9	§ 9	§ 12	§ 33	§ 19
דרך אולה העולה היא למעלה	§ 20	§ 21	§ 13	§ 13	§ 15	§ 90	○
סימן לשון ברכה	§ 21	§ 53	§ 14	○	§ 13	§ 39	§ 20
שער טעמים שמונה	§ 22	§ 18	○	○	§ 14	○	○
סימן שלשת הספרים	§ 23	§ 24	§ 15	§ 14	○	○	○
סימן סוף הפסוקים	§ 24	§ 25	§ 16	§ 15	○	○	○
סימן לראשי הפסוקים	§ 25	§ 26	§ 17	§ 16	○	○	○
סימן גרש ופתח בשלשה ספרים	§ 26	§ 27	§ 17*b*	§ 17	○	○	○
סימן סמוך ומוברת במקרא	§ 27	§ 37	○	○	○	§ 36	§ 31
סימן סמוך ומוברת בשתי נקודות	§ 28	§ 39	○	○	○		§ 32
סימן בֶּן וּבֵן	§ 29	§ 41	§ 10	§ 10	○	○	§ 35
סימן אֶת ואֵת	§ 30	§ 42	§ 11	§ 11	○	○	§ 34
סימן שלש נקודות ושתי נקודות	§ 31	§ 40	○	○	○	○	§ 33
סימן למה ולמה רפי ודגש	§ 32	§ 56	○	○	○	○	○
כל לשון אבילה	§ 33	§ 51	§ 14	○	○	○	○
כל לשון הליכה	§ 34	§ 50	§ 14	○	○	§ 51	§ 21
כל לשון עשיה	§ 35	§ 35	§ 14	○	○	○	§ 26
כל לשון חרבות	§ 36	§ 45	§ 14	○	○	○	○
כל לשון מרכבה	§ 37	§ 44	○	○	§ 20	○	§ 25
סימן כָּל וכֹל	§ 38	§ 47	§ 12	§ 12	○	○	○
דרך הגיעה בכל המקרא	§ 39	§ 30	§ 19	§ 19	○	○	○
סימן ריש אשר יצא בדגש	§ 40	§ 7	○	○	○	○	○
כל ויהיו וירשו גיעה ביוד	§ 41	§ 31	○	○	§ 44	§ 88	§ 22
כל יוד דסמיך ליה שוא	§ 42	§ 12	○	○	§ 56	§ 89	§ 23

Table II. Additions in the Compilation of Drs. Baer and Strack.

Tzufut. No. 19	Tzufut. No. 17	Tzufut. No. 15	Orient. 1525‡	Editio princeps	MS. A.D.1009	B. S.	
○	○	§ 1	§ 1	§ 1	○	§ 1	זה ספר מדקדוקי הטעמים
○	○	○	○	○	○	§ 6	דרך אחה"ע ארבע אותיות
○	○	§ 24	○	○	○	§ 8	סדר סוד התיבות אשר במקרא
○	○	○	○	○	○	§ 13	כל תיבה שבמקרא כמו לישראל
○	○	○	§§ 23, 24	§§ 30, 31	○	§ 14	יש סופרים דברי אמת מורים
○	§ 40	§§ 16, 18	§ 34	§ 25	○	§ 16	שנים עשר שמות הטעמים
○	○	○	○	○	○	§ 22	שני מאריכין לטפחה
○	○	○	○	○	○	§ 23	סימן אולה או שופר לפשטה
○	○	○	§ 20	§§ 20, 23	○	§ 28	ביאור הפסק
○	○	○	○	○	○	§ 32	כל לשון יראה נעיה
○	§ 44	○	§ 18	§ 18	○	§ 34	כל הקריה המדבירים וגו'
○	○	○	○	○	○	§ 38	כל מלה סמוכה, בפתח ערוכה
○	○	○	§ 22	§ 29	○	§ 43	סימן הֵם והֶם
○	○	○	○	○	○	§ 46	כל צפריא דדניאל
○	○	○	○	○	○	§ 48	סימן בכ"ל על ח"ת
○	○	○	○	○	○	§ 49	סימן פתח בשער פעל
○	○	○	○	○	○	§ 52	סימן לשון גרישה
○	○	○	○	○	○	§ 54	כל קריה ויאמר דגש
○	○	○	○	○	○	§ 57	י"ח מלין בנויי סיפרים
○	○	○	○	§ 41	○	§ 58	חמש עשרה נקודות
○	○	○	○	○	○	§ 59	אלו איתיות תלויות
○	○	○	○	§ 35	○	§ 60	ואלו איתיות מנוזרות
○	§ 52	○	○	○	○	§ 61*a*	אלו אותיות גדולות
○	§ 53	○	○	○	○	§ 61*b*	ואלו אותיות קטנות
○	○	○	○	§ 42	○	§ 62*a*	י' מלין דקריין ולא כתיבן
○	○	○	○	§ 43	○	§ 62*b*	וחליפיהון ה' מלין דכתבן ולא קריין
○	○	○	○	○	○	§ 63	סדר קרי ולא כתיב
§ 29	○	○	○	○	○	§ 64	וזה פירוש כתיב ולא קרי
							וזה הוא פירוש סתרי המקרא בחסיר
§ 30	○	○	○	○	○	§ 65	וביתיר
○	○	○	○	○	○	§ 66	ב"ה שמ"ו סימן
○	○	○	○	○	○	§ 67	הפסקות בתורה
§ 18	§ 11	§ 37	○	○	○	§ 68	סכום הפסוקים

	B. S.	MS. A.D.1009	Editio princeps	Orient. 1525?	Tzufut. No. 15	Tzufut. No. 17	Tzufut. No. 19
הרא מסורתא דמסד רוסא	§ 69	○	§§ 50, 51	○	○	○	○
מספר השנים של הספרים	§ 70	○	§§ 48, 61	○	§ 38	§ 12	§ 36
סדר קמצות	§ 71	○	○	○	○	○	○
סימן קמצין ופתחין בקריה	§ 72	○	○	○	○	○	○
הלין לית בות' בקריה מלעיל	§ 73a	○	§ 24	○	§ 59	§ 94	○
וחלופיהון מלרע	§ 73b	○	§ 25	○	○	§ 95	○
סימן אֶל	§ 74a	○	○	○	§ 45	§ 93	○
וחלופיהון . . . עַל	§ 74b	○	○	○	○	§ 93	○
סמן כל קריאה שבת שבתון וגו'	§ 75	○	○	○	§ 43	§ 25	○
סמן כל קריאה דגן יתירש וגו'	§ 76	○	○	○	§ 42	○	○

Table III. From the Editio princeps.

	B. S.	MS. A.D.1009	Editio princeps	Add. 1525?	Tzufut. No. 15	Tzufut. No. 17	Tzufut. No. 19
א"ב מן ב"ב הר דלת וחר ריש	○		§ 26	○	○		
א"ב מן חד חד חד בת' ב וחד בת' ב	○		§ 27	○	○		○
תיבה חד וקורין תרן	○		§ 32				
חילוף כת' תרין וקורין חד	○		§ 33				
א"ב מן חד חד בתי' ו"ד באמ' תיב' וק' וא"ו	○	○	§ 36	○			
וחלופ' א"ב מן חד חד בת' ו' באמ' תיב' וק' י'	○	○	§ 37	○	○		
ס"ג מלין מוקדם מאוחר	○		§ 38	○	○		
ה' וונין מן ב' ב' הר בת' ה' בסו' תיב' וחר כת' י'	○	○	§ 39	○	○		
ב' וונין מן ב' ב' חד בת' א' בסו' תיב' וחד בת' ה'	○	○	§ 40	○	○	○	○
ט"ו דכת' מלה חדא וקו' תרין	○	○	§ 44	○	○	○	○
ג' מלין תיב' קדמ' נסב תנ"י	○	○	§ 45	○	○	○	○
וחילופ' ב' מלין תנ"י נסב מן קדמ'	○	○	§ 46	○	○	○	○
ט"ו דכתי' לא וקרין לו	○	○	§ 47	○	○	○	○
פסקא דספרא אלה הדברים	○	○	§ 49	○	○	○	○
פלוגת' בן אשר ובן נפתלי בראשית	○	○	§ 52	○	○	○	○
" " " שמות	○	○	§ 53	○	○	○	○
" " " ויקרא	○	○	§ 54	○	○	○	○

Tzufut. No. 19	Tzufut. No. 17	Tzufut. No. 15	Add. 15251	Editio princeps	MS. A.D.1009	B. S.				
○	○	○	○	§ 55	○	○	פלונתי בן אשר ובן נפתלי במדבר			
○	○	○	○	§ 56	○	○	רות	"	"	"
○	○	○	○	§ 57	○	○	שיר השירים	"	"	"
○	○	○	○	§ 58	○	○	קהלת	"	"	"
○	○	○	○	§ 59	○		קנות	"	"	"
○	○	○	○	§ 60	○	○	מגלה	"	"	"
○	○	○	○	§ 61	○	○	[דברים]	"	"	"

The above Tables disclose the following facts:

(1) With the exception of the Treatise in the St. Petersburg MS. of A. D. 1009, which occupies the first column, in Add. 15251, which occupies the fourth column and *editio princeps* in the third column, none of the Rubrics exhibited in the other four columns follow any explicable order.

(2) The Rubrics in question are simply so many divers parts of different Massorahs of the *Dikdukē Ha-Teamim* exhibited in column two, which Drs. Baer and Strack have arbitrarily taken out from sundry MSS. and different positions to fall in with their preconceived notions of an independent Treatise.

(3) Even now no two corresponding Rubrics absolutely agree in their wording of the theme discussed therein, and words and whole phrases have often to be taken from one recension and inserted into the other.

(4) The ascription on the part of the editors of the conglomerate Treatise exhibited in the second column to Ben-Asher is unjustifiable.

(5) The Rubrics therein represent portions of the Massorah which have been gradually developed from a period much earlier than Ben-Asher to a time much later than this textual critic.

(6) Many of the Rubrics exhibit various opinions about the vowel-points and accents propounded by different

Massoretic Schools before the vowel-points and accents assumed their present definite forms.

(7) As far as my collation of the numerous MSS. goes I can safely state that I have not found a single MS. which uniformly follows the rules about the vowel-points and accents propounded in the name of Ben-Asher in the Treatise which Drs. Baer and Strack have compiled and have named *"The Dikdukē Ha-Teamim of Ben-Asher"*.

(8) If, therefore, Codices which in their Massoretic Appendices exhibit Rubrics ascribed to Ben-Asher, do not follow his rules in the text, it shows that either the rules do not belong to Ben-Asher or that they were not generally accepted and that the opinions of other Massoretic Schools were more popular. And

(9) It is most uncritical to correct the definite statements in the official Lists which tabulate the precise nature of the differences between Ben-Asher and Ben-Naphtali by the uncertain utterances in these highly artificial Rubrics. The reverse process is far more critical. Any views expressed in the conglomerate Treatise which do not harmonise with the official Lists must not be taken as proceeding from Ben-Asher.

Chap. XI.

The Massorah; its Rise and Development.

The labours of the Massorites may be regarded as a later development and continuation of the earlier work which was carried on by the *Sopherim* (סופרים, *γραμματεῖς*) = the doctors and authorised interpretors of the Law soon after the return of the Jews from the Babylonish captivity (comp. Ezra VII 6; Neh. VIII 1 &c.). And though it is now impossible to describe in chronological order the precise work which these custodians of Holy Writ undertook in the new Commonwealth, it may safely be stated that the gradual substitution of the square characters for the so-called Phoenician or archaic Hebrew alphabet was one of the first tasks.

1. ***The introduction of the square characters.*** That the Old Testament was originally written in the characters which with some slight modifications have been retained by the Samaritans as exhibited on the Nablus Stone[1] is admitted in the Talmud. Nothing can be more plain than the declaration of the highest Talmudic authorities that the present square characters are an innovation and that the Old Testament was originally written in the *Raatz, Libonaah* or what is now called the Samaritan alphabet.

Thus the distinguished R. Nathan, who was in the College of R. Jehudah I (A. D. 140—163), and who compiled

[1] Comp. Rosen, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* XIV, 622 &c., Leipzig 1860.

a collection of Halachoth known by the name of the Mishna or Tosephta of R. Nathan, declares "the Law was originally given in *Raatz* characters" with which his colleague R. Jose agreed.[1] Again Mar Ukba, the celebrated chief judge during the Patriarchate of R. Jehudah II A. D. 220—270 says:

"At first the Thora was given to Israel in Hebrew characters and in the sacred language, but in the time of Ezra they obtained it in the Assyrian [= square] characters and in the Aramaic language. At last the sages chose the Assyrian [= square] characters and the sacred language for the Israelites and left the Hebrew characters and the Aramaic language for the idiots. Now who are the idiots? R. Chasda says the Samaritans. What characters are the Hebrew? R. Chasda says the Libonaah characters."[2]

In accordance with these declarations we are told that the present square characters "are called Assyrian because the Jews brought them with them from Assyria".[3]

To invest it with authority this innovation, like many other changes, was ascribed to Ezra himself.

Thus R. Jose says Ezra was worthy that the Law should be given to Israel through his hand, were it not that Moses preceded him. For of Moses it is said: 'And Moses went up unto God' [Exod. XIX 3] and of Ezra it is said 'this Ezra went up from Babylon' [Ezra VII 6] Now as the expression 'went up' is used in the one case with reference to the giving of the Law, so it is in the other. Of Moses it is said 'and the Lord commanded me at that time, to teach you statutes and judgments' [Deut. IV 14], and of Ezra it is said 'for Ezra had prepared his heart to seek the Law of the Lord and

[1] ר"נ אומר ברעץ ניתנה התורה ואתייא כר' יוסה *Jerusalem Megilla* I, 9. בתחילה ניתנה תורה לישראל בכתב עברי ולשון הקודש חזרה וניתנה להם בימי עזרא בכתב אשורית ולשון ארמי בירדו להן לישראל בתב אשורית ולשון הקודש והניחו להדיוטות בתב עברית ולשון ארמית מאן הדיוטות אמר רב חסדא בותאי, מאי בתב עברית אמר רב חסדא בתב ליבונאה: *Sanhedrin* 22*b*.

[2] ולמה נקרא שמו אשורית . . . אמר רבי לוי על שם שעלה בידם מאשור: *Jerusalem Megilla* I, 9; *Babylon Sanhedrin* 22*a*.

to do it, and to teach Israel statutes and judgments' [Ezra VII 10]. But though the Law was not given by him the writing was changed by him.[1]

Hence both Origen and St. Jerome who derived their information from their Jewish teachers, record the same thing. The former states: "They say that Ezra used other letters after the exile",[2] whilst the latter declares: "It is certain that Ezra the Scribe and teacher of the Law after Jerusalem was taken and the temple was restored under Zerubbabel, found other letters which we now use; since up to that time the characters of the Samaritans and of the Hebrews were the same".[3]

That the original characters of the Law should have been changed, and that the hated Samaritans should still be in possession of the sacred alphabet was, however, more than some of the patriotic Rabbins could endure. Hence we find R. Eliezer of Modin maintaining that the Law was given to Moses from the first in the Assyrian or the present square characters. He adduces as an argument for his declaration that in the square character alone can the name *Vav* for the sixth letter, denoting *hook* in Exod. XXVI 10 be justified, since it is only in the square character that the import of the name corresponds to the form of the letter, whilst there is no such correspondence in the

[1] תניא ר' יוסי אומר ראוי היה עזרא שתינתן תורה על ידו לישראל אילמלא לא קדמו משה, במשה הוא אומר ומשה עלה אל האלהים, בעזרא הוא אומר הוא עזרא עלה מבבל, מה עלייה האמור כאן תורה, אף עלייה האמור להלן תורה, במשה הוא אומר ואותי צוה יהוה בעת ההיא ללמד אתכם חקים ומשפטים, בעזרא הוא אומר כי עזרא הכין לבבו לדרוש את תורת יהוה אלהיו ולעשות וללמד בישראל חוק ומשפט, ואף על פי שלא ניתנה תורה על ידו, נשתנה על ידו הכתב: *Babylon Sanhedrin* 21 *b*; with *Jerusalem Megilla* I 9.

[2] *φασὶ γὰρ τὸν Ἔσδραν ἑτέροις χρήσασθαι μετὰ τὴν αἰχμάλωσίαν* Monfaucon, *Hexapla* II 94.

[3] Certumque est Esdram scribam legisque doctorem, post capta Hierosolyma et instaurationem templi sub Zorobabel, alias litteras repperisse, quibus nunc utimur, cum ad illud usque tempus iidem Samaritanorum et Hebraeorum characteres fuerint. *Prolg. Galeat. ad lib. Regum.*

Samaritan.[1] But as even some of the most zealous sages, who regarded this question from a dogmatical point of view, saw this opinion was contrary to the then ascertained facts they tried to harmonise both statements. Hence R. Jehudah I says: "The Thora was at first given to Israel in square characters, but when they sinned, the characters were changed into *Raatz* [= Samaritan], and when they repented in the days of Ezra the square characters were again restored to them as it is written: turn you to the strong-hold ye prisoners of hope, even to day will I restore to you the forgotten characters of the Mishna = the Law" (Zech. IX 12).[2] In accordance therewith R. Jehudah I and those Rabbins who deny that the square characters are Assyrian take אשורית to be an appellative and make it denote *the happy, the blissful, erect* or *beautiful characters.*

The fact that the old Hebrew characters were still current B. C. 139—40, that the Mishna and the Talmud find such frequent occasion to forbid their use for ritual writings,[3] that many of the mistakes in the Hebrew text itself, and that some of the variations between it and the Septuagint are distinctly traceable to a confusion of the letters which are similar in shape not only in the square characters, but in the old Hebrew = Phoenician, Palmyrene &c., shows most conclusively that all those alphabets which are simply tachygraphical and caligraphical variations of the same characters were simultaneously used and that the final conquest of the present letters over the rival alphabets was achieved slowly.

[1] תני רבי שמעון בן אלעזר אמר משום רבי אלעזר בן פרטא שאמר משום רבי לעזר המודעי כתב אשורי ניתנה התורה, ומה טעמא ווי העמודים שיהו ווים של תורה דומים לעמודים: *Jerusalem Megilla* I 9; *Babylon Sanhedrin* 22*a*.

[2] רבי אימר אשורית ניתנה התורה וכשחטאו נהפך להן לרעץ וכשזכו בימי עזרא נהפך להן אשורית גם היום מניד משנה אשיב לך: *Jerusalem Megilla* I 9; *Babylon Sanhedrin* 22*a*.

[3] Comp. *Megilla* I 8; II 1, 2; *Yadaim* IV 5.

Judging from the mistakes which are to be found in the Hebrew MSS. produced by skilful and professional copyists during the middle ages despite the minute Massoretic directions, it is perfectly certain that the guild of Sopherim who were thus engaged in the delicate task of transcribing the text from the ancient alphabet into the square characters committed similar mistakes, especially when they had before them a script in which some of the letters resembled each other. It is therefore only natural to find that some of the errors in the present Hebrew text are due to the transcription. They may be rectified by going back to the old Hebrew characters where some letters are similar though they are dissimilar in the square alphabet. A few illustrations must suffice to establish this fact.

(1) The similarity of 𐤀 = א and 𐤕 = ת.

That these two letters were not unfrequently mistaken because of their resemblance to each other is evident from the Septuagint transliteration of proper names. Thus the name אצבן *Ezbon* in Gen. XLVI 16, is *Θασοβὰν* = תצבן in the Septuagint. There can be no doubt about it since the *Tav* (ת) is expressed in the Septuagint by *θ* as is evident from this very chapter where קהת *Kehath* in verse 11, is transliterated *Καὰθ*, אסנת *Asenath* in verse 20 is *Ἀσενὲθ*, and נפתלי *Naphtali* in verse 23 is *Νεφθαλί*.

1 Sam. XXIV 10. The error here is due to the same cause. The text as it now stands is וַתָּחֹס עליך *and*, or *but she spared thee*. As this yields no sense, both the Authorised Version and the Revised Version, following the example of the Vulgate, insert *mine eye* in italics. This, however, is contrary to the uniform usage of the verb. Besides the passage in question, חוּס *to pity, to have compassion*, which is only used in the Kal, occurs twenty-three times. In eight instances it expresses the direct action of the person, viz.

I, thou or *he, spared* or *pitied,*[1] whilst in fifteen instances it describes *the sparing* or *pitying of the eye.*[2] Now in the passages where חוס *to pity,* is the predicate of the eye, *the eye* is invariably expressed. To supply it in this solitary passage is, therefore, contrary to the uniform usage. Hence there can hardly be any doubt that originally the text was ואחם *but I spared thee,* and that the present reading is due to an exchange of *Aleph* (א) and *Tav* (ת). When it is borne in mind that the Septuagint, the Chaldee and the Syriac have actually the reading with *Aleph,* the mistake will not be questioned. In accordance with my principle not to introduce any alteration into the Massoretic text, I have retained ותחם *but she spared,* in the text and given the ancient reading in the margin.

Jerem. III 8 is another instance of a mistake arising from the same source. The verse now stands in the Authorised Version as follows:

> And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

This is hardly intelligible. The prophet describes and contrasts the conduct of the two sisters Israel and Judah towards God, to whom they were both espoused. Israel had first gone astray and had been divorced for her unfaithfulness. But in spite of her guilt God was willing to forgive her and take her back if she would return. She refused, and as a punishment she was discarded. Now Judah who saw the treacherous conduct and the terrible sufferings of her sister, instead of taking warning thereby, defied all fear and acted in the same incontinent

[1] Comp. Jerem. XIII 14; XXI 7; Ezek. XXIV 14; Joel II 17; Jonah IV 10, 11; Ps. LXXII 13; Neh. XIII 22.

[2] Comp. Gen. XLV 20; Deut. VII 16; XIII 9; XIX 13, 21; XXV 12; Isa. XIII 18; Ezek. V 11; VII 4, 9; VIII 18; IX 5, 10; XVI 5; XX 17.

manner. Hence because she saw that the terrible sufferings of her sister were inflicted upon her by her offended God for her wickedness and yet in the face of all this acted in the same faithless and shameless manner, Judah is denounced as worse than her sister Israel, who had gone astray before her, and had, therefore, no such fearful example and warning (comp. Jerem. III 11). Thus it is Judah's *seeing* her sister's conduct and punishment and not taking warning by them, which aggravated her guilt and it is upon *her seeing* all this that the stress is laid. To introduce God, therefore, as a new subject and to make Him say "and I saw" &c. is to mar the whole connection and flow of the passage. All this is obviated by restoring the *Tav* (ת) for the *Aleph* (א). It at once becomes plain that וַתֵּרֶא *and she saw,* is the protasis and וַתֵּלֶךְ *and she went,* is the apodosis. Accordingly the passage ought to be rendered:

> Though she saw that for this very cause that backsliding Israel had committed adultery I had put her away and given her a bill of divorce, and treacherous Judah her sister feared not yet she went and she also played the harlot.

The Vulgate is the only version which exhibits this sense and the Revised Version exhibits it in the margin.

Ezra VI 4 exhibits a reverse instance, inasmuch as the *Aleph* (א) has here been mistaken for *Tav* (ת). According to the present text we are told that Cyrus commanded the Temple to be built

> with three rows of great stones and a row of ***new*** timber

thus implying that otherwise the builders would use ***old*** timber. To say nothing of the want of dignity implied in such a decree, any one looking at the construction of the two clauses of this passage in the original will see that the *Aleph* has here been mistaken for *Tav* and that the sentence is:

נרבין די אבן גלל תלתא
ונרבך די אע חרא
rows of great stones three
and row of timber one.

The Septuagint has preserved the original reading and the Revised Version exhibits it in the margin.

(2) The similarity of ת = י and ת = צ accounts for another class of errors.

Exod. XIV 2, 9. It is owing to this cause that the proper name החירת *Hachiroth,* which occurs three times, is twice rendered in the Septuagint by *ἔπαυλιν* = החצרת *the village* (Exod. XIV 2, 9), taking the *Yod* for *Tzadi.* This is evident from the fact that *ἔπαυλιν* not only is the Septuagint equivalent for החצרת in Exod. VIII 9, but is the translation of חצר in no fewer than nineteen passages.[1]

In Isa. XI 15 we have the phrase בעים רוחו which by simple conjecture is usually translated *with his mighty wind.* But the word עים does not occur in the Hebrew or in the cognate languages. It is now generally admitted that as the *Yod* and *Tzadi* are alike in the ancient Hebrew, the text originally had בעצם רוחו.

(3) The similarity of נ = ן and פ = ף.

Ezek. XXII 20. In accordance with the present Hebrew text, this passage is rendered both in the Authorised Version and in the Revised Version:

As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it: so will I gather you in mine anger and in my fury and I will leave you there, and melt you

It will be seen that in the first part of the verse three verbs are used, viz. *gather, blow* and *melt* (קבץ, נפח, נתך), and it is, therefore, only natural to expect, that the same

[1] Comp. Levit. XXV 31; Josh. XIII 23, 28; XV 44, 47; XIX 8, 38, 39; Isa. XLII 11; LXII 9; Neh. XI 25, 30; XII 29; 1 Chron. IV 32, 33; VI 41; IX 22; 25.

three verbs will be repeated in the second part of the comparison. Instead of this only two are repeated, viz. *gather* (קבץ) the first and *melt* (נתך) the third, whilst for the second *to blow* (נפח) we have the tame expression *leave you* or *lay you* as the Revised Version has it, which mars the rhythm and parallelism. It is, therefore, certain that the original *Pe* was mistaken for *Nun* and that והנחתי *and I will leave,* should be והפחתי *and I will blow.* This is, moreover, corroborated by the next verse, where the statement is repeated and where the three verbs in question are properly given. So glaringly does this mistake disturb the evenness of the passage that Houbigant, without knowing the cause of the error, actually adopts the reading והפחתי *and I will blow,* and Bishop Newcome in his translation of Ezekiel renders it:

> So will I gather you in mine anger, and in my fury, and I will blow upon you and melt you.

These few instances must suffice to indicate the great advantages which may accrue to Biblical criticism by a careful re-transcription of some of the difficult passages in the present square characters into the archaic script. Hassencamp and Luzzatto[1] have shown the way in this direction, but as yet few have followed it. The question, however, about the development of the present square characters from the earlier Phoenician and their introduction into the Hebrew Bible, has been most ably discussed by scholars both at home and abroad. The Treatises on this points, which are most accessible to students will be found in the foot-note.[2]

[1] Comp. Hassencamp, *Commentatio Philologico-Critica de Pentateucho LXX* &c., p. 57 &c., Marburg 1765; Luzzatto, in Kirchheim's *Karme Shomron*, p. 106 &c.

[2] Comp. Gesenius, *Geschichte der hebräischen Sprache und Schrift*, p. 137 &c., Leipzig 1815; Herzfeld, *Geschichte des Volkes Israel*, Vol. II,

The probable period during which this change was effected may be ascertained from the fact that the Samaritan Pentateuch which the Samaritans received from the Jews *circa* 430 B. C. was still written in Phoenician characters and that these characters were in use when Simon struck the first Jewish coins in 141 B. C. As some of the variations in the Septuagint are undoubtedly due to the similarity of the letters in the Phoenician, and others are traceable to the square characters, the struggle for the victory between these two scripts must have continued for several centuries. It was not till the time of our Lord that the Aramaic characters finally prevailed over the ancient alphabets. This is evident from St. Matth. V 18 where the letter *Yod* (י) is described as the smallest in the alphabet, since this is inapplicable to the old Hebrew.

H. ***The division of the consonants into words.*** — Having transliterated the text, the next function of the official redactors would naturally be the division of the consonants into separate words in accordance with the sense traditionally assigned to the respective documents. Like the work of transliteration, the process of the word-division was a gradual one and probably extended over several centuries after the Babylonish captivity. From this part of the Sopheric labours we definitely learn that the doctors of the Law who were periodically engaged in this task had different traditions about the meaning of certain passages and hence divided some words differently. This fact is revealed to us in the Massorah itself which has transmitted to us two or four Lists of words divided differently according to the School of Massorites whence

p. 76 &c.; Graetz, *Geschichte der Juden II* 11, p. 400 etc., Leipzig 1876; Driver, *Notes on the Hebrew text of the Books of Samuel*, p. IX &c., Oxford 1890; Neubauer, *The Introduction of the square characters in Biblical MSS.* &c. in the *Studia Biblica et Ecclesistica*, p. 1 &c., Oxford 1891.

they proceed.[1] These Lists, however, contain only typical examples and there is no doubt that there were many more such instances.

Incidentally we learn that 1 Kings XX 33 exhibits another instance about the division of which the different Schools of Massorites held different opinions. In this case we are distinctly told that the Western redactors divided the words in question one way, whilst the Easterns divided them differently. And though the records of other Schools have not come down to us, we know that the redaction of the Hebrew text from which the Septuagint translation was made exhibited a large number of passages in which the words were otherwise divided.[2] This shows that about 200 B. C. the School from which the present word-division proceeds had not as yet established its authority over the rival Schools of textual critics.

3 ~~III.~~ ***The introduction of the Final Letters.*** — As a consequence of their anxiety to indicate more definitely the separation of some words and especially biliteral particles[3] which were more liable to be read together with other vocables, the Sopherim introduced the double or five final letters. The gradual development of these letters we learn from a somewhat obscure anecdote in the Jerusalem Talmud which is as follows:

> Now as to the double letters in the alphabet the copyist must write the initial letters at the beginning of words and in the middle of words and the finals at the end. If he reverses them the Codex is illegal. It was said in the name of R. Matthew b. Charash מנצפך [= the five final letters] are a law of Moses from Sinai. What is מנצפך? R. Jeremiah said in the name of R. Samuel who said it in the name of R. Isaac, they are what the Seers instituted [מנצפך = מִן צֹפֶיךָ *from thy Seers*]. Who are the Seers? It happened

[1] Comp. *The Massorah*, letter ב, §§ 482, 483, Vol. II, p. 54, and *vide supra* p. 158 &c.

[2] *Vide supra* p. 159.

[3] e. g. אך, אם, אין מן אף &c.

that in a very rainy day the sages did not assemble in the college and that the disciples did assemble. Whereupon they said let us constitute the college that it should not drop. They then said why is it that the Scriptures have two Mems, two Nuns, two Tzadis, two Pes and two Caphs? To indicate that the Law was given by God speaking to Moses, and Moses speaking to Israel [the מ מ being abbreviations of מאמר מאמר], the Faithful One to the faithful one [נאמן נאמן = נ נ], by the Righteous One to the righteous [צדיק צדיק = צ צ], by the Mouth to the mouth [פה פה = פ פ], by the hand of the Holy One, blessed be He, to the hand of Moses [כף כף = כ כ]. The sages took notice of these disciples, who afterwards became distinguished men and it is said that R. Eliezer and R. Joshua were of them.[1] (*Jerusalem Megilla* I 9).

The whole of this anecdote shows that these double letters were then still a novelty and that they had not as yet finally established themselves. As R. Eliezer and R. Joshua lived at the end of the first century and at the beginning of the second century of the present era we cannot be wrong in concluding that these sages then determined to enact that the double letter should be adopted uniformly in writing the sacred Scriptures. As to the story in the Babylon Talmud that the צופים *Seers*, are the Prophets, that these did not discover the double letters, but simply resuscitated them, and that they were originally given to Moses on Sinai, but that they had been forgotten in the course of time,[2] this is manifestly designed to impart to the new invention a divine and most ancient authority and is glaringly like the story about the square

[1] כל האותות הכפולים באלף בית בותב הראשונים בתחילת התיבה ובאמצע התיבה ואת האחרונים בסופה, ואם שינה פסל, משם ר' מתיה בן חרש אמרו מנצפ"ך הלכה למשה מסיני, מהו מנצפ"ך ר' ירמיה בשם ר' שמואל ר' יצחק מה שהתקינו לך הצופים, מאן אינון אלין צופין, מעשה ביום סנהדרין שלא נכנסו חכמים לבית הועד וגבנסו התינוקות, אמרין איתון נעביד בית וועדא דלא יבטל, אמרין מהו דין דכתיב מ"ם מ"ם, נו"ן נו"ן, צד"י צד"י, פ"ה פ"ה, כ"ף כ"ף, ממאמר למאמר, מנאמן לנאמן, מצדיק לצדיק, מפה לפה, מכף ידו של הקב"ה לכף ידו של משה, וסיימו אותן חכמים ועמדו כולן בני אדם גדולים אמרון ר' ליעזר ור' יהושע הוון מינהון.

[2] Comp. *Sabbath* 104; *Megilla* 2*b*—3*a*.

characters.[1] The explanation, however, of the Jerusalem Talmud which makes the Double Letters the basis of, or rather the mnemonic sign for the giving of the Law on mount Sinai is not the only one which obtained currency among the ancients. The Massorah takes the Five Double Letters as setting forth the deliverance of the Patriarchs Abraham, Isaac and Jacob, the redemption of Israel, the advent of the Messiah the Branch of Righteousness.[2]

ד IV. *The introduction of the matres lectionis.* — To facilitate still further the study of the unpointed consonants on the part of the laity, the Scribes gradually introduced into the text the *matres lectionis* which also served as vowel-letters.[3] But in this branch of their labours as is the case in the other branches, the different Schools which were the depositories of the traditions as to the import of the text, exhibited considerable diversity of opinion owing to the fact that the traditions themselves were not uniform. So great indeed was this diversity of opinion about the respective traditions and the import of the text of Scripture *circa* 300 B. C. that it gave rise to the division of the people into the two national sects the Pharisees and the Sadducees. These were not only the custodians of the diverse ancestral traditions, but of the Bible. They were the official interpreters and redactors of the text in accordance with the views of which their Schools were the representatives. It is, therefore, most important to ascertain what the condition of the consonantal text was on which these different Schools laboured and into which the Sopherim introduced the above-named changes in order to aid the laity in studying the Scriptures. But here we are faced with the difficulty arising from

[1] *Vide supra* p. 290.

[2] Comp. *The Massorah*, letter ס, § 228, Vol. I, pp. 36, 37.

[3] *Vide supra* p. 137—157.

the fact that not a single MS. of the Hebrew text has survived which is of a date prior to the Christian era. We are, therefore, deprived of the direct MS. authority to tell us what the actual consonants were which the Sopherim transliterated into the square characters, which they divided into separate words and into which they introduced the Final Letters and the quiescent or vowel-letters, in accordance with the traditions deposited in their respective Schools.

V. ***The consonants of the Hebrew Text and the Septuagint.*** — In the absence, however, of any MS. of the Apostolic age we have providentially the Greek Version which was made by the Jews *circa* 250—200 B. C. This Version certainly shows what was the *amount,* and approximately also indicates what were the consonants of the Hebrew text which obtained in some of the Schools at that period. But before we accept its testimony it will be necessary to examine into the character which this Version bore and what were the opinions which the Spiritual authorities of the Synagogue who had the custody and the redaction of the Hebrew original expressed about this Version. The story of the origin of this Greek translation is told in the so-called Epistle of Aristeas and is briefly as follows:

Aristeas a Pagan, chief officer of the guards, and friend of Ptolemy Philadelphus (285—247 B. C.) writes to his brother Philocrates that he together with Andreas had been despatched by the king as ambassadors with a letter to Eleazar the high priest of Jerusalem to send to Alexandria seventy-two of the most learned men, six of each tribe, to translate for the Royal Library the Divine Law, out of the Hebrew into Greek. To secure this favour from the high priest, Ptolemy not only liberated 100.000 Jewish slaves, whom his father Ptolemy Lagos carried with him to Egypt, and paid 660 talents to their owners, but sent the following presents to Jerusalem. For the Temple, vessels of silver, value seventy talents; vessels of gold, value fifty talents; precious stones to embellish these vessels, value two hundred and fifty talents of gold. For sacrifices and other uses of the Temple one hundred talents.

At the receipt of the royal letter and the munificent presents, Eleazar dispatched seventy-two elders, six of each tribe, with a letter to Ptolemy and a present of his own copy of the Law written in letters of gold. After their arrival, and being feasted and toasted for seven days, during which these elders had to answer seventy-two questions, they were conducted by Demetrius to a superb mansion over the Heptastadium, where they executed the Version in exactly seventy-two days, when Demetrius wrote it down from their dictation. Demetrius then read the Version before the whole assembly of the Jews, who declared it to be an exact and faithful translation. Whereupon a copy of it was made in the presence of the seventy-two interpreters for the rulers of the synagogue; and the Jews, by the desire of Demetrius invoked an imprecation upon any one who should at any time make an alteration in the Version. It was then read over to the king, who was profoundly impressed with the sublimity of its contents and enquired why the poets and historians of other nations did not mention it. To which Demetrius replied that they dared not do it, because the Law is divine, and that the historian Theopompus and the poet Theodectes, who attempted to incorporate it in their writings, were afflicted by God, the one with the loss of his senses, and the other with the loss of his eye-sight. When the king heard this he worshipped God, commanded that the Version should be taken care of, gave each of the seventy-two interpreters three changes of the finest garments, two talents of gold, a cup of one talent, the entire furniture of a room, and sent to Eleazar ten tables with silver feet, and the apparatus thereunto, a cup of thirty talents, and ten changes of garments. Thus loaded with presents the seventy-two interpreters went back to Jerusalem.[1]

It is now generally admitted that this Epistle which was written about 80. B. C. is apocryphal. Still it was accepted at the time by the official custodians of the Hebrew Scripture both in Palestine and Babylon as based upon current tradition. Philo not only believed in it,[2] but states that the Jews of Egypt up to his time annually celebrated the day on which the Septuagint was finished, and Josephus almost reproduces the story of Aristeas.[3] The Babylon Talmud, which describes the origin of the

[1] A Critical edition of the Greek text of the Epistle of Aristeas by M. Schmidt appeared in Merx's *Archiv*, I 241 &c., Halle 1870.

[2] Comp. *Vita Mosis*, lib II, § 5—7; ed. Mangey II 138 141.

[3] Comp. *Antiq.* XII 2; *Contra Apion* II, 4.

Greek Version, distinctly declares that it was composed under divine guidance and that in accordance with divine inspiration the seventy-two translators introduced into it certain variations from the Hebrew original as will be seen from the following:

Our Teachers only allowed the Scriptures to be translated into Greek. R. Jehudah said when the Teachers allowed Greek it was only the Pentateuch, and that because of a certain occurrence with respect to king Ptolemy. For we have propounded: It came to pass that king Ptolemy assembled seventy-two elders and placed them respectively in seventy-two cells and did not disclose to them why he had assembled them He then went to each one separately and said to him: Translate me the Law of Moses your teacher. Whereupon the Holy One, blessed be He, inspired the heart of each of them so that they all came to the same opinion and made the following alterations: (1) Gen. I 1; (2) Gen. I 26; (3) Gen. II 3; (4) Gen. V 2; (5) Gen. XI 7; (6) Gen. XVIII 12; (7) Gen. XLIX 6; (8) Exod. IV 20; (9) Exod. XII 40; (10) Exod. XXIV 5; (11) Exod. XXIV 11; (12) Numb. XVI 15; (13) Deut. IV 19; (14) Deut. XVII 3: and (15) Levit. XI 6; Deut. XIV 7.[1]

The Version then on which the official custodians of the Sacred original bestowed such high praise exhibits two striking features. It is both slavishly literal in some parts and seriously departs from the present Hebrew in other

[1] רבותינו לא התירו שיכתבו אלא יונית, ותניא אמר ר' יהודה אף בשהתירו רבותינו יונית לא התירו אלא בספר תורה ומשום מעשה דתלמי המלך דתניא מעשה בתלמי המלך שכינס ע"ב זקנים והכניסן בע"ב בתים ולא גילה להם על מה בינסן יכנס אצל כל אחד ואחד ואמר להם כתבו לי תורה משה רבכם נתן הקב"ה בלב כל אחד ואחד עצה והסכימו כולן לדעת אחת וכתבו לו אלהים ברא בראשית, אעשה אדם בצלם ובדמות, ויכל ביום הששי וישבות ביום השביעי, זכר ונקבה בראו, ולא כתבו בראם, הבה ארדה ואבלה שם שפתם, ותצחק שרה בקרוביה, כי באפם הרגו שור וברצונם עקרו אבים, ויקה משה את אשתו ואת בניו וירכיבם על נושא בני אדם, ומושב בני ישראל אשר ישבו במצרים ובשאר ארצות שלושים שנה וארבע מאות שנה, וישלח את זאטיטי בני ישראל, ואל זאטוטי בני ישראל לא שלח ידו, לא חמד אחד מהם נשאתי, אשר חלק ה' אלהיך אותם להאיר לכל העמים, וילך ויעבד אלהים אחרים אשר לא צויתי לעבדם, וכתבו לו את צעירת הרגלים ולא כתבו לו את הארנבת מפני שאשתו של תלמי ארנבת שמה שלא יאמר שחקו בי היהודים: Comp. *Babylon Megilla* 9*a*; *Jerusalem Megilla* 1 9; Mechilta, Exod. XII 40; p. 15*b* ed. Friedmann. For the import and cause of these alterations see the Appendix to this Introduction.

parts. In some parts it not only follows the Hebrew order, but reproduces the smallest particles and the peculiar idioms, to such an extent that it can easily be retranslated into Hebrew without changing the order of the words. Thus for instance Gen. XXIV 1:

Καὶ Ἀβραὰμ ἦν πρεσβύτερος	ואברהם זקן
προβεβηκὼς ἡμερῶν	בא בימים
καὶ Κύριος ηὐλόγησε	ויהוה ברך
τὸν Ἀβραὰμ κατὰ πάντα	את אברהם

On the other hand in the midst of literal translations we meet renderings which seriously deviate from the present Hebrew text. A striking illustration of this kind is to be found in Gen. XLI 48. Here the Septuagint translates it:

and he gathered all the food of the seven years, in which was the plenty in the land of Egypt

whereas the Hebrew which is properly translated in the Authorised Version is:

and he gathered up all the food of the seven years, which were in the land of Egypt.

The most cursory examination of the Hebrew text shows that something has dropped out of it and that the Septuagint has preserved that which is missing. The Greek Version, moreover, is easily retranslated into Hebrew and restores the lacuna, viz.

τῶν ἑπτὰ ἐτῶν ἐν οἷς ἦν ἡ εὐθηνία ἐν τῇ γῇ Αἰγύπτου·
שבע הַשָּׁנִים אשר הָיָה הַשָּׂבָע בארץ מצרים

That the deviation of the Septuagint has here preserved the text which obtained in those days in one School of textual redactors is corroborated by the Samaritan. The Samaritan recension has the very words which the retranslation of the Greek into Hebrew exhibits. We thus see that *circa* 200 B. C. the different Schools had different redactions. Moreover, from the fact that the Septuagint was held in such high estimation it is evident

that the Hebrew recension from which it was made was then recognised as one of these redactions. The authoritative custodians of the traditions had not as yet decided to issue one uniform text.

Several important events, however, in the development of the Jewish Commonwealth in Palestine now called for a uniform standard of the Sacred text. The people were distracted by their rulers who alternately represented the tenets of Pharisaism and Sadduceeism, each claiming to be the representatives and rightful interpreters of Holy Writ. Alexander Janai, a Sadducee, was succeeded by Queen Salome, whose sympathies were with the Pharisees; she again was succeeded by Aristobulus II, a Sadducee; and he again was followed by his brother Hyrkanus II, who favoured the Pharisees. For an exact parallel we have to go to the commencement of the Reformation in England. England was in like manner distracted by the vacillation of Henry VIII, who one day became the defender of the Roman Catholic faith and another day espoused the cause of Protestantism; by the alternate powers of More, Fisher and Gardiner and Cromwell and Cranmer; by Mary, who succeeded to the throne after the good Protestant Edward VI. As it happened in Palestine so it was in England, a standard text or Version was produced in almost every reign, till at last the recognised authorities fixed upon one which met with general acceptance.

Another great event in the Jewish Commonwealth which contributed to bring about the same result was the establishment of public Schools throughout the country. Simon b. Shetach (80 B. C.) introduced Upper Schools or academies in every large provincial town and ordained that all young men from the age of sixteen were to visit them.[1] At the age of five, moreover, every boy had to

[1] Comp. *Jer. Kethuboth* VIII 11.

learn to read the Bible.[1] As a consequence it was strictly enacted that the greatest care was to be taken that the copies of the sacred books from which the Sopherim imparted instruction should be accurately written.[2] It is to these facts that Josephus refers when he declares "our principal care of all is to educate our children".[3]

The institution of reading the Pentateuch in triennial and annual Pericopes in every Synagogue with the corresponding lessons from the Prophets and the Hagiographa,[4] as well as the extensive use of the Psalter in the Temple service also contributed to the necessity of producing a uniform and standard text. The Sabbatic lessons were respectively divided into seven small sections which were read by seven different people who were called up to the rostrum by the congregation or its chief to perform this function.[5] It would, therefore, have occasioned the greatest confusion in mind of the reader and indeed have shaken his faith, if the few verses which he had to read in one Synagogue exhibited one text, whilst the same portion which he should happen to read in another Synagogue disclosed a different recension.

These combined circumstances imposed the responsible task upon the official custodians of the sacred text to undertake a thorough sifting of the various traditions, to collate the different recensions, and to give to the laity an authorised Bible. This redaction is substantially the same which we now possess. It was primarily directed against the MSS. which exhibited the recension from

[1] Comp. *Aboth* V 21.

[2] Comp. *Pesachim* 12*a*.

[3] Josephus, *Contra Apion*. I 12.

[4] Comp. Acts XV 21; Josephus, *Contra Apion*. II 17; *Mishna, Megilla* IV 4.

[5] Comp. *Mishna, Megilla* IV 2.

which the Septuagint Version was made, as well as against the Hebrew text of the Samaritans. The original MSS. which belonged to these Schools and which at that period could not have been many, were readily disposed of by consigning them to the sacred recepticle called the *Geniza*.[1] But the Greek Version itself, like the Samaritan recension, was beyond the control of the Sopherim, and hence could not be destroyed. To meet this emergency it was declared that it was not made by the seventy-two elders representing every tribe of the whole Jewish nation, but by five and that the day on which it was made was as calamitous to Israel as the day on which the golden calf was substituted for the true God, because the Thorah cannot adequately be reproduced in a translation.[2] This anathema was afterwards emphasised by describing its accomplishment as a national calamity which was preceded by three days of darkness and by placing the day on which it was finished among the other *dies nefasti* on the eighth of *Tebeth*.[3] It was during the period, therefore, which intervened between the ascription of divine authority to the Septuagint and its being publicly anathematised that the present textus receptus was being gradually developed and redacted by the Sopherim or the authorised custodians of the ancestral traditions. The portions of the Hebrew Scriptures which diverged most in the recension used by the translators of the Septuagint from the redaction put forth by the Sopherim are Samuel, Jeremiah, Proverbs, Job, Esther and Daniel. These were probably the primary

[1] *Vide supra* p. 156.

[2] מעשה בחמשה זקנים שכתבו לתלמי המלך את התורה יונית והיה היום קשה לישראל כיום שנעשה בו העגל שלא היתה התורה יכולה להתרגם כל צרכה: *Massecheth Sepher Thorah* I; *Sopherim* I 7.

[3] בשמונה בטבת נכתבה התורה יונית בימי תלמי המלך ובא חושך לעולם ג׳ ימים Comp *Halacholh Gedololh Taanith* printed at the end of *Megillath Taanith*.

cause for the activity of the spiritual authorities to issue a uniform and standard text.

The post-canonical authoritative Jewish writings record sundry rules by which the Sopherim were guided in the redaction of the text. Some of these canons are now an integral part of the Massorah, whilst others which are of supreme importance have only been preserved in the Talmud and in the Midrashim. These records reveal to us the reasons why certain letters, words, phrases and whole sections have an abnormal appearance both in the Massoretic MSS. and in the printed text; why some expressions and proper names in parallel passages are apparently at variance with each other. It is, therefore, necessary to remark at the outset that these Sopherim were not simply copyists. They were the authorised revisers of the text. They not only decided which books are canonical, but which of the various readings are to be inserted into the text and which are to be put into the margin, which and in what manner certain of the Divine names are to be guarded against irreverence and which of the names of idols are to be stigmatized, which of the cacophonous expressions are to be changed into euphemisms &c. &c.

One of the classical passages which record the functions of the Sopherim in this respect is to be found in the Babylon Talmud (*Nedarim* 37*b*—38*a*) and is as follows:[1]

[1] מקרא סופרים ועיטור סופרים וקריין ולא כתיבן וכתיבן ולא קריין הלכה למשה מסיני מקרא סופרים ארץ ארץ שמים מצרים עיטור סופרים אחר תעבורו אחר תלך אחר תאסף קדמו שרים אחר נוגים, צדקתך כהררי אל קריין ולא כתיבן פרת דבלבתו איש דכאשר ישאל איש בדבר האלהים באים דנבנתה לה דפליטה את דהגד הונד אלי דהגורן אלי דהשעורים הלין קריין ולא כתיבן וכתיבן ולא קריין נא דיסלח ואת דהמציוה ידריך דהדורך חמש דפאת נגב אם דבי נואל הלין כתיבן ולא קריין: Comp. also *Sopherim* VI 8, 9; *The Massorah*, letter ע, § 274; Geiger, *Urschrift und Uebersetzungen der Bibel* (whose corrections of the text I follow), p. 251 &c., Breslau 1857.

The pronunciation fixed by the Sopherim, the cancelling [of *Vav*] by the Sopherim, words read which are not written in the text, and *vice versa* words written in the text which are cancelled in reading, are a law of Moses on Sinai [= according to a very ancient tradition]. The pronunciation fixed by the Sopherim are for example אֶרֶץ *land, country*, which is pronounced אָרֶץ when preceded by the article. i. e. הָאָרֶץ *the land*, שָׁמַיִם *heaven*, מִצְרַיִם *Egypt* &c. [which have a dual form without being duals]. The cancelling [of *Vav*] by the Sopherim is to be found four times in the word אַחַר *after*, viz. Gen. XVIII 5; XXIV 55; Numb. XXXI 2; Ps. LXVIII 26; in מִשְׁפָּטֶיךָ *thy righteousness* (Ps. XXXVI 7) &c. Words read which are not written in the text are פְּרָת *Euphrates* (2 Sam. VIII 3), אִישׁ *a man* (2 Sam. XVI 23), בָּאִים *they are coming* (Jerem. XXXI 38), לָהּ *to her* (Jerem. L 29), אֶת (Ruth II 11), אֵלַי *to me* (Ruth III 5, 17). These words are read though they are not in the text. The following words on the contrary are written in the text. but are cancelled in reading, נָא *I pray* (2 Kings V 18); וְאֶת *and* (Jerem. XXXII 11); יִדְרֹךְ *let him bend* (Jerem. LI 3); חֲמֵשׁ *five* (Ezek. XLVIII 16); אִם *if* (Ruth III 12). These words are written in the text, but are cancelled in reading.

I. ***Mikra Sopherim.*** — The first rule which relates to the pronunciation of certain forms is simply grammatical and does not constitute a difference of opinion between the Schools of redactors.

II. ***Itur Sopherim*** (עִטּוּר סוֹפְרִים). — The second canon, however, which is called *Itur Sopherim* does affect the text inasmuch as it authoritatively declares that the words in question are to be read without the *Vav* conjunctive. The rule is manifestly directed against the recensions of the other Schools and notably against the Septuagint and Samaritan which read these words with the *Vav* conjunctive as may be seen from my notes on these passages. In common with the majority of the Massoretic MSS. and the editions, I have given the reading of the Sopherim in the text and the alternative reading in the margin, where the student will find the textual reading in each case described as being one of the *Itur Sopherim*. It will be seen that the record here does not specify the number of passages

which come within this denomination. We must, therefore, not take it for granted that these are all the instances which exhibit the variations between the different Schools as to the presence or absence of the *Vav* conjunctive. The notes in my edition of the Massoretic text on Gen. XXXI 36; XLVII 11; Exod. XVII 2, 10; XXII 29; XXIII 13, 28; XXIV 20; Levit. XX 18; Numb. VIII 4; Deut. XIV 16 &c. &c., show, beyond doubt, that the differences in the Schools comprised a much larger number and that the instances mentioned under the *Itur Sopherim* are simply typical examples. Later Massorites, however, mistook these typical instances for an exhaustive List and hence added the heading to this Rubric *four words* or *five words* are &c.[1]

III. ***Words read which are not written in the text*** (קריין ולא כתיבן). — The third category consists of words which according to the Sopherim have dropped out of the text and which are to be supplied in reading. They are as follows:

(1) 2 Sam. VIII 3. — From the fact that the Sopherim simply direct us to supply the word פְּרָת *Euphrates* in reading, but did not themselves insert it into the text, it is evident that it was absent in the MSS. which obtained in their Schools. The textual reading בַּנָּהָר *the River,* with the article was quite intelligible. There could be no question that it denotes the Euphrates, since it is so used in this very book.[2] Some redactors, however, added פְּרָת *Euphrates,* to make it more explicit and hence this reading was exhibited in some MSS. As this is actually the textual reading in the parallel passage in 1 Chron. XVIII 3 the Sopherim direct that the two passages are to be made

[1] ד' מלין עטור סופרים comp. *The Massorah,* letter ע, § 274, Vol. II, p. 384.

[2] Comp. 2 Sam. X 16; also Gen. XXXI 21; Exod. XXIII 31; Ps. LXXII 8 &c.

uniform. This is the cause why the expression פְּרָת *Euphrates,* has found its way into the text here in some MSS., editions and ancient Versions as will be seen from the note in my edition of the Bible. The Authorised Version has also inserted it into the text, whilst the Revised Version relegates it to the margin.

(2) 2 Sam. XVI 23. — The text as it now stands denotes: "And the counsel of Ahithophel, which he counselled was in those days, as if he inquired at the oracle [or word] of God." According to another recension, however, there was the expression אִישׁ *a man, any one* &c., in the text after the verb יִשְׁאַל *he inquired,* and the passage is, therefore, to be translated: "And the counsel of Ahithophel which he counselled in those days was as if a man [or any one] had inquired at the oracle of God." This reading is exhibited in some MSS., in several of the early editions and in the ancient Versions. The Authorised Version which follows the *Keri* in the former passage without taking any notice of the *Kethiv* [= textual reading], consistently does the same thing here, whereas the Revised Version which on the contrary follows the *Kethiv* [= the textual reading] in the former passages and relegates the *Keri* to the margin, inconsistently inserts the *Keri* here into the text and takes no notice whatever of the *Kethiv* [= the textual reading].

(3) Jerem. XXXI 38. — Here the ancient redactors state that the word בָּאִים *are coming,* has dropped out of the text and direct us to supply it in reading, but they themselves do not insert it into the text though its omission in this common phrase is most glaring. It is, however, in the text of many MSS., several of the early editions and in the ancient Versions as will be seen from the note in my edition of the Bible. The cause of its omission here is very instructive inasmuch as it throws light

on similar omissions elsewhere. On looking at the text it will be seen that the word בֹּאִם = בָּאִים *are coming,* and the expression נְאֻם *saith,* are extremely alike. Hence when the Scribe had written one and looked up again at his prototype he naturally thought he had already copied both and proceeded with the text.

(4) Jerem. L 29. — The variation here is simply recensional and does not affect the sense of the passage. According to the *Kethiv* [= the textual reading] the phrase literally means "let there be no escape", i. e. let none escape, whereas according to the *Keri* we are to supply in reading the expression לָהּ *unto her,* which makes it "let there be ***unto her*** no escape". This variant is manifestly due to the difficulty felt by the later redactors in combining the masculine verb יְהִי with the feminine noun פְּלֵיטָה *escape, deliverance,* especially in the face of verse 26 which is undoubtedly the cause of the alternative reading. But it is well known that when the verb precedes the noun it does not always conform to it in gender (comp. Deut. XXXII 38 &c.). It is to be remarked that the Septuagint and Vulgate which follow the *Kethiv* or the older recension read here פְּלֵיטָתָהּ *her escape.*

(5) Ruth II 11. — Here too the variation does not affect the sense of the passage, but is simply dialectical. According to the *Kethiv* it is simply כֹּל *all,* and the *Keri* directs us to supply the accusative particle אֶת־ before כֹּל and read אֶת־כֹּל. Though this is here distinctly given as one of the passages in which a word is to be supplied in reading it is not included in the Massoretic Rubric on this subject. The Massorah, however, describes the absence and presence of the particle in question as constituting one of the differences between the Western and Eastern recensions of the text. This is duly recorded in the note on this passage in my edition of the Bible.

(6) Ruth III 5. — The two recensions exhibited here affect the expression אֵלַי *unto me*. According to the *Kethiv* it is simply "all that thou sayest", whilst the *Keri* directs us to insert in reading the word אֵלַי *unto me*, i. e. "all that thou sayest ***unto me***". The former recension without the expression *unto me*, is preserved in some MSS., in the Septuagint and in the Vulgate, the latter is exhibited in the text in many MSS., in several of the early editions, in the Chaldee and in the Syriac, though the Sopherim themselves did not venture to insert it into the text. The Authorised Version follows the *Keri*, whilst the Revised Version follows the *Kethiv* and gives the *Keri* in the margin.

(7) Ruth III 17. — The seventh and last instance given in the Talmudic record where we are directed to insert a word in reading which is not in the text affects the same expression אֵלַי *unto me*. As in the preceding passage the *Keri* is exhibited in the text in many MSS., in several of the early editions, in the Chaldee, the Septuagint and the Syriac. Here too the Authorised Version adopts the *Keri*, whilst the Revised Version follows the textual reading and gives the *Keri* in the margin.

It will be seen from the above that this ancient record does not specify the number of the passages where words have been omitted from the text. The instances are, therefore, simply to be taken as typical. That there existed more passages in the recensions of other Schools where words had dropped out of the text is evident from the parallel Rubric in the Massorah which treats on the same subject.[1] Whilst the Massoretic List omits the fifth instance, viz. Ruth II 11 which is probably due to the fact

[1] Comp. *The Massorah*, letter ב, § 487, Vol. II, pp. 54, 55.

that it constitutes one of the differences between the Westerns and Easterns, it adds the following four passages:

(1) Judg. XX 13. — Here the Massorah tells us the word בְּנֵי *sons of,* has dropped out of the text and directs us to supply it in reading. In looking at the text the cause of its omission is perfectly clear. It is due to the fact that the first half of the word בנימן *Benjamin,* by which it is immediately followed is בני and the Scribe naturally thought that he had already written it. This affords an instructive illustration of the source of some clerical mistakes. As the sense of the passage is the same with or without the expression in question, the textual critics of the different Schools were not agreed upon its being an omission. Hence some MSS. and early editions have no *Keri* and they are supported by verse 20 of this very chapter, others have the *Keri* whilst other MSS. again have בְּנֵי *sons of,* in the text which is also exhibited in the Chaldee, the Septuagint and the Syriac, as will be seen in the note in my edition of the Bible. The Authorised Version adopts the *Keri,* whilst the Revised Version follows the textual reading and puts the *Keri* into the margin.

(2) 2 Sam. XVIII 20. — According to the testimony of the Massorah the expression כֵּן has here dropped out of the text and we are told in the *Keri* to supply it in reading, so as to make it conformable to the well-known phrase denoting *for, therefore, because.*[1] Here again the omission is due to the same cause which gave rise to the former clerical error. כן is immediately followed by בן and as the two expressions are very much alike the Scribe omitted one.

[1] Comp. כִּי־עַל כֵּן Gen. XVIII 5; XIX 8; XXXVIII 26; Jerem. XXIX 27; XXXVIII 4.

(3) 2 Kings XIX 31. — In the redaction of some textual critics the reading here simply was קִנְאַת יְהוָה *the zeal of Jehovah,* and thus differed from the parallel passage in Isa. XXXVII 32. In the codices, however, which the Massorites took for their standard the two passages were identical. Hence the direction in the *Keri* that צְבָאוֹת *of hosts,* should be supplied here in reading. Still the evidence for the former reading must have been very strong since the Massorites did not insert the word into the text though they believed it to have dropped out of it. Many MSS., early editions and the Versions have the *Keri* in the text as will be seen from the note in my edition of the Bible. The Authorised Version adopts the *Keri,* and the Revised Version translates the textual reading, but puts the *Keri* in the margin.

(4) 2 Kings XIX 37. — The fact that the Massorah directs us to supply the word בָּנָיו *his sons,* in reading, shows, beyond doubt, that according to the recension of some Schools it was absent from the text here. For this reason the Massorites themselves did not insert it into the text, but simply put down the *Keri* against it in the margin. That it was, however, the textual reading in the redaction of other Schools in harmony with the parallel passage in Jerem. XXXVII 38, is attested by many MSS., several of the early editions and the ancient Versions as will be seen from the note in my edition of the Bible. Here too the Authorised Version adopted the *Keri,* whilst the Revised Version translates the textual reading and puts the *Keri* in the margin.

On a comparison of the ancient record in the Talmud with the Rubric in the Massorah it will be seen that the latter not only omits one instance and adds four new passages, but that in the heading to the Rubric it fixes the number of places where a word has dropped out of the

text to ten. But as we have already seen, this number is based upon later redactions and in the earlier recensions there were many more such omissions. The effect, however, of this Rubric on the external appearance of the text in these ten passages is remarkable. In many of the MSS. and editions there is a vacant space left in the text sufficient to contain the missing word and the vowel-signs which belong to the *Keri* in the margin occupy by themselves the lower part of the empty space. This device, however, which imparts to the text such an abnormal appearance cannot be of very ancient date. Two out of the ten passages in question occur in the Latter Prophets, viz. Jerem. XXXI 39; L 29. Now the St. Petersburg Codex dated A. D. 916 which contains this portion of the Hebrew Bible duly notes the *Keri* in the margin, but does not exhibit this phenomenal vacant space in the text. The later development of this vacant space according to my opinion is due to the fact that these missing words were inserted into the text in many MSS. and that the Massoretic Revisers scratched them out except the vowel-signs and put in the margin against each passage the *Keri*. To avoid the process of obliteration and to guard the Scribes against copying these words into the text they left the curious vacant space with vowel-signs below and accents above. On comparing Judg. XX 13; 2 Sam. VIII 3 and XVIII 20 in Oriental 2201 which is dated A. D. 1246 the student will come to the same conclusion. In accordance with my principle, therefore, I have left the *Kethiv* unpointed, given the vowel-signs of both the *Kethiv* and the *Keri* in the notes and have discarded the vacant space.

IV. ***Words written in the text, but cancelled in reading.*** — According to the same authoritative statement, we are assured that words have erroneously crept into the

text which must be cancelled. As in the former case, so here the ancient redactors did not themselves remove them from the text of their redaction, but marked them in the margin as spurious. They are as follows:

(1) 2 Kings V 18. — From the MSS., the early editions and the ancient Versions it is evident that there existed a great difference of opinion in some recensions with regard to the presence or absence of the particle נָא *now, I pray thee,* in the verse before us. In Harley 5710—11 which is one of the most beautiful and accurately written MSS. this particle is in both clauses after the verb יִסְלַח and there is a separate Massorah against each of them, remarking that it is to be cancelled. In other MSS. the particle in question is absent in both clauses. This is also the case in the first edition of the Prophets, Soncino 1485–86; the first edition of the entire Bible, Soncino 1488; the second edition, Naples 1491—93; the third edition, Brescia 1494; the Chaldee, the Syriac and the Vulgate. In the majority of MSS., however, the particle נָא only occurs in the second clause and it is here that we are told that it must be cancelled to make it uniform with the first clause. The Septuagint shows that it was in the second clause in the recension from which this Greek Version was made and that it was then not considered spurious.

(2) Jerem. XXXII 11. — There can be no doubt that the ancient recensions differed here with regard to the presence or absence of the particle before הַמִּצְוָה *the legal document.* According to the record preserved in the Talmud, the textual reading was originally וְאֶת־המצוה and the redactors direct us to cancel וְאֶת־. But though the Massoretic Rubric which tabulates the spurious words does not contain the passage before us, the original reading וְאֶת־המצוה is still exhibited as the *Kethiv* or textual reading in the St. Petersburg Codex dated A. D. 916 for

which the *Keri* substitutes וְהַמַּצָּוָה. The latter is the textual reading in the *editio princeps* of the Prophets, Soncino 1485—86, and in the first edition of the entire Bible, Soncino 1488.

(3) Jerem. LI 3. — According to the testimony of this ancient record we have here an instance of dittography where the Scribe has by mistake copied the same word twice. Hence we are authoritatively directed to cancel the second יִדְרֹךְ *he shall bend*, in reading. The condemned expression is not exhibited in the text in Add. 21161, in the first edition of the entire Bible, Soncino 1488, nor in the third edition Brescia 1494. This, however, is not the only variation in the verse before us. The particles אל and ואל in the first and second clauses are in Add. 21161, Harley 1528 &c. not pointed אֶל־ *against*, and וְאֶל־ *and against*, but אַל־ *not*, and וְאַל־ *and not*. Accordingly the verse is to be rendered:

> Let not the archer bend his bow
> Nor let him lift himself up in his coat of mail &c.

This is also the reading in the first edition of the Bible, Soncino 1488; in the third edition Brescia 1494; the Chaldee in the second clause, the Syriac, and the Vulgate; and is adopted in the text of the Revised Version. The Authorised Version follows the *Kethiv*.

(4) Ezek. XLVIII 16. — We have here another instance of dittography, the scribe having by mistake written חֲמֵשׁ *five* twice. Hence we are directed to cancel the second חמש in reading. Many MSS. have not got it in the text nor is it exhibited in the *editio princeps* of the Bible, Soncino 1488; the third edition, Brescia 1494; the Chaldee, the Septuagint, the Syriac and the Vulgate.

(5) Ruth III 12. — The direction that the particle אִם here is superfluous after כִּי and is to be cancelled, is

due to a dialectical use of it at a later period of the language. Hence some recensions in conformity with the earlier usage dropped it, whilst other redactors retained it. The Massorah has two Rubrics on the presence and absence of this particle.[1]

It will be seen that the record in the Talmud does not fix the number of these superfluous or spurious expressions in the text, but simply leaves us to regard them as typical instances. The oldest separate Rubric in the Massorah on this point is contained in the St. Petersburg Codex dated A. D. 916. This important MS. gives the List twice, once on Jerem. XXXIX 12 and once on Ezek. XLVIII 16, and in both instances fixes the number at eight. The eight passages are made up by the addition of three more examples where the particle אֵם is described as superfluous and is to be cancelled (2 Sam. XIII 33; XV 21; Jerem. XXXIX 12); by the inclusion of Jerem. XXXVIII 16 where it tells us that the particle אֵת before אֲשֶׁר is spurious and is to be elided, and by the omission of Jerem. XXXI 11 which is one of the five passages given in the earlier record in the Talmud.

V. ***The fifteen Extraordinary points.*** — Hitherto we have considered the ancient record with regard to words which have dropped out of the text and which are supplied in the margin of the MSS. and editions, as well as words which have crept into the text and which the marginal notes both in the MSS. and editions direct us to elide. These Massoretic glosses and directions leave no doubt as to their import. We now come to an equally ancient and probably a much older official document which is the cause of the abnormal appearance of no fewer than fifteen words in the Hebrew Bible, but about which the

[1] Comp. *The Massorah*, letter א, §§ 742, 743, Vol. I, p. 82.

marginal glosses give no solution. All the information which the puzzled student gets in the margin of the MSS. and the printed text against each of these enigmatic expressions is that the letter or word in question has an extraordinary point. And yet these points are of supreme importance inasmuch as they exhibit the earliest result of textual criticism on the part of the Scribes. The record on this point has been transmitted in several of the post-Biblical writings. The oldest form of it which is in the *Siphri* on Numb. IX 10 is as follows:[1]

(1) Numb. IX 10. The *He* (ה) in רחקה *afar off*, is pointed [to denote] that even he who is on a short journey and is defiled must not offer with them the Passover. So also

(2) Gen. XVI 5. "The Lord judge between me and thee" [is pointed] because she [i. e. Sara] said this to him [i. e. Abraham], only with respect to Hagar. Some, however, are of opinion that it is with respect to those who caused strife between him and her. So also

(3) Gen. XVIII 9. "And they said unto him where is Sara thy wife?" [is pointed] because they knew where she was. So also

[1] או בדרך רחוקה נקוד על הה"א אפי' בדרך קרובה והוא טמא לא היה עושה עמהם את הפסח: כיוצא בו ישפוט ה' ביני ובינך שלא אמרה לו אלא על הגר בלבד, וי"א על המטילי' מריבה בינו לבינה: כיוצא בו ויאמרו אליו איה שרה אשתך שהיו יודעים היכן היא: כיוצא בו ולא ידע בשכבה ובקומה נקוד על ובקומה לומר בשכבה לא ידע ובקומה ידע: כיוצא בו וישקהו שלא נשקו בכל לבו, ר"ש בן יוחי אומר הלכה בידוע ששנא ליעקב אלא נהפכו רחמיו באותה שעה ונשקו בכל לבו: כיוצא בו וילכו אחיו לרעות את צאן אביהם נקוד עליו שלא הלכו אלא לרעות את עצמם: כיוצא בהם ונשים עד נופח אשר עד מידבא נקוד עליו שאף מלהלן היה כן: כיוצא בו כל פקודי הלוים אשר פקד משה ואהרן נקוד עליו שלא היה אהרן מן המנין: כיוצא בו עשרון עשרון נקוד עשרון [על] שלא היה אלא עשרון אחד בלבד: כיוצא בו הנסתרות לה' אלהינו והנגלות לנו ולבנינו עד עולם נקוד, א"ל עשיתם הגלוים אף אני אודיע לכם את הנסתרות, אף כאן אתה אומר בדרך רחוקה נקוד עליו שאפי' היה בדרך קרובה והיה טמא לא היה עושה עמהם את הפסח: *Siphra*, fol. 18*a*, ed. Friedmann, Vienna 1864; Comp. also *Aboth di Rabbi Nathan*, Recension I, cap. XXXIV, p. 100 and Recension II, cap. XXXVII, p. 97, ed. Schechter, London 1887; *Midrash Rabba* Numb. IX 10, *Parasha* III, No. 13, p. 20, ed. Wilna 1878; *Sopherim* cap. VI; *Midrash Mishle* XXVI 24.

(4) Gen. XIX 33. "And he knew not when she lay down nor when she arose", the point on ובקומה *nor when she arose,* denotes that he [i. e. Lot] knew not when she lay down, but that he did know when she arose. So also

(5) Gen XXXIII 4. "And he kissed him" וישקהו [is pointed] because he did not kiss him sincerely. R. Simon b. Yochai says Esau was indeed hostile to Jacob, but his bowels had then changed and he did kiss him sincerely. So also

(6) Gen. XXXVII 12. "And his brethren went to feed his father's flock in Shechem" is pointed because they only went to feed themselves. Likewise

(7) Numb. XXI 30. "And we have laid them waste even unto Nopha" is pointed because from thenceforward it was likewise so. So also

(8) Numb. III 39. "All that were numbered of the Levites, which Moses and Aaron numbered" is pointed because Aaron was not of those who numbered.

(9) Numb. XXIX 15. "And a tenth a tenth" the points are on עשרון *tenth*, because there was only one tenth measure in the Sanctuary. So also

(10) Deut. XXIX 28. "The secrets unto the Lord our God and the revealed unto us and to our children for ever", is pointed to denote that when ye shall perform the things which are revealed I will also reveal to you the things which are concealed. So also Numb. IX 10.

Both the Midrash Rabba on Numb. III 39 and the Aboth di Rabbi Nathan supplement the enumeration of the ten instances with the following important statement:

Some say what do these points signify? Now Ezra [who has put them there] declares if Elias should come and say to me why hast thou written them [i. e. these spurious words?], I will answer him I have already furnished them with points. But if he should say thou hast written them correctly, then I will readily erase the points on them.[1]

It will thus be seen that the points were regarded by the ancient authorities as marking the letters and words in question as spurious and that the Prophet Elias, who is to solve all doubts and difficulties, will give his decision

[1] ויא למה נקוד אלא כך אמר עזרא אם יבא אליהו ויאמר למה כתבת איתן אומר לו כבר נקדתי עליהם ואם יאמר לי יפה כתבת כבר אמחוק נקודותיהן מעליהן.

on them when he appears. The practice of using dots to stigmatize words as spurious was not restricted to those days. Later scribes continued the example of the ancient Sopherim, as may be seen by the student of Hebrew MSS. As the St. Petersburg Codex dated A. D. 916 is both the oldest dated MS. and is easily accessible to students in Professor Strack's fac-simile, I will restrict my references to this important reproduction. In Isa. LI 4, folio 41 *b* the word אִיִּים *isles,* is thus stigmatized in the text and עַמִּי *my people,* is substituted in the margin.[1] In Ezek. XIV 11, folio 133 the word מעלי *from me,* is dotted and מֵאַחֲרַי *from me,* is given in the margin as the proper reading.[2] Here the superlinear position of the vowel-points precluded the dots from being put on the top of the word and they are, therefore, put inside the letter.[3] Students of Palaeography know that it was also the practice of scribes who copied Greek and Latin MSS., to indicate erasures by placing dots above words and passages.[4]

With these facts before us we shall be better able to examine the fifteen dotted passages in the Hebrew Bible. It will be noticed that the ancient authorities already quoted only tabulate the ten instances in the Pentateuch. The other five passages which occur in the Prophets and in the Hagiographa are minutely described in the Massorah.

[1] Though the combination of אִיִּים *isles,* and לְאֻמִּים *people,* is to be found in Isa. XLI 1; XLIX 1.

[2] The passage, however, in Ezek. XLIV 10 favours the stigmatized reading.

[3] For other examples see Ezek. XIV 13, fol. 133; XX 7, fol. 140*a*; Hag. I 11, fol. 209*b*; Hag. II 21, fol. 211*a*; Zech I 3, fol. 211*b*.

[4] Comp. Wattenbach, *Schrifttafeln zur griechischen Palaeographie,* plate V, col. 1, line 24 where *ΚΑΙ* is given as an instance from the Codex Sinaiticus; Gardthausen, *Griechische Palaeographie* pp. 278, 279, Leipzig 1879; Thompson, *Handbook of Greek and Latin Palaeography* p. 74, London 1893.

As the Siphri is the oldest document from which all the other Lists are derived, it is essential to examine the import of these instances according to the record in the original source. We shall, therefore, discuss the respective passages in the order in which they are given in the Siphri.

(1) Numb. IX 10 which is the first passage is also given at the end of the List. In the first place it is stated that the *He* in the word רחקה *afar off*, is pointed, whereas at the end of the List after quoting again the phrase בדרך רחקה *in a journey afar off*, we are simply told that it is pointed (נקוד עליו), without specifying which word or letter is thus distinguished. On comparing, however, the wording in Nos. 6, 7, 8 and 10 it will be seen that the latter harmonises with the phrase commonly used in these instances, that it is the original formula and that the specifying of the *He* is due to a later explanation or expansion.

The explanation which follows, stating the reason why the phrase before us is pointed, clearly indicates where the points are to be. We are here told that even he who is on a short journey, if he is defiled must not offer the Passover. This shows beyond doubt that there was in the original text a letter or word which when cancelled yielded the sense required for this legal inference. On comparing this verse with verse 13 we see that the original reading in verse 10 was וּבְדֶרֶךְ. As the *Vav* is ordinarily the conjunctive, the passage may have been taken by some to denote that only he is to offer the second Passover who was at the time of the first Passover both defiled *and* on a journey. Hence the *Vav* in ובדרך which is sometimes disjunctive[1] was pointed to indicate that it should be אוֹ *or*, and it is this אוֹ which now stands

[1] Comp. Exod XII 5; XXI 15, 17; 1 Kings XVIII 27 &c.

for the originally pointed *Vav* (ו) in וּבְדֶרֶךְ *or on a journey.*[1] From the uniform reference to the *He* (ה) in all the ancient documents which treat on the extraordinary points, it is evident that the variation in the passage before us also extended to the word רחקה *afar off,* which some MSS. read with *He* and others had it רחק without *He.* As דֶּרֶךְ *way, journey,* which is epicene is more frequently construed with a masculine adjective, the *He* was pointed to denote that here too the larger number of MSS. had it without *He* and that it is, therefore, to be elided. Instances where both nouns and verbs read in some MSS. with *He* at the end and in other MSS. without, are also discussed in other parts of the Talmud and whole Lists of them are given in the Massorah.[2] At a later time when the spiritual guides of the nation were anxious to diminish the number of spurious letters and words in the Hebrew Scriptures, the reference to the reading וּבְדֶרֶךְ and אוֹ בְּדֶרֶךְ was dropped and the variation with regard to the *He* alone was retained. It was then that the legal inference deduced from the reading או בדרך = ובדרך was assigned to the pointed *He* (הֹ) which has been the cause of all the confusion.

(2) Gen. XVI 5. — It will be seen that here this early record simply quotes the sentence "the Lord judge between me and thee" as pointed, without specifying the letter or word which is spurious. The explanation, however, which follows, clearly shows that the *Yod* and *Kaph* (יְךָ) are to be pointed and, therefore, are to be elided, since it supplies the letter *He* (ה) in their place reading it וּבֵינָה

[1] Comp. the able discussion on this point by Blau, *Masoretische Untersuchungen,* p. 25 &c. Strassburg 1891 to which I am greatly indebted. Dr. Blau properly emphasises the fact that the explanation which follows the respective passages indicates the dotted letters and words.

[2] Comp. *Jerusalem Megilla* I 9; IV 10; *Sopherim* VI 4; and *vide supra* p. 144 &c.

and her, i. e. Hagar. Accordingly the passage is to be rendered: "the Lord judge between me and her". This fully agrees with the immediately preceding verse. According to the opinion of others the *Kaph* (ך) is to be pointed and *He* and *Mem* (הם) are to take the place of the elided letter, thus reading it וּבֵינֵיהֶם *and them,* and the passage is to be translated: "the Lord judge between me and them", i. e. my traducers, those who stir up strife. The Massoretic note in some MSS. נקוד על יוד בתרא *the second Yod is pointed,* is probably due to a later mistaken solution of the original נקוד עליו which was misread נקוד על יו בתרא.

XVIII. 9

(3) Gen. ~~XVII~~ 9. — Here too the Siphri simply quotes the sentence "and they said unto him where is thy wife Sarah?" as pointed, without saying which word or letters are stigmatized. The explanation, however, which contains the reason for the extraordinary points indicates the word. It is pointed we are told because "they knew where she is", which plainly declares that the interrogative expression אַיֵּה *where,* is dotted and is to be elided, and that the sentence exhibits a positive statement. Accordingly the passage is to be rendered: "And they said unto him, As to Sarah thy wife and he [interruptingly] said behold she is in the tent — and he [i. e. the angel resuming] said I will certainly return unto thee according to the time of life and Sarah thy wife shall have a son". This is confirmed by the second recension of *Aboth di Rabbi Nathan* cap. XXXVII, p. 97, and *Sopherim* VI 3, which distinctly say that the dotted expression is the interrogative אַיֵּה *where.* The reading, however, exhibited in these ancient authorities is not the only variant which obtained in the MSS. The Codices in other Schools indicate that it is the word אֵלָיו *unto him,* which is dotted and hence is to be elided in accordance with some redactions[1] or that the letters *Aleph* and *Yod*

[1] Comp. *Dikdukē Sopherim* on *Baba Metzia* 87 *a*; *Dikdukē Ha-Teamim* § 46.

(אֵ) in אֵלָיו *unto him,* have the points, thus reading it לוֹ *to him.* It may be that the dots extended also to the *Vav* in ויאמרו (i. e. וֹאֵ) and that the original reading was וַיֹּאמֶר לוֹ *and he said to him.* This is confirmed by the Septuagint.

(4) Gen. XIX 33, 35. — The classical passage in the Siphri tells us that in the sentence "and he (Lot) knew not when she lay down nor when she arose", which occurs in verses 33 and 35, the word וּבְקוּמָהּ *nor when she arose,* is pointed (= is to be elided) "because he did know when she arose". The desire on the part of later redactors to reduce as much as possible the number of spurious letters in the Bible gave rise to the opinion transmitted in the Massorah that it is simply the second *Vav* in the first passage where וּבְקוּמָהּ *nor when she arose,* in verse 33 it is plene, which has the dot, distinguishing it from וּבְקֻמָּהּ in verse 34 where it is defective, because Lot knew only when the elder daughter arose, but did not know when the younger one arose. The device, however, is too transparent since the presence of the letter *Vav* could not possibly indicate the restoration of consciousness on the part of Lot to know the infamy of the act into which he had been ensnared. Indeed in some MSS. the whole word ובקומה is dotted.[1]

(5) Gen. XXXIII 4. — Here the word וַיִּשָּׁקֵהוּ *and he kissed him,* is dotted because it was not in the MSS. of the text. The passage is, therefore, to be rendered: "and he fell on his neck and they wept". This is in accordance with the usage in Genesis of the combined verbs "to fall on the neck and weep" (XLV 14; XLVI 29) without kissing.

(6) Gen. XXXVII 12. — In the primitive record in the Siphri the passage "and his brethren went to feed their

[1] Comp. Rashi on this passage in Berliner's edition 18 6.

father's flock in Shechem" is adduced with the remark that *it has dots*. But though it does not state on which letters the dots are, it is manifest from the reason given for the dots in question, viz. *they only went to feed themselves,* that the words which have the points and which are to be elided are אֶת־צֹאן אֲבִיהֶם *their fathers flock*. This yields the sense required by the reason given for the dots, viz. "and his brethren went to feed in Shechem", and this is in harmony with the phrase in the following verse where it is stated הֲלוֹא אַחֶיךָ רֹעִים בִּשְׁכֶם *are not thy brethren feeding in Shechem?* Owing to the anxiety, however, to diminish as much as possible the indication of spurious words in the Bible, later authorities though retaining the same reason for the dots restrict them to אֶת־ the simple sign of the accusative, regardless of the incongruity that the absence of this particle is made to yield the sense *they went to eat and to drink and to be merry* (לאכול ולשתות ולהתפתית).[1]

(7) Numb. XXI 30. — It is remarkable that the Siphri which has hitherto plainly indicated the dotted letters or words in the reason assigned for the extraordinary points, fails us in this instance. After quoting the passage ונשים עד נפח אשר עד מידבא *and we have laid waste unto Nopha which is unto Medeba*, this primitive record remarks "it has dots because even from thence forward it was also thus". All we can deduce from this explanation is that by the dotting or cancelling of some letter or word in the passage in question, we obtain a rule which is to guide the conquerors in future how to treat the conquered people or cities. But what the original reading was which yields this sense it is impossible to say. The first recension of the *Aboth di Rabbi Nathan* emphatically states that it is

[1] Comp. *Midrash Rabba* on Numb. IX 10 and *Aboth di Rabbi Nathan* first recension cap. XXXIV, p. 100, ed. Schechter.

the letter *Resh* (ר) in אשר *which,* which has the dot, to teach us that the Israelites destroyed the people, but did not destroy the cities,[1] whereas the Midrash which also says that the *Resh* has the point, on the contrary declares in the name of the minority it is designed to teach us that the conquerors did not destroy the people, but only the cities.[2] No amount of ingenuity, however, can in the present day deduce this sense from the presence or absence of the simple dot on the letter *Resh.*

That the present text is defective and that some dots were originally designed to indicate its imperfection of which the *Resh* in אשר exhibits one of the variants, is demonstrated by the Samaritan and the Septuagint. The recension from which the Septuagint was made was:

וְזַרְעָם אבד חשבון עד ריבן
וְנָשִׁים עד נָפַח אֵשׁ עַל־מוֹאָב

And their seed shall perish *from* Heshbon to Dibon
And the women have yet kindled a fire against Moab.

This Version, therefore, cancels the dotted *Resh,* and with this the Samaritan coincides. It is, moreover, to be remarked that the Talmud not only reads אֵשׁ *fire,* but takes נפח as a verb denoting *to blow, to fan, to kindle.*[3]

As the Septuagint undoubtedly shows that ונשים in the first clause was read in some MSS. וְנָשִׁים *and women,* the plural of אִשָּׁה, it is far more in consonance with the parallelism and the rhythm of the line to point אש in the second clause אֵשׁ = אִישׁ *men.* An exactly parallel case where the *Resh* in אשר, according to the Massorah, is superfluous

[1] ונשים עד נופח אשר עד מידבא נקוד על ר״ש שבאשר למה מלמד שהרחיבו האומות ולא הרחיבו המדינות.

[2] ונשים עד נפח אשר נקוד על ר״ש שבאשר שאף מלהלן היה כן, וי״א מלמד שלא הרחיבו האומות אלא מדינות.

[3] Comp. the explanation or Numb. XXI 30 in *Baba Bathra* 79*a* ער נפח ער שתבא אש שאינה צריכה ניפוח.

and where אִישׁ denotes *men,* is to be found in 2 Sam. XXIII 21. Accordingly with only one of the readings exhibited in the Septuagint we obtain the following sense:

> We have shot at them,
> Heshbon is destroyed even unto Dibon
> The women also even unto Nopha
> And the men even unto Medeba.

It is probably this reading which underlies the ancient opinion transmitted to us in the *Aboth di Rabbi Nathan* that only the people were destroyed and not the cities since they took Heshbon to denote inhabitants of that city to harmonise with what follows.

(8) Numb. III 39. — After quoting the passage "all that were numbered of the Levites which Moses and Aaron numbered" the Siphri remarks, *it is dotted because Aaron was not of those who numbered.* It will be seen that though the Siphri does not specify the word which is thus stigmatized, the reason assigned for the dots indicates beyond the shadow of a doubt that it is וְאַהֲרֹן *and Aaron,* which has the points. The dotted word which is thus simply, but unmistakeably indicated in the classical passage before us, is expressly mentioned in the List of the *Aboth di Rabbi Nathan.* Both in the first and second recensions of this Treatise we are told that it is אַהֲרֹן *Aaron,* which has the points. The cause for the existence of the two redactions of the Biblical MSS., one omitting וְאַהֲרֹן *and Aaron,* and the other inserting it, is not far to seek. The command to number the Levites was given to Moses alone (Numb. III 14, 15), and in accordance with this command we are told (verse 16) Moses alone effected the numbering. In Numb. IV 41, 45, 46, however, it is stated that Aaron took part in the numbering, whilst in Numb. I 3, 4 he is expressly mentioned in the command to engage with Moses in the numbering of the other tribes. Hence the

two textual recensions, one based upon Numb. III 14, 15 and the other upon Numb. IV 41, 45, 46. The Samaritan and the Syriac which exhibit the MSS. of the former School, omit the word וְאֶהֳרֹן in accordance with the dots, whilst the Chaldee and the Septuagint follow the latter School and retain ואהרן in the text. We have already referred to the anxiety manifested on the part of some Schools to diminish as much as possible the number of dotted or stigmatized letters. The Midrash in the passage before us affords a striking illustration of this fact. In spite of the explicit statement in the older document the Midrash states that it is simply the *Vav* conjunctive in וְאַהֲרֹן which is pointed.

(9) Numb. XXIX 15. — In the passage before us the Siphri distinctly declares that the whole word עִשָּׂרוֹן *tenth deal,* is dotted and hence is to be elided, because there was only one tenth deal measure in the Sanctuary. This is also the declaration in the List of the second recension of the *Aboth di Rabbi Nathan.* In the chapter before us the tenth deal measure occurs three times, viz. XXI 4, where it is simply וְעִשָּׂרוֹן *and a tenth deal;* in verse 10, where it is עִשָּׂרוֹן עִשָּׂרוֹן reduplicated *a several tenth deal,* and in the passage here, viz. verse 15, where the MSS. manifestly differed. Some redactions read it here singly in conformity with verse 4, whilst others read it in the reduplicated form in harmony with verse 10. According to the testimony of the Siphri and the *Aboth di Rabbi Nathan* it is to be read here as in verse 4. The conflicting statements in the later authorities that it is only the *Vav* plene in ועשרון which is pointed does not account for the inference that there was only one tenth deal measure in the Sanctuary and is, moreover, due to the anxiety to diminish as much as possible the number of the stigmatized letters.

(10) Deut. XXIX 28. — The Siphri after quoting this verse says that it has the dots and without specifiying where the dots are, remarks that the reason for their being here is to indicate that "when ye shall have performed the things which are revealed I will also disclose to you the things which are concealed". This plainly shows that the dots here referred to are to be on the words לַיהוָה אֱלֹהֵינוּ *to the Lord our God,* and that the words in question are to be elided. When these are cancelled we obtain the sense: "The secret things and the revealed things belong to us and to our children for ever if we do all the words of this Law." That is the secret things or the doctrines which have not as yet been revealed (comp. Deut. XXX 11—14) belong to us and our children or will be disclosed to us if we do all the words of this Law which have been revealed to us. It is remarkable that Rashi already expresses the opinion that the words ליהוה אלהנו *to the Lord our God,* ought to have been pointed, but that the reverence for the Divine name prevented its being done.[1] Whether it was the reverence for the Divine name or whether it was due to some other recension, it is certain that a later tradition obtained according to which the four words לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם *to us and to our children for ever,* were pointed, or simply the two words לָנוּ וּלְבָנֵינוּ *to us and to our children.* This is exhibited in the first recension of the *Aboth di Rabbi Nathan,* the *Midrash Rabba* and in the Massorah. The remark that the *Ayin* (ע) alone of the particle עַד *unto,* is also pointed is manifestly an error since the solitary *Daleth* (ד) which remains of the third word yields no sense and undoubtedly shows that it is the remains of the redaction in which all the four words were dotted. According to the recension in which the four words are stigmatized, the sense of the

[1] Comp. *Sanhedrin* 13*b*; Blau, *Masoretische Untersuchungen.* p. 31.

passage is: "The secret and revealed ways of events are in the hands of the Lord our God to accomplish all the statements of this Law", or according to the redaction which dots the two words: "The secrets and the revealed things are for ever with the Lord our God to fulfil all the words of this Law." It is, however, to be remarked that these later recensions are utterly at variance with the promise deduced from this verse that the secret things belong to us and to our children or will be revealed to us, which these redactors still retain from the older and classical record in the Siphri.

Though the Talmud and the Midrashim do not discuss the four passages which have the extraordinary points in the Prophets and only refer to the one instance in the Hagiographa, viz. Ps. XXVII 13, the St. Petersburg Codex of A. D. 916 which is the oldest dated MSS., gives the list of the fifteen instances no fewer than three times,[1] and all the other MSS. which I have collated coincide with this ancient recension. In discussing, therefore, the remaining five passages I shall follow the Massoretic Rubric and continue the numeration.

(11) 2 Sam. XIX 20. — In the supplication of Shimei to the king recorded in this verse, the suppliant as the text now stands, addresses the monarch in the third person *let him not impute* (אַל־יַחֲשֹׁב־), then suddenly passes over to the second person *and do not thou remember* (וְאַל־תִּזְכֹּר), and then again as suddenly reverts to the third person *when he went out* (אֲשֶׁר־יָצָא). The dots on this word, therefore, indicate that it is to be cancelled and that יָצָאתָ *thou wentest out,* the second person is to be substituted in accordance with another recension and in harmony with תִּזְכֹּר *thou remember,* which immediately precedes it.

[1] Comp. the Massorah in this Codex on Isa. XLIV 9; Ezek. XLI 20; XLVI 22; and my edition of *the Massorah,* letter ב, § 521, Vol. II, p. 296.

(12) Isa. XLIV 9. Here הֵמָּה is dotted and is to be cancelled since it is simply dittography of הם with which the preceding word וְעֵדֵיהֶם *and their witnesses* ends. Hence also its absence in the Syriac. Accordingly the passage ought to be rendered:

> As for their witnesses they [= the idols] see them not nor know them.

That there was another recension of the text in which more words were stigmatized and elided is evident from the Septuagint where the whole of this sentence וְעֵדֵיהֶם הֵמָּה בַּל־יִרְאוּ וּבַל־יֵדְעוּ is omitted. As the passage is so manifestly defective we may adopt the small alteration suggested by Dr. Blau, viz. to insert the single letter *Beth* (ב) in the word ועדיהם *and their witnesses,* and we thus obtain וְעֹבְדֵיהֶם *and their worshippers.* This yields the appropriate sense:

> They that fashion a graven image are all of them vanity
> Their delectable things shall not profit
> As for their worshippers they see them not nor know
> That they [i. e. the worshippers] may be ashamed.

(13) Ezek. XLI 20 where הַהֵיכָל *the temple* at the end of the verse is stigmatized, we have another instance of dittography. The Scribe simply wrote it twice, once at the end of this verse and once at the beginning of the next verse. After its elision the last word of this verse (וְקִיר) is to be construed with the first word of the next verse (הַהֵיכָל) and the passage is to be rendered:

> And as for the wall of the temple, the door posts were squared; and as for the face of the Sanctuary &c.

This is the alternative rendering given in the margin of the Revised Version.

(14) Ezek. XLVI 22. — It is now admitted by the best textual critics that the hybrid expression מְהֻקְצָעוֹת at the

end of this verse which is rendered in the Authorised Version *corners* (margin *cornered*) and in the Revised Version *in the corners,* but which is here stigmatized by the Massorites, is spurious and hence is to be elided. Its absence from the ancient recension is also attested by the Septuagint, the Syriac and the Vulgate. Accordingly the passage is simply to be translated:

these four were of the same measure.

(15) Ps. XXVII 13. — In the Talmud (*Beracholh 4a*) where the points on לוּלֵא are discussed, the following statement is made in the name of R. Jose who flourished in the second century:

It is propounded in the name of R. Jose לולא has dots to indicate that David spoke before the Holy One, blessed be He, Lord of the universe, I believe in Thee that Thou wilt richly reward the righteous in the world to come, but I do not know whether I shall have my portion among them or not.[1]

From the words, therefore, but *I do not know,* or *I do not believe,* it is evident that he took the dots to cancel the first part of this expression and that he read it לֹא האמנתי *I do not believe.* In other recensions, however, the word was entirely elided as is attested by some MSS., the Septuagint, the Syriac and the Vulgate. Accordingly the passage ought to be translated:

I believe that I shall see
The goodness of the Lord in the land of the living.

The italic words *I had fainted,* both in the Authorised Version and in the Revised Version are an exegetical gloss. The words מלמעלה ומלמטה or מלמעלה ומלמטה חוץ מן ו״ו שלא נקוד אלא מלמטה which are found in some Massoretic Rubrics

[1] ותנא משמיה דרבי יוסי למה נקוד על לולא אמר דוד לפני הק״בה רבונו של עולם מובטח אני בך שאתה משלם שכר טוב לצדיקים לעתיד לבוא אבל איני יודע אם יש לי חלק ביניהם ואם לאו.

are a later addition. They do not occur in the oldest recension of this Rubric which is contained in the St. Petersburg Codex of A. D. 916, nor in the best MSS.

These instances, however, must not be regarded as exhausting the List of spurious words. That there were many more expressions which were thus stigmatized, we incidentally learn from the differences which obtained between the Western and the Eastern Schools of textual critics. Thus we are told in Codex Harley 5710—11 British Museum, that whilst the Westerns have the *Kal* תְּנוּאוּן *to hinder, to dissuade,* in the text (= כתיב) in Numb. XXXII 7 and the *Hiphil* תְּנִיאוּן in the margin (= *Keri*), the Easterns have תְּנוּאוּן with the Massoretic note on it that the first *Vav* is dotted.[1] Again on Job XXXIX 15 the Massorah Parva in the Cambridge MS. Add. 465 remarks that the Easterns have dots on the *Cheth* (ח) and *Yod* (י) in וְחַיַּת *and the beasts of*.[2] How many more such dotted words may still be found when other MSS. come to light, it is at present impossible to say. The important part of this record is the admission by the Sopherim themselves that the dots on the letters and words mark them as spurious, and that this admission is corroborated by the ancient Versions where some of the stigmatized expressions in question are actually not represented.

VI. ***The suspended Letters.*** — The abnormal appearance of the pendent letters in certain words of the text exhibits another expedient to which the Scribes resorted to record the variations which obtained in the different Schools. Both the Talmud and the Massorah specify four passages in each of which a word has a suspended letter.[3] They are as follows:

[1] למערבאי תנוּאון בת' תניאון ק', למדנחאי תנואין נקוד על ו' קדמ' ופילג.

[2] וחית למדנח' נקוד על חי"ת ויו"ד.

[3] Comp. *The Massorah,* letter א, § 230, Vol. I, p. 37

(1) Judg. XVIII 30. — The history of the suspended *Nun* (נ) in the passage before us is both important and instructive inasmuch as it throws light upon one of the principles by which the Sopherim were guided in the redaction of the Hebrew text. We are told that a wandering young Levite who is afterwards incidentally described as Jonathan the grandson of Moses (Judg. XVII 7 with XXIII 30), became the priest of an idolatrous worship at a salary of ten shekels or twenty-five shillings a year in the house of Micah (XVII 8—13). Five spies of the tribe of Dan are sent to spy out the land for their tribe, and when they enter the house of Micah they recognise Jonathan. After saluting him they craftily entice him to enter into conversation with the chiefs of their army at the entrance of the court (XVIII 1—16). Whilst Jonathan is thus busily engaged in talking, these spies clandestinely enter the upper chamber or chapel and steal the ephod, the teraphim and the images both graven and molten (17—18). Whereupon Jonathan not only sanctions the sacrilegious theft, but accompanies the Danite raiders. The Danites who thus become possessed of the stolen essentials of worship as well as of the officiating priest, establish a regular service and appoint the said "Jonathan the son of Gershom, the son of Moses" and his descendants to the priestly functions in the tribe of Dan (19—31).

That this wandering Levite, this young Jonathan was the actual grandson and not a later descendent of Moses is evident from XX 28 where his contemporary Phineas is admittedly the grandson of Aaron. The two second cousins, therefore, lived about the same time. The fact, however, that the grandson of the great lawgiver should be the first priest of idolatry was considered both degrading to the memory of Moses and humiliating to the national susceptibilities. Hence in accordance with one of

their canons to avoid all cacophony the redactors of the text suspended the letter *Nun* (נ) over the name *Moses* (משה), thus making it *Manasseh*. This is admitted by the most distinguished Jewish interpreters. Thus Rashi (1040—1105 A. D.) states: "Because of the honour of Moses was the *Nun* written so as to alter the name. The *Nun*, however, is suspended to tell thee that it is not Manasseh, but Moses."[1] This was all the more easily effected since we are told that names were not unfrequently transferred from one individual to another, not because they indicate natural consanguinity or identity of person, but metaphorically to denote similarity of character. Jonathan was called the grandson of Manasseh because he did the deeds of Manasseh the idolatrous king (2 King XXI) and thus belonged to the family of Manasseh. In illustration of this principle the Talmud adduces the following passages:

'He shall lay the foundation thereof in his first-born and in his youngest son shall he set up the gates thereof' [Josh VI 26]; so also it is said: 'In his days [i. e. Ahab's] did Hiel, of the house of Eli, build Jericho' (1 Kings XVI 34]. Was not Hiel of the house of Joshaphat and was not Jericho in the territory of Benjamin? Why then is it put on Ahab? It is to indicate that sin is put upon the sinner. Similarly it is said 'and Jonathan, the son of Gershom, the son of Mahasseh' [Judg. XVIII 30]. Was he then the son of Manasseh and was he not the son of Moses? And why then is this matter put on Manasseh? It is to indicate that sin is put upon the sinner[2] (*Tosephta Sanhedrin* XIV 7, 8, p. 437, ed. Zuckermandel, Trier 1882).

For this reason the name of Manasseh has actually been inserted into the text by one School of redactors without mentioning the suspended *Nun*, though in their

[1] בן מנשה, מפני כבודו של משה כתב נון לשנות את השם ונבתכה תלויה לומי שלא היה מנשה אלא משה.

[2] בכבודו ייסדנה ובצעירו יציב דלתיה ובן הוא אומר בימיו בנה חיאל בית האלי את יריחו והלא חיאל מיהושפט ויריחו משל בנימין ולמה ניתלה באחאב אלא מלמד שתולין חובה בחיב, ביוצא בו ויהונתן בן גרשם בן מנשה וכי בן מנשה הוא והלא בן משה הוא ולמה ניתלה דבר במנשה אלא מלמד שתולין חובה בחייב.

explanations they emphatically declare that it stands for Moses,[1] whilst another School have Moses with the suspended *Nun* over it.[2] It will thus be seen that whether they mention the suspended *Nun* or not, all the ancient authorities agree that Manasseh (מנשה) stands here for Moses (משה) and that it is so written to spare the reputation of the great lawgiver. This also accounts for the exclusion of Jonathan's name from the family register of Moses given in 1 Chron. XXIII 15, 16 and XXVI 24. Indeed the Chaldee paraphrase asserts that Shebuel (שבאל), which in the passages in question takes the place of Jonathan, is the name given to Jonathan after his conversion from idolatry and returning to the true God (שב אל = שבאל *he returned to the true God*). Hence "it is Shebuel that is Jonathan the son of Gershom the son of Moses returned to the fear of the Lord".[3] The Septuagint, the Chaldee and the Authorised Version represent the redaction which has מנשה *Manasseh* in the text, whilst the Vulgate and the Revised Version follow the School which read משה *Moses*. The early editions are divided. The first edition of the Prophets, Soncino 1485—86; the *editio princeps* of the entire Bible, Soncino 1488; the third edition of the Bible, Brescia 1494; the Complutensian Polyglot, and the Venice quarto 1521 have מנשה without the suspended *Nun*, whilst the second edition of the Bible, Naples 1491—93; the Earlier Prophets, Pesaro 1511; the Rabbinic Bible by Felix Pratensis 1517; and the first edition of the Bible

[1] Comp. *Baba Bathra* 109 *b*; *Aboth di Rabbi Nathan* first recension XXXIV, fol. 50 *a*, ed. Schechter. London 1887; *Mechiltha*, Pericope יתרו XVIII 1, fol. 57 *b*, ed. Friedmann, Vienna 1870.

[2] *Jerusalem Berachoth* IX, 2; *Jerus. Sanhedrin* XI, 7; *Midrash Rabba* on the Song of Songs II, 5, Wilna 1878; *Aboth di Rabbi Nathan* second recension XXXVII, fol. 49 *b*, ed. Schechter.

[3] וְשֶׁבִיאֵל הוּא יוֹנָתָן בַּר גֵּרְשֹׁם בַּר מֹשֶׁה תָּב לְדַחֲלְתָּא דְיְ׳.

with the Massorah by Jacob b. Chayim 1524—25 have מנשה with the suspended *Nun*.

(2) Ps. LXXX 14. — The almost unanimous explanation of this passage by the ancient authorities as recorded in the Talmud and in the Midrashim supply us with the clue to the condition of the primitive text. In its briefest form the explanation is given in the Midrash Rabba on Levit. XI and is as follows:

The *Ayin* is suspended in מיאר to indicate that when Israel is innocent it will only be assailed by the swine of the River, but when it is guilty it will be destroyed by the boar from the forest. The river animal which comes out of the River is weak, whilst the animal which comes from the forest is strong.[1]

In a more expanded form the same explanation is given in the Midrash on the Psalms and on the Song of Songs III 14 as well as in the Aboth di Rabbi Nathan. In the latter the explanation is as follows:

The textual reading (בתיב) is the swine from the River and [the Keri is] the swine from the forest. When Israel does not act in accordance with the will of God, the nations, like the swine of the forest, will be upon them. Just as the boar of the forest kills man and tears animals and plagues the children of man, so all the time that Israel does not act in harmony with the will of God, the nations will kill them, damage them and hurt them. But all the time that the Israelites do the will of God, the nations will not domineer over them no more than the swine of the River. Just as the swine of the River does not kill men nor destroy animals, so all the time that Israel performs His will, no nations nor tongue will kill them, damage them or hurt them. For this reason the textual reading is the swine from the River.[2]

[1] יכרסמנה חזיר מיער עין תלויה אם זביתם מן היאור ואם לאו מן היער הדא חיותא בי סלקא מן נהרא היא ממכיא סלקא מן חורשא לית היא ממכיא: Comp. *Midrash Rabba* Peniope שמיני Parasha XIII, fol. 19*a*, ed. Wilna 1878.

[2] יכרסמנה חזיר מיאור כתיב, יכרסמנה חזיר מיער [ק'], שבזמן שאין ישראל עושין רצונו של מקום אומות העולם דומות עליהם כחזיר מיער מה חזיר מיער הורג נפשות ומזיק את הבריות ומלקה בני אדם כך כל זמן שאין ישראל עושים רצונו של מקום אומות העולם הורגין בהם ומזיקין בהם ומלקין אותן, וכל זמן שישראל עושים רצונו של מקום אין אומות העולם מושליז בהן כחזיר של יאור מה חזיר של יאור אינו הורג

This leaves it beyond the shadow of a doubt that the twofold reading in question is due to the primitive orthography in which, as we have already seen, both the silent or feeble letters *Aleph* (א) and *Ayin* (ע) were frequently not expressed [1] The word in question was originally written מיר which one School of textual redactors read מִיְאֹר = מִיְּאֹר *from the River,* supplying *Aleph* and the other School read it מִיַּעַר = מִיַּעַר *from the forest,* supplying *Ayin.* An instance of יר standing for יַעַר in Phoenician is given by Schröder from the Tucca Inscription.[2] This reading מִיְאֹר *from the River,* was the more popular one in Palestine as is evident from other parts of the Talmud, where Ps. LXXX 14 is adduced to prove that חַיַּת קָנֶה *the wild beast of the reeds* (Ps. LXVIII 31) is identical with the חֲזִיר מִיְאֹר *the swine of the River.*[3] The swine of the River like the beast of the reeds is most probably the hippopotamus and is here used as the symbol of Egypt or the empire of the Nile-valley. The comparative harmlessness which these Hagadic interpretations ascribe to this animal is due to the fact that under the Ptolomaic dynasties the Jews enjoyed many privileges, and many of them occupied positions of high rank. It was under the Roman occupation of Palestine and the Roman oppression of the Jews that the alternative reading חֲזִיר מִיַּעַר *swine of the forest,* became more popular. The Boar was the military sign of the Roman

נפשות ואינו מזיק לבריות כך בל זמן שישראל עושין רצונו אין אומה ולשון הורגין בהן ומזיקין בהן ולא מלקין אותן לכך נכתב חזיר מיאור: Comp. *Rabboth di Rabbi Nathan* first recension, cap. XXXIV, fol. 50 *b*, ed. Schechter, London 1887.

[1] *Vide supra* pp. 138—144.

[2] Comp. *Die Phönizische Sprache* by Dr. Paul Schröder, p. 19, Halle 1869.

[3] נער חית קנה נעור חיה שררה בין הקנים דכתיב יכרסמנה חזיר וגו' *Pesachim* 118 *b*; Comp. Graetz, *Monatsschrift für Geschichte und Wissenschaft des Judenthums.* Vol. XXIII, p. 389, Breslau 1874.

legions and though Marius afterwards introduced the Eagle, the Boar still continued as the sign in some legions and especially of the army which was quartered in Palestine. The Romans then became as repulsive to the Jews as the swine and the חֲזִיר מִיַּעַר *the Boar,* the symbol of Rome not only became the more acceptable reading, but was regarded as identical with the iron yoke of Roman tyranny. Hence the Septuagint, the Chaldee and the Vulgate read *the boar out of the wood.* As to its treatment in the early editions, the *editio princeps* of the Hagiographa, Naples 1486—87; the *editio princeps* of the entire Bible, Soncino 1488; the second edition of the Bible, Naples 1491—93; the third edition of the Bible, Brescia 1494; the Complutensian Polyglot and the three quarto Bomberg editions 1518, 1521, 1525 have simply מִיַּעַר and take no notice of the suspended letter *Ayin.* The Salonica edition of the Hagiographa 1515, as far as I can trace it, is the first which exhibits the suspended letter. It is also given in the first edition of the Rabbinic Bible with the Massorah by Jacob b. Chayim Venice 1524—25. It is remarkable that Felix Pratensis in his Rabbinic Bible 1517 makes the *Ayin* a majuscular letter. This is probably due to the fact that some ancient authorities regarded it as the middle letter of the Psalter.[1]

(3 and 4) Job XXXVIII 13, 15. — In these two verses the expression רְשָׁעִים *wicked,* occurs and in both instances the letter *Ayin* (ע) is suspended. Here too the explanation given by the ancient authorities indicates the state of the text. The remark on this passage is as follows:

Why is the *Ayin* suspended in the word רשעים *wicked*? To indicate that if one has become chief upon earth, he will be poor in heaven In such case the *Ayin* should not have been written at all? R. Jochanan said it was

[1] Comp. *Kiddushim* 30*a.*

written so as not to offend the dignity of David and R. Eleasar said not to offend the dignity of Nehemiah son of Hachaliah[1] (*Sanhedrin* 10, 3*b*).

Whatever may be our opinion as to the value of this homiletic interpretation of the verse before us, there can be no doubt that according to the emphatic statement of these ancient authorities the *Ayin* (ע) originally formed no constituent part of the word in question and that it was afterwards suspended over the word (רשׁים) out of respect for the two distinguished personages in the Jewish commonwealth. The passages in question, therefore, afford another illustration of the fact that in the primitive orthography the feeble letters were frequently not expressed. Hence some Schools read it רָשִׁים or רָאשִׁים *poor,* or *chiefs,* whilst in other Schools it was read רְשָׁעִים = רְשָׁיִם *wicked.* The latter is the reading exhibited in all the ancient Versions. As far as I can trace it, Jacob b. Chayim is the first who in the first edition of the Rabbinic Bible with the Massorah, Venice 1524—25, exhibits the suspended *Ayin* in both verses. The *editio princeps* of the Hagiographa, Naples 1486–87; the first, second, third and fourth editions of the entire Bible (Soncino 1488; Naples 1491—93; Brescia 1494; Pesaro 1511—17), the Salonica edition of the Hagiographa 1515, the Complutensian Polyglot, the first edition of the Rabbinic Bible, by Felix Pratensis 1517 and all the three Venice quartos (1518, 1521, 1525) have the ordinary expressions רְשָׁעִים and מֵרְשָׁעִים without noticing in any way that according to the MSS. and the Massorah the *Ayin* is suspended in both these words.

VII. ***The Inverted Nuns.*** — Other remarkable phenomena exhibited in the Massoretic text are the Inverted

[1] מה דכתיב וימנע מרשים אורם וזרוע רמה תשבר מפני מה ע"ין של רשעים תלויה בין שנעשה ארם רש מלמטה נעשה רש מלמעלה, ולא נכתבה כלל ר' יוחנן ור' אליעזר חד אמר מפני כבודו של דוד וחד אמר משום כבודו של נחמיה בן חכליה.

Nuns (נ) which the student will find in no fewer than nine passages[1] and of which he obtains no solution in the margin except the bewildering remark against it *An inverted Nun* (נון הפוכה) or *A separated Nun* (נון מנוזרת). Yet these inverted letters or their equivalents are also among the earliest signs by which the Sopherim designed to indicate the result of their textual criticism. They are simply intended to take the place of our modern brackets to mark that the passages thus bracketed are transposed.

That this is their original design is attested by the earliest authorities. Thus the Siphra on Numb. X 35 emphatically declares that "these two verses are marked at the beginning and at the end to show that this is not their proper place". Though R. Jehudah the redactor of the Mishna in accordance with the later feelings would not admit that there is any dislocation in the sacred text and hence resorted to the fanciful explanation that the marks in question are designed to show that Numb. X 35, 36 forms a separate book and that the Mosaic Law does not consist of Five, but of Seven Books, yet his father R. Simon b. Gamaliel still maintained the ancient view of dislocation and that the signs denote transposition.[2] In the Talmud (*Sabbath* 115*b*—116*a*) where the same ancient view is recorded as the teaching of the Rabbis that the signs indicate dislocation, and where the later opinion of R. Jehudah is also given, the verse "Wisdom hath builded her house, she hath hewn out her seven pillars" in Prov.

[1] Comp. Numb. X 35, 36; Ps. CVII 23, 24, 25, 26, 27, 28, 40, and see *The Massorah*, letter נ, § 15, Vol. II, p. 259.

[2] ויהי בנסוע הארן נקוד עליו מלמעל' ומלמטה מפני שלא היה זה מקומו רבי אומר מפני שהוא ספר בעצמו מכאן אמרו ספר שנמחק ונשתייר בו פ"ה אותיות בפרשת ויהי בנסוע הארן מטמא את הידים. ר"ש אי' נקוד עליו מלמעלה ומלמטה מפני שלא היה זה מקומו: ספרי דבי רב פיסקא פר דף כב.

IX, 1 is adduced[1] to show that the seven pillars denote the Seven Books of the Law which are obtained by taking Numb. X 35, 36 as constituting a separate book. For this makes the book Numbers into three books, viz.: (1) Numb. I 1—X 34; (2) Numb. X 35, 36; and (3) Numb. XI 1—XXXVI 13. Nothing, however, can be more emphatic than the declaration of R. Simon b. Gamaliel who in accordance with the ancient view adds in the passage before us that "in future this Section, viz. Numb. X 35, 36, will be removed from here and be written in its proper place".[2] Its proper place, according to a later Talmudist, is in the description of the journeys and encampment of the tribes. The two verses belong to the journey of the Levites with the tabernacle and ought to follow immediately after Numb. II 17.[3] That the Inverted Nuns indicate here a dislocation of the text is also attested by the Septuagint. In the recension from which this Version was made, verses 35, 36 preceded verse 34, so that the order of the verses in question is Numb. X 35, 36, 34 and this seems to be the proper place for the two verses.

The other seven *Inverted Nuns* are confined to Ps. CVII. They bracket verses 23—28 and verse 39. But though the best MSS. and the Massorah distinctly mark the verses in question with the sign of dislocation, neither the Talmudic authorities nor the ancient Versions give us any indication as to where the proper place is for the bracketed

[1] תנו רבנן ויהי בנסע הארן ויאמר משה פרשה זו עשה לה הקב"ה סימניות מלמעלה ומלמטה לומר שאין זה מקומה, רבי אומר לא מן השם הוא זה אלא מפני שספר חשוב הוא מפני עצמו, כמאן אולא הא דאמר ר' שמואל בר נחמן א"ר יונתן חצבה עמידיה שבעה אלו שבעה ספרי תורה: שבת דף טו.

[2] ר"ש ב"ג אומר עתידה פרשה זו שתיעקר מכאן ותכתב במקומה: עיין שבת דף קטו ואבות דרבי נתן נוסחא א פרק לד דף נ.

[3] Comp. *Sopherim* VI, 1; Geiger, *Jüdische Zeitschrift für Wissenschaft und Leben*, Vol. III, p. 80—82, Breslau 1864—65.

sections. The Talmud which notices the fact that this Psalm has the signs, simply explains it homiletically. It says that "verse 23 &c. is furnished with signs like the particles of exception *but* and *only* in the Bible to indicate that the prayer of those who are in danger of shipwreck is only heard before the event is decreed by God, but is not heard after it has been decreed".[1] This is in accordance with the sentiments of the later Rabbins who, as we have often seen, manifested the greatest anxiety to obliterate altogether, or to diminish as much as possible any indication that there are spurious words or letters in the text or that any of the sections are dislocated. Hence they explained away allegorically all the critical signs of the ancient redactors of the text.

But though it is now difficult to say to what part of the Psalm the magnificent description of the sea-voyage belongs, it is comparatively easy to rearrange the passage in which the dislocation is indicated towards the end of the Psalm. As the text now stands the transition from verse 38 to 39 is inexplicable. The verses exhibit no logical sequence and verse 39 is without a subject. If, however, we avail ourselves of the critical indication given us by the ancient redactors that the verse before us is dislocated and put verse 40 before verse 39 we not only obtain a logical order, but have the missing subject for verse 39. We have thus

Verse 40: He poureth contempt upon princes,
And causeth them to wander in the pathless waste.
„ 39: And they are diminished and bowed down
Through oppression trouble snd sorrow;
„ 41: But he setteth the needy secure from affliction,
And maketh like a flock the families [of the afflicted].

[1] יורדי הים באניות וגו׳ עשה להן סימניות כאבין ורקין שבתורה לומר לך צעקו קודם גזר דין נענין צעקו לאחר גזר דין אינן נענין: ראש השנה יז.

It must, however, not be supposed that the nine passages tabulated in the Massoretic Rubric as bracketed exhaust all the instances comprised in this category of critical remarks. We incidentally know from the Massorah Parva on Gen. XI. 32 in the *editio princeps* of the Rabbinic Bible with the Massorah by Jacob b. Chayim Venice 1524—25 that there is also an *Inverted Nun* at the end of the chapters in question. This indicates that the death of Terah which is recorded in the last verse does not chronologically come before the Lord's command to Abraham to leave Haran with which chapter twelve begins and that it must have taken place after the departure of the patriarch. The verse in question must, therefore, be transposed.[1]

The treatment which these Inverted Nuns has received on the part of some of the later Massorites affords another striking illustration of the anxiety to obliterate all the early traces of critical signs as to the condition of the text. Instead of placing these brackets at the beginning and at the end of the verses which they are designed to indicate as dislocated, in accordance with nearly all the best Codices, some MSS. exhibit the inverted Nun in a word in the text itself which contains this letter in each of the nine passages. This curious device I have given in the Massorah.[2]

VIII. ***The Removal of Indelicate Expressions, Anthropomorphisms &c. from the Text.*** — Hitherto we have traced the phenomenal signs furnished in the text by the Sopherim themselves as indications of various readings which obtained in the Codices of the different Schools. These abnormal

[1] Comp. Geiger, *Jüdische Zeitschrift für Wissenschaft und Leben*, Vol. I, p. 120, Breslau 1862.

[2] Comp. *The Massorah* letter נ. § 15*a*, Vol. II, p. 259.

appearances of the text though plain enough to decipher with the clue which the ancient records supply us, have yet evoked a difference of opinion on the part of some modern critics because later Talmudists allegorised or homiletically explained what was primarily intended as textual criticism. No such difference of opinion, however, can possibly be entertained about the statement made by the redactors of the text with regard to the principles by which they were guided in the work of redaction. The classical passage which sets forth these principles is as follows:

In every passage where the text has an indelicate expression a euphemism is to be substituted for it, as for instance for ישנלנה *ravish, violate, outrage* [Deut. XXVIII 30; Isa. XIII 16; Jerem. III 2; Zech. XIV 2] ישכבנה *to lie with,* is to be substituted; for עפלים *posteriors* [Deut. XXVIII 27; 1 Sam. V 6; VI 4] read טחורים *emerods*; for חריונים *dung, excrements* or חרי יונים *doves' dung* [2 Kings VI 25] read דביונים *decayed leaves*; for חראיהם or חריהם *excrement* [2 Kings XVIII 27; Isa. XXXVI 12] substitute צואה *deposit*; for שיניהם *urine* [2 Kings XVIII 27; Isa. XXXVI 12] read ממי רגליהם *water of the feet*; for למחראות *middens, privies* [2 Kings X 27] substitute למוצאות *sewers, retreats.*[1] Comp. *Megilla* 25*b*; *Jerusalem Megilla* IV.

In accordance with this rule not only does the Massorah duly register these stigmatized expressions,[2] but all the MSS. of the Bible with the Massorah and every edition of the Massoretic text give in every instance the authoritative substitute as the official reading in the margin and furnish the consonants of the text itself with the vowel-signs which belong to the marginal reading. These, however, are simply typical examples and we shall see in the sequel that this principle was applied by the authori-

[1] תנו רבנן כל המקראות הכתובין בתורה לנאי קורין איתן לשבח כגון ישנלנה ישכבנה בעפלים בטחרים חריונים דביונים לאכול את חוריהם ולשתות את ממי שניהם לאכול צואתם ולשתות את מימי רגליהם למחראות למוצאות: מגלה בה.

[2] Comp. *The Massorah,* letter ע, § 722, Vol. II, 416; letter ש, § 138, Vol. II, p. 607.

tative redactors of the Sacred Scriptures far more extensively to remove indelicate expressions and antropomorphisms.

IX. ***The Emendations of the Sopherim.*** — The editorial principle thus laid down that indelicate expressions and anthropomorphisms are to be removed is also illustrated in the examples which the Sopherim have given of the passages altered in harmony with this canon. In the best MSS. there are remarks in the margin against certain readings calling attention to the fact that they exhibit "an emendation of the Sopherim". Thus in the St. Petersburg Codex of A. D. 916 which is the oldest dated MS. known at present, the Massorah Parva notices it in four different places. On Ezek. VIII 17 it states that it is "one of the eighteen emendations of the Sopherim".[1] On Zech. II 12 the remark is somewhat different in form, but the same in purport and is as follows: "one of the eighteen emendations of the Sopherim, the sages, their memory is for good and for a blessing";[2] whilst on Mal. I 13 and III 8 the Massoretic remark is the same as in the first instance. In two of these four passages the Massorah Magna gives the complete List of these eighteen alterations, viz. Ezek. VIII 17 and Zech. II 12. But though the Massoretic List gives the passages as emended, it does not state what the original text was which the Sopherim altered. Apart from the Massorah we possess no fewer than four separate and independent records which chronicle this important fact, and which illustrate it by adducing the passages wherein the alterations have been made. The variations in the number of the illustrations and the difference in the order in which the instances are adduced

[1] מן י"ח תיקון סופרים.

[2] מן י"ח תיקון סופ' חכמים זכרנ' לטובה ולברכה.

show that the records in question are independent of each other and that they are derived from different sources.

The oldest record of these alterations is given in the Mechiltha on Exod. XV 7 and is as follows:

(1) Zech. II 12 (A. V. v. 8): "For he that toucheth you toucheth the apple of his eye," but the text is altered. So also

(2) Mal. I 13: "Ye said also, Behold what a weariness *is it!* and ye have snuffed at it," but the text is altered. So also

(3) 1 Sam. III 13: "For the iniquity which he knoweth, because his sons made themselves accursed," but the text is altered. So also

(4) Job. VII 20: "Why hast thou set me as a mark against thee so that I am a burden to myself"? the text is altered. So also

(5) Habak. I 10: "Art thou not from everlasting O Lord my God, mine Holy One? we shall not die," the text is altered. So also

(6) Jerem. II 11: "Hath a nation changed *their* gods which yet are no gods? but my people have changed their glory," the text is altered. So also

(7) Ps. CVI 20: "Thus they have changed their glory into the similitude of an ox," the text is altered.

(8) Numb. XI 15: "And Let me not see my wretchedness" the text is altered. So also

(9) 2 Sam. XX 1: "We have no portion in David . . . . every man to his tents O Israel"? the text is altered.

(10) Ezek. VIII 17: "And lo, they put the branch to their nose," the text is altered.

(11) Numb. XII 12: "When he cometh out of his mother's womb" should be *our mother's*, the text is altered.[1] *Mechiltha* 39*a*, ed. Friedmann, Vienna 1870.

[1] והנונע בהם כנונע עינו רבי יהודה אומר בבבת עין אינו אומר אלא בבבת עינו כתיב כביכול כלפי מעלה אלא שכינה הכתוב: ביוצא בו ואמרתם הנה מתלאה והפכתם אותו אלא שכינה הכתוב: ביוצא בו בעין אשר ידע כי מקללים להם ונו' אלא שכינה הכתוב: ביוצא בו למה שמתני למפגע לך ואהיה עלי למשא כינה הכתוב: ביוצא בו הלא אתה מלכי מקדם יי' אלהים ולא נמות כינה הכתוב: ביוצא בו ההמיר גוי אלהים והמה לא אלהים ועמי המיר כבודו כינה הכתוב: ביוצא בו וימירו את כבודם בתבנית שור כינה הכתוב: ואל אראה ברעתי כינה הכתוב: ביוצא בו אין לנו חלק בדוד [ונו'] איש לאהליו ישראל כינה הכתוב: והנם שולחים הזמורה אל אפם כינה הכתוב: בצאתו מרחם אמו מרחם אמנו היה לו לומר כינה הכתוב: אף כאן אתה אומר הנונע בו כנונע בבבת עינו כביכול כלפי מעלה הכתוב מדבר אלא שכינה הכתוב: ספר מכילתא דף לט.

In the Siphre (fol. 22*b*; ed. Friedmann, Vienna 1864), where the same fact is recorded, only seven of the instances are adduced, since Nos. 2, 3, 7 and 9 which are given in the Mechiltha List are here omitted. For completeness sake I subjoin the text of the Siphri in the note.[1] It is also important to notice that the order in which the passages are enumerated differs in the two documents.

The third record is contained in the Yalkut Shimeoni on Exod. XV 7, § 247, p. 151, ed. Warsaw 1876. Though the List here given contains ten passages and might thus be almost considered identical with that given in the first record, a close examination of it will show its independence.[2]

It is the fourth record, given in the Midrash Tanchuma also on Exod. XV 7 (p. 83*a*, ed. Wilna 1833) which is of the utmost importance in the discussion of the alterations of the Sopherim. The List in this document not only contains six more instances, viz. Gen. XVIII 22; 2 Sam. XVI 12; Hos. 10 7; Job. XXXII 3; Lament. III 20;

[1] כל הנוגע בהם כנוגע בבבת עינו בבת עין לא נאמר אלא בבבת עינו של מקום כביכול בלפי מעלה אלא שכינה הכתוב: כיוצא בו למה שמתני למפגע לך ואהיה עלי למשא אלא שכינה הבתו': כיוצא בו והנה שולחים את הזמורה אל אפם אלא שכינה הכתוב: כיוצא בו הלא אתה מקדם ה' אלהי קדושי ולא אמות אלא שכינה הכתוב: כיוצא בו וימירו את כבודם בתבנית שור אוכל עשב אלא שכינה הכתוב: כיוצא בו ואם ככה את עושה לי הרגני נא הרוג אם מצאתי חן בעיניך ואל אראה ברעתי אלא שכינה הכתוב: כיוצא בו אשר בצאתו מרחם אמו ויאכל חצי בשרו אלא שכינה הכתוב: ספרי דף כב.

[2] כי הנוגע בכם נוגע בבבת עינו ר' יהודה אומר בבבת עין אינו אומר אלא בבבת עינו כביכול בלפי מעלה הכתוב מדבר אלא שכנה הכתוב: כיוצא בו אתה אומר ואמרתם הנה מתלאה והפכתם אותו אלא שכנה הכתוב: כיוצא בו אתה אומר בעון אשר ידע כי מקללים להם אלא שכנה הכתוב: כיוצא בו אתה אומר הלא אתה הוא מקדם ה' אלהי קדושי לא נמות אלא שכנה הכתוב: כיוצא בו והתימר גוי אלהים וגו' אלא שכנה הכתוב: כיוצא בו וימירו את כבודם וגו' אלא שכנה הכתוב: כיוצא בו אין לנו חלק בדוד וגו' אלא שכנה הכתוב: כיוצא בו אשר בצאתו מרחם אמו וגו' אלא שכנה הכתוב: כיוצא בו והנה שולחים את הזמורה אל אפם אלא שכינה הכתוב: אף כאן אתה אומר כי (כל) הנוגע בכם וכו': ילקוט שמעוני חלק א פרשת בשלח דף ע', § רמז.

2 Chron. X 16, but gives the original text in eleven out of the seventeen passages which it adduces and emphatically declares that the primitive readings were altered by the Members of the Great Synagogue or the Spiritual authorities who fixed the canon of the Hebrew Scriptures.[1]

For the completion of the materials relating to this important branch of textual criticism and before discussing the merits of these alterations we have yet to mention the fact that the Massorah itself gives us a List of these alterations of the Sopherim with the original reading in every passage. The List is preserved in the following three of the Yemen MSS. in the British Museum; Orient. 1379, fol. 268 *b*; Orient. 2349, fol. 108 *a*; and Orient. 2365, fol. 138 *b*. In all the three MSS. the Massorah in question is given on Numb. XII 2. In Orient. 1397 and Orient. 2349 these alterations are not only ascribed to the Sopherim, but it is declared that according to the opinion of some Schools they were made by Ezra himself. As I have printed this

[1] וכן הוא אומר כי הנוגע בכם נוגע בבבת עינו עֵינִי היה לו לומר אלא שכנהו הכתוב כביכול כלפי מעלן וכנהו הכתוב שהוא תיקון סופרים אנשי כנסת הגדולה: כיוצא בו ואמרתם הנה מתלאה והפכתם אוֹתִי אלא שכנהו הכתוב: כיוצא בי בעון אשר ידע כי מקללים להם בניו ולא בהה בם אלא שכנהו הכתוב: כיוצא בו למה שמתני למפגע לך ואהיה עָלֶיךָ למשא אלא שכנהו הכתוב: כיוצא בו הלא אתה מקדם ה׳ אלהי קדושי לא יָמוּת אלא שכנהו הכתוב: כיוצא בו ההמיר גוי אלהים והמה לא אלהים ועמי המיר כְּבוֹדִי בלא יועיל אלא שכנהו הכתוב: כיוצא בו וימירו את כְּבוֹדִי בתבנית שור אוכל עש אלא שכנהו הכתוב: כיוצא בו כְּבוֹדִי בקלון אמיר אלא שכנהו הכתוב: כיוצא בו ובשלשת רעיו חרה אפו על אשר לא מצאו מענה וירשיעו את איוב אלא שכנהו הכתוב: כיוצא בו ואברהם עודנו עומד לפני ה׳ אלא שכנהו הכתוב: כיוצא בו ואם בבה אתה עושה לי הרגני נא הרוג אם מצאתי חן בעיניך ואל אראה ברעתי: כיוצא בו אל נא תהי כמת אשר בצאתו מרחם אֻמֶּנּוּ ויאבל חצי בְשָׂרֵנוּ אלא שכנהו הכתוב: כיוצא בו מה לנו חלק בדוד ולא נחלה בבן ישי איש לאהליך ישראל עתה ראה ביתך דוד וילך ישראל לאהליו: וכדברי הימים לֵאלֹהָיו: זכור תזכור ותשוח עלי נפשי: אולי יראה ה׳ בְּעֵינָיו אלא שכינו פסוקים אלו אנשי כנסת הגדולה: ולכך נקראו סופרים שהיו סופרים כל אותיות שבתורה ודורשין אותו: וכן והנם שולחים את הזמורה אל אַפָּי והם תקנו אל אַפָּם: ואף כאן כי הנוגע בכם נוגע בבבת עֵינִי: מדרש תנחומא פרשת בשלח דף פג: ווילנא שנת תקצ׳ג.

List in the Massorah[1] it is unnecessary to reproduce it here. I must also mention that a List of these Alterations with the original readings has been preserved in Orient. 1425 which contains the MS. of the Hebrew Grammar called *Maase Ephod* by Prophiat Duran. In the heading (fol. 114 *b*) the List is described as exhibiting the alterations made by Ezra and Nehemiah.[2] As it gives only fifteen instances and does not mention any number, it is evident that it emanates from a source prior to the Massoretic recension when the number was already fixed. In the excellent edition of this valuable work published by Friedländer and Kohn, Vienna 1865, the List is not given probably because it was not in the MSS. which these learned editors collated.

It will be seen that in none of the documents in which these alterations are enumerated is any definite order followed in the respective instances adduced. The

[1] Comp. *The Massorah*, letter ת, § 206, Vol. II, p. 710

[2] תקון סופרים עזרא ונחמיה

ואברהם עודנו עומד לפני י״י	וי״י עומד לפני היה בתוב
ואל אראה ברעתי	ברעתך היה כתו׳
מרחם אמו	מרחם אמנו היה כתו׳
כי מקללים להם בניו	לו היה כתו׳
איש לאהליו ישראל	איש לאלהיו היה כתו׳
ועמי המיר כבודו	כבודי היה כתו׳
הזמורה אל אפם	אל אפי היה כתו׳
הנוגע בהם נוגע בבבת עיניו	עיני היה כתו׳
ואתם מחללים אותו	אותי היה כתו׳
והפכתם אותו	אותי היה כתו׳
ואהיה עלי למשא	עליך היה כתו׳
אולי יראה י״י בעיני	בעיניו היה כתו׳
ותשוח עלי נפשי	נפשו היה כתו׳
ויאכל חצי בשרו	בשרנו היה כתו׳
וירשיעו את איוב	שם שמים היה כתו׳

תם תקון סופרים.

List in each of the records has a sequence of its own. For the convenience of the student, however, I shall discuss the passages in the order in which they occur in the Hebrew Bible.

(1) Gen. XVIII 22. — "But Abraham stood yet before the Lord." Of the Lists in the four records, the Tanchuma List is the only one which adduces this passage as exhibiting an alteration of the Sopherim. It is also given in both Lists of the oldest Massorah[1] contained in the St. Petersburg Codex of A. D. 916 and in all the three Massoretic Rubrics in Orient. 1379, Orient. 2349 and Orient. 2365 in each of which it is emphatically stated that it ought to be, or that the original reading was *"but the Lord stood yet before Abraham"* only that the text was altered.[2] To the same effect, but in somewhat simpler language is the declaration in the ancient List preserved in the Maase Ephod that the text was originally *and the Lord still stood before Abraham,* but that it was altered by Ezra and Nehemiah into its present from. With such an emphatic declaration before us, both in the ancient post-Biblical records and in the Massorah itself, it seems almost superfluous to point out that it would be most incomprehensible for the redactors of the text to state that they have here altered the text and also to give the original reading when they had in fact done no such thing. The context, moreover, and the logical continuity of the narrative show beyond doubt that the primitive text was what the Sopherim and the Massorah state it to have been. It was the Lord who *came down* to see and to tell Abraham whether the inhabitants of Sodom and Gomorrah had acted in accordance with the bitter cry which went up to

[1] Comp. the St. Petersburg Codex Ezek. VIII 17 and Zech. II 12.

[2] היה ראוי ויהוה עודנו עמד לפני אברהם אלא שכינה הכתוב.

heaven; it was the Lord, therefore, who stood before Abraham; it was to the Lord's immediate presence that Abraham drew nigh, and it was the Lord who departed from Abraham when the patriach left off interceding with Him (Gen. XVIII 21, 22, 33). As the phrase to *stand before another* is sometimes used in the Scriptures to denote a state of inferiority and homage[1] it was deemed derogatory to the Deity to say that the Lord stood before Abraham. Hence in accordance with the above rule to remove all indelicate expressions the phrase was altered by the Sopherim.

(2) Numb. XI 15. — All the four ancient records and the Massoretic Lists give this passage as exhibiting an alteration of the Sopherim. The three Yemen MSS. and the Massorah preserved in the *Maase Ephod* state the text originally was "kill me I pray thee out of hand if I have found favour in thy sight that I may not see (ברעתך) ***thy evil"***, i. e. the evil or punishment wherewith thou wilt visit Israel. As this might be so construed as to ascribe evil to the Lord, the Sopherim altered it into "that I may not see (ברעתי) *my evil,*" which the Authorised Version and the Revised Version render "my wretchedness". From the rendering of the Jerusalem Targum "that I may not see the evil of thy people" it is evident that in some Schools the textual reading was ברעת עמך or ברעתם.[2]

(3) Numb. XII 12. — "Let her not, I pray, be as the dead *born child* which when it comes out of its mother's womb, has half its flesh consumed." This we are told by all the ancient authorities is a correction of the Sopherim and that the text originally was: "Let her not, I pray, be as the dead born child, which when proceeding from ***our***

[1] Comp. Gen. XVIII 8; XLI 16; Deut. I 38; X 8; XVIII 7 &c.

[2] ולא אחמי בבישתהון דעמך.

mother's (אִמֵּנוּ) womb the half of ***our flesh*** (בְּשָׂרֵנוּ) is consumed." This was regarded as derogatory to the mother of the great lawgiver by depicting her as having given birth to a partially decomposed body. The simile was, therefore, altered from the first person plural into the impersonal.

(4) 1 Sam. III 13. — "Because his sons did bring a curse upon themselves and he restrained them not" or as the Authorised Version has it "because his sons made themselves vile" margin *"accursed"*. It is now admitted that this rendering cannot legitimately be obtained from the text as it now stands since the Piel קִלֵּל does not mean *to bring a curse upon* any one, but *to curse* and is never followed by the dative, but the accusative. All the ancient authorities, however, emphatically declare that this is not the original reading, and that the text exhibits one of the alterations of the Sopherim. According to some authorities, the text originally was מקללים לי *they cursed me*, i. e. God. But though this undoubtedly yields the original sense and supplies the reason for the alteration, it is exposed to the same grammatical difficulty as the present text since קִלֵּל is never construed with the dative. There can, therefore, be no doubt that the Septuagint has preserved the original reading אֱלֹהִים *God*, viz. "because his sons cursed *God*" (comp. Exod. XXII 27), which is also exhibited in the margin of the Revised Version and is now accepted by the best critics. In their effort to soften the offensive statement that the sons of Eli openly blasphemed God, and that he did not reprimand them the Sopherim were most anxious to alter the text as little as possible. They, therefore, restricted themselves to the simple omission of the two letters *Aleph* (א) and *Yod* (י) and indeed of only the one letter *Aleph* since the *Yod*, as we have seen, was frequently absent in the primitive orthography thus converting אלהם *God* into להם *them*.

(5) 2 Sam. XVI 12. — Before considering the alteration which the Sopherim introduced into this passage it is necessary to remark that the text here exhibits three different recensions. We have in the first place the textual reading or the *Kethiv* "the Lord will look (בַּעֲוֹנִי) *on mine iniquity*", which is interpreted "the iniquity" or "wrong done unto me" and which is adopted in the Revised Version. Then we have the official *Keri* "the Lord will look (בְּעֵינָי) *on mine eye*", which is explained to stand for "my tears" and which is followed in the margin of the Authorised Version. And then again we have the reading "the Lord will look (בְּעָנְיִי) *on my affliction*", which is exhibited in the Septuagint, the Syriac and the Vulgate, and which is followed in the text of the Authorised Version, and is noticed in the margin of the Revised Version. It will be seen that in both the textual reading or *Kethiv* (בַּעֲוֹנִי) *on mine iniquity*, and the official reading or *Keri* (בְּעֵינָי) *on mine eye,* we have to resort to artificial explanations to obtain a tolerable sense. In the first instance we are told that "mine iniquity" stands for *the iniquity* or *wrong done to me* and in the second instance it is stated that "mine eye" stands for *my tears.* The ancient authorities, however, emphatically declare that the passage before us exhibits an alteration of the Sopherim and that the text originally was "the Lord will behold (בְּעֵינוֹ) *with his eye*". In harmony with the recensional canon that anthropomorphisms are to be removed, the reading that the Lord will see with his own eye was altered by the simple process of substiting the letter *Yod* (י) for *Vav* (ו) at the end of the word thus converting the suffix third person into the first person.

(6, 7 and 8) 2 Sam. XX 1. — "Every man to his tents, O Israel" we are told in the Mechiltha, which contains the earliest record on this subject, that this is not the original

reading, but that it exhibits an alteration of the Sopherim. Originally the text read "every one to his *gods,* O Israel". The rebellion against the house of David was regarded as necessarily involving apostasy from the true God and going over to idolatry. It was looked upon as leaving God and the Sanctuary for the worship of idols in tents. But this impudent challenge of Biehri the man of Belial was regarded as a contemptuous defiance of, and derogatory to the God of Israel which apparently escaped with impunity. Hence the Sopherim transposed the two middle letters of the word and לאלהיו *to his gods,* became לאהליו *to his tents.* For this reason the ancient authorities tell us the expression in question was also altered in the same phrase in 1 Kings XII 16 and 2 Chron. X 16 which record a similar event.

(9) Jerem. II 11. — The ancient records emphatically declare that the original reading here was: "but my people hath changed (כְּבוֹדִי) ***my*** glory", and that the Sopherim altered it into: "but my people hath changed (כְּבוֹדוֹ) ***his glory***. The same reverend motive which underlies the alteration with regard to the name of God in the preceding passage determined the change here. The expression כָּבוֹד *glory,* was considered to denote the visible manifestation of the Deity, i. e. the *Shechinah.* To say, therefore, that the Israelites changed this Supreme Glory for an idol was deemed too bold a statement and derogatory to the Lord. Hence the alteration of the suffix first person to the third person which was easily effected by the substitution of the *Vav* (ו) for the *Yod* (י). And though "***his*** glory" may also refer to the Lord yet it leaves room for a divergence of opinion and at all events removes the harshness of the sentence. The ancient Versions exhibit this alteration of the Sopherim which is also followed both in the Authorised Version and in the Revised Version.

(10) Ezek. VIII 17. — "And lo, they put the branch to (אַפָּם) ***their*** nose", we are told by all the ancient authorities is a correction of the Sopherim and that it was originally: "and lo, they put the branch to (אַפִּי) ***my*** nose", i. e. face. To understand the alteration here effected it is necessary to examine the context. The Lord here enumerates the great abominations which the house of Judah has committed in His very Sanctuary. He states that they have not only profaned His altar by introducing the idolatrous sun-worship into the Temple of the Lord, "but still further to provoke me to anger they scornfully display the branch which is used as an emblem in this abominable worship into (אַפִּי) my very nostrils". This bold anthropomorphism was afterwards regarded as derogatory to the supreme Deity and hence in accordance with the prescribed canon was altered by the Sopherim.

(11) Hosea IV 7. — "I will change their glory into shame" exhibits another alteration of the Sopherim. The ancient authorities state that the original reading here was כְּבוֹדִי ***my*** *glory*, instead of כְּבוֹדָם ***their*** *glory*. But it is evident from the context that this only exhibits partially the alteration which the Sopherim introduced here, since "I will change my glory into shame" is both against the context and against the principle which underlies these alterations. There can, therefore, be no doubt that the alteration also included the verb which as the Mechiltha rightly points out was originally הֲמִיר or הֲמִירוּ Hiphil preterite third person, i. e. *they have changed*, instead of אָמִיר future first person singular, i. e. *I will change*. Accordingly the text originally read:

My glory they have changed into shame

which the Sopherim altered into:

Their glory I will change into shame.

This is in perfect harmony with the alteration recorded in No. 9.

(12) Hab. I 12. — "Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die." All the ancient records emphatically state that this exhibits the corrected text by the Sopherim and that the original reading was:

> Art thou not from everlasting?
> O Lord my God, mine Holy One, thou diest not.

The parallelism plainly shows that this is the correct reading. The address in both clauses is to the Lord who is described in the first clause as being from everlasting and in the second clause as never dying or enduring for ever. The introduction, therefore, of a new subject in the plural with the predicate "*we* shall not die" thus ascribing immortality to the people is contrary to the scope of the passage. Not only has the Chaldee preserved the original reading by paraphrasing it "thy word endureth for ever",[1] but Rashi (1040—1105) makes it the basis of his explanation. "The prophet says why art thou silent to all this. Art thou not from everlasting my God, mine Holy One, who diest not."[2] It is very remarkable that the Revised Version which has not noticed any other of the alterations of the Sopherim has the following note in the margin on this passage: "according to an ancient Jewish tradition *thou diest not*". The reason for the alteration is not far to seek. It was considered offensive to predicate of the Lord "*thou* diest not". Hence "*we* shall not die" was substituted.

[1] מימרך קיים לעלמין.

[2] אמר הנביא ואתה למה תחריש לכל זאת הלא אתה מקדם אלהי קדושי אשר לא תמות וזה שכתוב לא נמות אחד מתיקוני סופרים שבמקרא הוא שכינה הבחי' וכן והפחתם אותו וכן הרבה המפורשים בסיפרי. ולפי תיקון הסופרים וזהו פירושו הלא אתה אלהי מקדם קדושי אל תתני למות בידו.

(13) Zech. II 12 in the Hebrew II 8 in the Authorised Version. — Here the original reading, which was: "he that toucheth you toucheth the apple of (עֵינִי) *my* eye", has been altered by the Sopherim into: "he that toucheth you toucheth the apple of (עֵינוֹ) *his* eye", i. e. as if one were to touch the apple of *his own eye*. Though "the eye of the Lord" is not unfrequently used in the Bible[1] yet "the apple of my eye" (בָּבַת עֵינִי) occurs no where else. It was, therefore, regarded derogatory to the Deity that he himself should ascribe to himself so pronounced an anthropomorphatic feature.[2] Hence in accordance with the rule which underlies these alterations the *Yod* (י) was changed into *Vav* (ו) as in the case of the alteration exhibited in No. 9.

(14) Malachi I 13. — All the ancient authorities emphatically declare that the original reading here was: "ye have snuffed (אוֹתִי) at *me*", and that the Sopherim have altered it into: "ye have snuffed (אוֹתוֹ) at *it*", because it was regarded derogatory to the Lord to apply to him such an offensive predicate. That the text had originally אוֹתִי *at me* is, moreover, attested by Rashi who plainly says: "this is one of the eighteen alterations of the Sopherim. The textual reading אוֹתוֹ *at it*, was originally אוֹתִי *at me*, but the passage was altered and they [i. e.

[1] Comp. Ps XXXIII 18 with Jerem. XXIV 6; Ezek. V 11; VII 4 &c.

[2] In Deut. XXXII 10 the phrase is not exactly the same since it is here כְּאִשׁוֹן עֵינוֹ which is also translated *as the apple of his eye*. There was no necessity for any alteration here because the expression does not necessarily refer to God. The passage may mean God kept Israel as one keeps the apple of his eye. The Septuagint, the Jerusalem Targum and the Syriac omit the article altogether, i. e. he kept Israel *as the eye-apple*, whilst Onkelos, who translates the passage in the plural, renders the suffix also in the plural, i. e. he kept them as the apple of their eye. Comp. Geiger, *Urschrift und Uebersetzungen der Bibel*, p. 324, Breslau 1857.

the Sopherim] substituted for it אוֹתוֹ *at it*".[1] St. Jerome must also have known this fact since he thinks that we might read אוֹתִי *at me*,[2] and indeed this reading is found in many MSS.

(15) Ps. CVI 20. — "They changed (כְּבוֹדָם) ***their*** glory." This we are told exhibits one of the alterations of the Sopherim. The original reading was: "they changed (כְּבוֹדִי) ***my*** glory", but it was altered because the statement that the Israelites changed God's visible Shechinah for the image of an ox was deemed derogatory to the Divine Being. The reason, therefore, which underlies this alteration is exactly the same which induced the changes in the passages marked Nos. 9 and 11. It is to be remarked that both some MSS. of the Septuagint and the Vulgate exhibit the reading כְּבוֹדוֹ *his glory*, in the third person, i. e. God's glory or Shechinah.

(16) Job. VII 20. — According to the testimony of the ancient records the original reading of this passage was:

> Why hast thou set me as a mark for thee
> And why have I become a burden unto thee?

This reading is still preserved in the Septuagint and is demanded by the parallelism and the context. The declaration, however, on the part of Job that he had become a burden to God was considered by the redactors of the text as bordering on blasphemy. Hence the Sopherim altered עליך *unto* ***thee,*** into עלי *unto* ***myself,*** by the simple process of omitting the single letter *Caph* (ך). Ibn Ezra (1088—1177) one of the most distinguished Jewish commentators of the middle ages boldly declares that "though

[1] זו אחת מי"ח תיבו' של תיקון סופרי', הפחתם אותו אותי נכתב אלא שכינה הכתו' וכתבו אותו.

[3] Ut in Hebraeo legi potest, *et exsufflastis me,* haec dicendo, non sacrificio, sed mihi cui sacrificabatis, fecistis injuriam. Comp. the article on the *Tikun Sopherim* by the Rev. Oliver Turnbull Crane in the *Hebraica,* Vol. III, p. 243, 1887.

עלי *unto myself* is an alteration of the Sopherim neverthless in explaining the passage it is best to ignore this alteration".[1]

(17) Job. XXXII 3. — "And *yet* they had condemned (אִיּוֹב) ***Job***", exhibits an alteration of the Sopherim. According to the List of these alterations preserved in the Maase Ephod the text originally was "and because they had condemned (אֱלֹהִים) ***God.***" The context shows that the original reading is preferable to the emendation. Job's three friends came to prove that God's providential dealings towards the afflicted patriarch were perfectly just, inasmuch as his sufferings were the merited punishment for his sinful life. But instead of vindicating the Divine justice they ceased to answer Job because he was right in their eyes (בְּעֵינֵיהֶם as the Septuagint rightly has it) and they thereby inculpated the conduct of God. The expression, however, "and they condemned God" was considered blasphemous and hence ***Job*** was substituted for ***God.***

(18) Lamentations III 20. — "And ***my*** soul (נַפְשִׁי) is humbled in me," according to the testimony of the ancient authorities and the Massorah is another alteration of the Sopherim. The original reading was: "and (נַפְשְׁךָ) ***thy*** soul will mourn over me" or "will condescend unto me". The most cursory examination of the context will disclose the fact that the original reading restores the logical sequence, the true rhythm and the pathetic beauty of the text. We need only read the three verses together which form the stanza to see it:

Verse 19: Remember my misery and my forlorn state
the wormwood and the gall.
„ 20: Yea verily thou wilt remember
and thy soul will mourn over me.
„ 21: This I recall to my heart,
therefore, I have hope.

[1] ואהיה עלי למשא תיקון סופרים אע"פ שבפירושו כאשר הוא בלא תיקון נכון.

The expression, however, "*thy* soul (נַפְשְׁךָ) will mourn" as applied to God, was considered an offensive anthropomorphism and, therefore, the Sopherim in harmony with the rule which underlies all these corrections, altered it into *my* soul (נַפְשִׁי) and thus marred the beauty and pathos of the stanza.

These passages, however, are simply quoted as typical instances and are by no means intended to be exhaustive. Hence none of the above named ancient documents specify the exact number of the Sopheric alterations, but simply adduce sundry examples to illustrate the principle that indecent and anthropomorphatic expressions are to be altered by the authoritative redactors of the text. Hence too the different records vary in the number of the examples which they respectively quote. The Siphri adduces seven passages, the Yalkut ten, the Mechiltha eleven and the Tanchuma seventeen passages. That there were other passages in which identically the same or similar phrases occurred in the primitive text and that they too underwent the same process of alteration in accordance with the canon to remove indelicate and improper expressions will be seen from the following considerations.

The oldest Massorah in the St. Petersburg Codex of A. D. 916, which registers these alterations of the Sopherim, adds two more examples which are not given in any of the ancient documents. And though the catchwords are simply given without mentioning what the original reading was which the Sopherim altered, there is no difficulty in ascertaining it by the light of the other Sopheric alteration and by bearing in mind the principle which underlies these changes.

The catchword for the first change is מחללים = Malachi I 12. This indicates that originally the text was:

מחללים אותי "ye have polluted *me*" (comp. Ezek. XIII 19), and that אותי *me* has been altered into אותו *him,* in accordance with the same alteration which we are told the Sopherim made in verse 13, for though this does not alter the sense it softens it by obviating the direct reference to God. Possibly the alteration may also have included the catchword itself. The original reading may have been מְקַלְלִים אוֹתִי *ye have cursed me,* and the *Koph* (ק) has been changed into *Cheth* (ח).

The catchword for the second change is קבעים which manifestly refers to Malachi III 9. The original reading here was: "with a curse ye *have cursed*" (מְאָרְרִים), the active participle as is evident from the parallelism:

Ye have cursed with a curse
And ye have robbed me.

As this cursing was pronounced against God which was blasphemy in the highest degree, the active was changed into the passive by the substitution of *Nun* (נ) for *Mem* (מ) which now makes this clause quite detached from the rest of the sentence. The anxiety to mitigate this clause is also seen from the recension which the Greek translators had before them since the Septuagint exhibits בַּמַּרְאָה אתם רֹאִים *in a vision ye have seen.*

X. ***Impious expressions towards the Almighty.*** — We have now to adduce a few passages into which changes have been introduced by the authorised redactors of the text, but which are not expressly mentioned in the official Lists. Foremost amongst these are instances in which the original reading described blasphemy or cursing God. Such profane phrases were deemed offensive to the ears of the devote worshippers when the Scriptures were read publicly before the congregation. It was the anxiety to mitigate these harsh and impious expressions towards the Almighty which gave rise to the editorial canon in

accordance with which the Sopheric alterations were made.

2 Sam. XII 14. — "Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme." In looking at the context it will be seen that David is charged by the Prophet with having committed the twofold crime of adultery and murder for each of which the Divine Law imposed the penalty of death (Levit. XX 10; XXIV 17). As an absolute monarch none of his subjects dared to enforce the penalty. Hence it was David himself who by his scandalous violation of God's Law preeminently blasphemed the Lord though in a secondary sense he also gave occasion for others to follow his example. Such harsh conduct towards God, however, which in ordinary cases offended the feelings of the pious, was in this particular instance more especially intolerable. The direct predicate that the Shepherd King, the sweet Singer of Israel that *he had blasphemed the Lord* was, therefore, mitigated by the insertion of the expression אֹיְבֵי *the enemies of,* so that the original reading ***thou hast greatly blasphemed the Lord*** became "thou hast given great occasion to the enemies of the Lord to blaspheme". That this is an official alteration is attested by Rashi, one of the most illustrious Jewish expositors of the middle ages and the most faithful depository of the ancient traditions. He emphatically declares: *"This is an alteration due to the reverence for the glory of God."*[1] The alteration is, moreover, indicated by the fact that נִאֵץ the *Piel,* which occurs no fewer than thirteen times, never denotes ***to cause*** *to blaspheme,* but *to blaspheme, to curse, to contemn, to provoke* &c. and is universally rendered so even in the Authorised Version and in no single instance in the sense

[1] כנוי הוא וה דרך כבוד למעלה.

of the Hiphil.[1] The text, therefore, as it now stands can only mean "because thou hast greatly blasphemed the enemies of the Lord" which is nonsense.

Ps. X 3. — Still more remarkable is the instance before us which exhibits the same phrase. This verse literally translated is as follows:

> For the wicked boasteth of his heart's desire,
> And the robber blesseth blasphemeth the Lord.

It will be seen at once that the expression בֵּרֵךְ *he blesseth,* is a marginal gloss on the word נְאֵץ *he blasphemeth,* which in accordance with the principle underlying these alterations, is designed to remove the harsh and impious phrase "he blasphemeth the Lord". The text, therefore, exhibits a blending of the two recensions which obtained in two different Schools, viz. the School which had the primitive reading נְאֵץ יְהוָה *he blasphemeth the Lord,* and the School which substituted for it בֵּרֵךְ יְהוָה *he blesseth the Lord.*[2] Some idea of the extraordinary expedients to which translators and commentators, by ignoring this fact, have resorted in order to make an intelligible sense from the text as it now stands may be gathered from the Authorised Version and the Revised Version. The Authorised Version renders the verse:

> For the wicked boasteth of his heart's desire
> And blesseth the covetous *whom* the Lord abhorreth

Margin Or.

> And the covetous blesseth himself he abhorreth the Lord

[1] Comp. Numb. XIV 11, 23; XVI 30; Deut. XXXI 20; 1 Sam. II 17; Isa. I 4; V 24; LX 14; Jerem. XXIII 17; Ps. X 3, 13; LXIV 10, 18.

[2] In verse 13, however, of this very Psalm where the same phrase occurs, there does not seem to have been any euphemistic gloss and hence the redactors left the original reading alone. The same is the case in Isa. I, 4. Like the other editorial principles this canon for reasons which we cannot at present discuss, was not uniformly acted upon.

whilst the Revised Version translates it:

> For the wicked boasteth of his heart's desire
> And the covetous renounceth *yea* contemneth the Lord

Margin Or.

> And blesseth the covetous, but revileth the Lord.

Still more objectionable and more offensive to the ear was the phrase *"to curse* the Lord". The official redactors of the text have, therefore, substituted in cases where it occurred, the same euphemistic expression ברך *to bless,* for the original reading קלל *to curse,* or נדף *to blaspheme.*

1 Kings XXI 10, 13. — We are told here that Jezebel suborned two worthless fellows to testify that Naboth had blasphemed both God and the king for which the Law imposed the penalty of death (Levit. XXIV 16; Deut. XIII 9, 10). But the Hebrew as it now stands, says the very reverse, inasmuch as it literally means: "Thou didst bless (בֵּרַכְתָּ) God and the king". In both the Authorised Version and the Revised Version the principle which underlies this reading in the original is entirely obscured, because the verb in question is rendered *blaspheme, renounce, curse* &c. The verb ברך *to bless,* has no such antiphrastic and euphemistic sense. The assertion that because it is used as a salutation both in meeting and parting,[1] therefore, it came to denote by a process of evolution *to renounce, to blaspheme, to curse* &c. is contrary to the very nature of its usage. Both in meeting and parting it expresses the kindliest sentiments, wishes for happiness and friendship and not a single instance can be adduced in which it is used even by implication to denote parting for ever in a hostile sense, much less to convey the idea of blaspheming or cursing. Such desperate

[1] Comp. 2 Kings IV 29; Prov. XXVII 14; 1 Chron. XVI 43 &c.

expedients at artificial interpretation would never have been resorted to if the canon adopted by the redactors of the text had been sufficiently attended to. Some of the best modern critics, however, now acknowledge that the original reading here was either גִּדַּפְתָּ as the Chaldee has it or קִלַּלְתָּ as it is in the Syriac and these are the two alternative readings which I have given in the notes on this passage in my edition of the text.

The sense of בֵּרֵךְ *to bless* being now definitely extablished and the redactorial principle which underlies its substitution for קִלֵּל *to curse,* in the text having been duly set forth, it is superfluous to discuss the instances in Job in which the same Sopheric alterations have been introduced. Some of the best critics now admit that the original reading in all the four passages in question was קלל,[1] whilst others unhesitatingly exhibit it in the text. In accordance with my principle, however, not to alter the Massoretic text I have given the primitive reading in the notes with the introductory remark נ"ל = *it appears to me, I am of opinion, it ought to be,* because though the reading is perfectly certain there is no MS. authority for it.

XI. ***The safeguarding of the Tetragrammaton and other Divine Names.*** — Without entering into a discussion on the pronunciation or signification of the Divine Name יהוה which is beyond the scope of this section, we have yet to call attention to the fact that the Jews from time immemorial have regarded with the utmost sacredness and reverence this incommunicable Name of the most High God, and that the awe manifested for the Tetragrammaton has played an important part in the redaction of the text. Throughout the Hebrew Bible wherever יהוה occurs by itself, it has

[1] Comp Job. I 5. 11; II 5. 9.

not its own points, but those which belong to אֲדֹנָי *Lord,* only that the *Yod* (י) has the simple *Sheva* instead of the *Sheva Pathach* = Chateph Pathach (יֲ) and is pronounced *Adonaī* = *Κύριος*, and when אדני יהוה occur together יהוה is pointed in the Massoretic text יְהוִֹה with the vowel points which belong to אֱלֹהִים *God.*[1] Owing to this extreme reverence for the Ineffable Name the redactors of the text not unfrequently safeguarded it by substituting for it either אֲדֹנָי *Lord,* which is followed throughout the Septuagint and the New Testament, or אֱלֹהִים *God.*

In illustration of this fact I shall restrict myself to a few of the parallel passages which record identically the same events and about which there cannot possibly be any doubt. Both in 2 Sam. V 17—25 and 1 Chron. XIV 8—17 David's encounter with the Philistines is described. In Samuel the Tetragrammaton (יְהוָֹה) is used throughout the description, whereas in Chronicles *God* (אֱלֹהִים) is substituted for it as will be seen from the following:

2 Samuel V		1 Chronicles XIV	
V 19	And David enquired of (יְהוָֹה) *the Lord*	XIV 10	And David enquired of (אֱלֹהִים) *God*
„ 20	*the Lord* hath broken forth upon mine enemies	„ 11	*God* hath broken in upon mine enemies
„ 23	and David enquired of *the Lord*	„ 14	and David enquired again of *God*
„ 24	for then shall *the Lord* go out before thee	„ 15	for *God* is gone out before thee
„ 25	and David did so as *the Lord* commanded him.	„ 16	and David did as *God* commanded him.

The same is the case in the description of the removal of the ark to the city of David of which we have also a duplicate record, one in 2 Sam. VI and one in 1 Chron. XIII as will be seen from the following:

[1] Comp. *The Massorah,* letter א, § 116, Vol. I, p. 26.

2 Samuel VI		1 Chronicles XIII	
VI 9	And David was afraid of (יְהוָה) *the Lord*	XIII 12	and David was afraid of (אֱלֹהִים) *God*
„ 9	the ark of *the Lord*	„ 12	the ark of *God*
„ 11	and the ark of *the Lord* continued	„ 14	and the ark of *God* continued
„ 17	and they brought in the ark of *the Lord*	XVI 1	and they brought in the ark of *God*
„ 17	and David offered . . . . before *the Lord.*	„ 1	and they offered . . . . before *God.*

The duplicate Psalm in the Psalter itself, viz. XIV and LIII illustrates the same fact. In the former the Tetragrammaton is used, whilst in the latter the expression (אֱלֹהִים) *God,* is substituted for it as will be seen from the following comparison:

Psalm XIV		Psalm LIII	
XIV 2	*The Lord* (יְהוָה) looked down from heaven	LIII 3	*God* (אֱלֹהִים) looked down from heaven
„ 4	and call not upon *the Lord*	„ 5	they call not upon *God*
„ 7	when *the Lord* bringeth back the captivity.	„ 6	when *God* bringeth back the captivity.

There are, however, a number of compound names in the Bible into the composition of which three out of the four letters of the Incommunicable Name have entered. Moreover, these letters which begin the names in question are actually pointed יְהוֹ *Jeho,* as the Tetragrammaton itself and hence in a pause at the reading of the first part of the name it sounded as if the reader was pronouncing the Ineffable Name. To gaurd against it an attempt was made by a certain School of redactors of the text to omit the letter *He* (ה) so that the first part of the names in question has been altered from *Jeho* (יְהוֹ) into *Jo* (יוֹ). It was, however, only an attempt on the part of a certain School for as we shall see from the following analysis, the alterations were only partially carried out and in most cases the primitive

orthography has survived. In the examination of them I shall give these names according to the order of the Hebrew alphabet and must premise that for the purposes of this investigation no notice can be taken of the fact that two, three or more persons have often the same name in the Bible.

(1) יְהוֹאָחָז *Jehoachaz* = ***whom Jehovah sustains,*** which occurs twenty-four times, has retained the primitive orthography in twenty passages, viz. 2 Kings X 35; XIII 1, 4, 7, 8, 9, 10, 22, 25, 25; XIV 8, 17; XXIII 30, 31, 34; 2 Chron. XXI 17; XXV 17, 23, 25; XXXVI 1 and it is only in four places that it has been altered into

יוֹאָחָז *Joachaz,* viz. 2 Kings XIV 1; 2 Chron. XXXIV 8; XXXVI 2, 4. With the exception of 2 Kings XIV 1 the marked distinction between the two different spellings which the Hebrew exhibits is obliterated in the Authorised Version.

(2) יְהוֹאָשׁ *Jehoash* = ***whom Jehovah bestowed,*** which occurs sixty-four times, has only retained the original spelling in the following seventeen passages: 2 Kings XII 1, 2, 3, 5, 7, 8, 19; XIII 10, 25; XIV 8, 9, 11, 13, 13, 15, 16, 17, whilst no fewer than forty-seven passages

יוֹאָשׁ *Joash* is exhibited in the altered orthography, viz. Judg. VI 11, 29, 30, 31; VII 14; VIII 13, 29, 32, 32; 1 Kings XXII 26; 2 Kings XI 2; XII 20, 21; XIII 1, 9, 10, 12, 13, 13, 14, 25; XIV 1, 1, 3, 17, 23, 23, 27; Hos. I 1; Amos I 1; 1 Chron. III 11; IV 22; XII 3; 2 Chron. XVIII 25; XXII 11; XXIV 1, 2, 4, 22, 24; XXV 17, 18, 21, 23, 23, 25, 25. The altered form, therefore, has prevailed in this name.

(3) יְהוֹזָבָד *Jehozabad* = ***whom Jehovah bestowed,*** which occurs thirteen times, has the primitive spelling in only four instances, viz. 2 Kings XII 22; 1 Chron. XXVI 4; 2 Chron. XVII 18; XXIV 26; whereas

יוֹזָבָד *Jozabad* the altered orthography is exhibited in the following ten passages: Ezra VIII 33; X 22, 23; Neh.

VIII 7; XI 16; 1 Chron. XII 4, 20, 20; 2 Chron. XXXI 13; XXXV 9. Here again the altered spelling prevails.

(4) יְהוֹחָנָן *Jehohanan* = ***whom Jehovah graciously gave,*** which occurs thirty-three times, retained the original orthography in the following nine instances: Ezra X 6, 28; Neh. VI 18; XII 13, 42; 1 Chron. XXVI 3; 2 Chron. XVII 15; XXIII 1; XXVIII 12; whereas the text exhibits the altered spelling

יוֹחָנָן *Johanan* in no fewer than twenty-four passages, viz. 2 Kings XXV 23; Jerem. XL 8, 13, 15, 16; XLI 11, 13, 14, 15, 16; XLII 1, 8; XLIII 2, 4, 5; Ezra VIII 12; Neh. XII 22, 23; 1 Chron. III 15, 24; V 35, 36; XII 4, 12. Here too the altered orthography prevails. In the Authorised Version the original spelling is obliterated.

(5) יְהוֹיָדָע *Jehoiada* = ***whom Jehovah knoweth,*** which occurs forty-seven times, has the primitive orthography in the following forty-two passages: 2 Sam. VIII 18; XX 23; XXIII 20, 22; 1 Kings 1, 8, 26, 32, 36, 38, 44; II 25, 29, 34, 35, 46; IV 4; 2 Kings XI 4, 9, 9, 15, 17; XII 3, 8, 10; Jerem. XXIX 26; 1 Chron. XI 22, 24; XII 27; XVIII 17; XXVII 5, 34; 2 Chron. XXII 11; XXIII 1, 8, 8, 9, 11, 14, 16, 18; XXIV 2, 3, 6, 12, 14, 14, 15, 17, 20, 22, 25, and the abbreviated form

יוֹיָדָע *Joiada* in the following five instances: Neh. III 6; XII 10, 11, 22; XIII 28.

(6) יְהוֹיָכִין *Jehoiachin* = ***whom Jehovah hath appointed,*** which occurs eleven times, retains the original orthography in ten passages, viz. 2 Kings XXIV 6, 8, 12, 15; XXV 27, 27; Jerem. LII 31, 31; 2 Chron. XXXVI 8, 9; and it is in one instance where

יוֹיָכִין *Joiachin* the altered spelling is exhibited, viz. Ezek. I 2. The Authorised Version confounds the different spellings also in this name.

(7) יְהוֹיָקִים *Jehoiakim* = ***whom Jehovah hath set up,*** which occurs forty-one times, has retained the original ortho-

graphy in no fewer than thirty-seven places, viz. 2 Kings XXIII 34, 35, 36; XXIV 1, 5, 6, 19; Jerem. I 3; XXII 18, 24; XXIV 1; XXV 1; XXVI 1, 21, 22, 23; XXVII 1, 20; XXVIII 4; XXXV 1; XXXVI 1, 9, 28, 29, 30, 32; XXXVII 1; XLV 1; XLVI 2; LII 2; Dan. I 1, 2; 1 Chron. III 15, 16; 2 Chron. XXXVI 4, 5, 8; and it is only in four passages where

יוֹיָקִים *Joiakim,* the altered form is to be found in Neh. II 10, 10, 12, 26.

(8) יְהוֹיָרִיב *Jehoiarib* = ***whom Jehovah defends,*** which occurs seven times, the text exhibits the primitive orthography in only two instances, viz. 1 Chron. IX 10; XXIV 7, whilst in five passages the altered form

יוֹיָרִיב *Joiarib,* is exhibited, viz. Ezra VIII 16; Neh. XI 5, 10; XII 6, 19.

(9) יְהוֹנָדָב *Jehonadab* = ***whom Jehovah gave spontaneously,*** which occurs fifteen times, has the original spelling in the following eight passages: 2 Sam. XIII 5; 2 Kings X 15, 15, 23; Jerem. XXXV 8, 14, 16, 18, and in seven instances the text exhibits the altered form

יוֹנָדָב *Jonadab,* viz. 2 Sam. XIII 3, 3, 32, 35; Jerem. XXXV 6, 10, 19. This difference is obliterated in the Authorised Version.

(10) יְהוֹנָתָן *Jehonathan* = ***whom Jehovah gave,*** which occurs one-hundred and twenty-one times, has the original spelling in no fewer than seventy-nine passages, viz. Judg. XVIII 30; 1 Sam. XIV 6, 8; XVIII 1, 1, 3, 4; XIX 1, 2, 4, 6, 7, 7, 7; XX 1, 3, 4, 5, 9, 10, 11, 12, 13, 16, 17, 18, 25, 27, 28, 30, 32, 33, 34, 35, 37, 37, 38, 38, 39, 40, 42; XXI 1; XXIII 16, 18; XXXI 2; 2 Sam. 1, 4, 5, 12, 17, 22, 23, 25, 26; IV 4, 4; IX 1, 3, 6, 7; XV 27, 36; XVII 17, 20; XXI 7, 7, 12, 13, 14, 21; XXIII 32; Jerem. XXXVII 15, 20; XXXVIII 26; Neh. XII 18; 1 Chron. VIII 33, 34; IX 39, 40; XX 7; XXVII 25, 32; 2 Chron. XVII 8, and

in the following forty-two instances the text has it in the abbreviated form

יוֹנָתָן *Jonathan* 1 Sam. XIII 2, 3, 16, 22, 22; IV 1, 3, 4, 12, 12, 13, 13, 14, 17, 21, 27, 29, 39, 40, 41, 42, 42, 43, 43, 44, 45, 45, 49; XIX 1; 1 Kings I 42, 43; Jerem. XL 8; Ezra VIII 6; X 15; Neh. XII 11, 11, 14, 35; 1 Chron. II 32, 33; X 2; XI 34. In the Authorised Version this distinction is absolutely obliterated.

(11) יְהוֹסֵף *Jehoseph* only occurs once, viz. Ps. LXXXI 6, and in all the numerous passages where this name is to be found in the Bible it is

יוֹסֵף *Joseph.* In the Authorised Version the distinction is obliterated.

(12) יְהוֹצָדָק *Jehozadak* = ***Jehovah maketh just,*** which occurs thirteen times retains the original orthography in the following eight passages: Hag. I 1, 12, 14; II 2, 4; Zech. VI 11; 1 Chron. V 40, 41, whilst it has the abbreviated form

יוֹצָדָק *Jozadak,* in five instances, viz. Ezra III 2, 8; V 2; X 18; Neh. XII 26. The distinction is confounded in the Authorised Version.

(13) יְהוֹרָם *Jehoram* = ***whom Jehovah exalted,*** which occurs forty-nine times, has the original orthography in the following twenty-nine passages: 1 Kings XXII 51; 2 Kings I 17, 17; III 1, 6; VIII 16, 25, 29; IX 15, 17, 21, 21, 22, 23, 24; XII 19; 2 Chron. XVII 8; XXI 1, 3, 4, 5, 9, 16; XXII 1, 5, 6, 6, 7, 11, and the abbreviated form

יוֹרָם *Joram,* in the following twenty passages: 2 Sam. VIII 10; 2 Kings VIII 16, 21, 23, 24, 25, 28, 28, 29, 29; IX 14, 14, 16, 16, 29; XI 2; 1 Chron. III 11; XXVI 25; 2 Chron. XXII 5, 7.

(14) יְהוֹשָׁפָט *Jehoshaphat* = ***whom Jehovah judgeth*** or ***pleadeth for,*** which occurs eighty-five times, has the original orthography in the following eighty-three passages: 2 Sam.

VIII 16; XX 24; 1 Kings IV 3, 17; XV 24; XXII 2, 4, 4, 5, 7, 8, 8, 10, 18, 29, 30, 32, 32, 41, 42, 46, 49, 50, 50, 51, 52; 2 Kings I 17; III 1, 7, 11, 12, 12, 14; VIII 16, 16; IX 2, 14; XII 19; Joel IV 2, 12; 1 Chron. III 10; XVIII 15; 2 Chron. XVII 1, 3, 5, 10, 11, 12; XVIII 1, 3, 4, 6, 7, 7, 9, 17, 28, 29, 31, 31; XIX 1, 2, 4, 8; XX 1, 2, 3, 5, 15, 18, 20, 25, 27, 30, 31, 34, 35, 37; XXI 1, 2, 2, 12; XXII 9, whilst it has the abbreviated form

יוֹשָׁפָט *Joshaphat,* in only two instances, viz. 1 Chron. XI 43; XV 24.

As far as I can trace it there are only four names which are compounded with *Jeho* (יְהוֹ) and which have entirely retained their primitive orthography: (1) יְהוֹעַדָה *Jehoadah* = ***whom Jehovah adorns,*** which occurs twice, 1 Chron. VIII 36, 36. (2) יְהוֹעַדָּן *Jehoaddan,* the feminine of the former name, which also occurs twice, once in 2 Kings XIV 2 in the *Keri* and once in 2 Chron. XXV 1. (3) יְהוֹשֶׁבַע *Jehosheba* = ***Jehovah is her oath,*** i. e. a worshipper of Jehovah which occurs once in 2 Kings XI 2 and its alternative form יְהוֹשַׁבְעַת *Jehoshabat* which occurs twice in 2 Chron. XXII 11 and (4) יְהוֹשֻׁעַ *Jehoshua* = ***Jehovah his helper,*** which occurs over two-hundred and fifty times. It will thus be seen that with these rare exceptions some of the Schools of textual critics have made efforts to substitute יוֹ ***Jo,*** for יְהוֹ ***Jeho,*** in every name which begins with the Tetragrammaton.

In no fewer than seven names, however, the redactors of the text have completely succeeded in obliterating the initial יְהוֹ ***Jeho,*** by substituting for it the simple יוֹ ***Jo.*** (1) יוֹאָב *Joab* = ***Jehovah is his father,*** which occurs about one-hundred twenty-seven times. (2) יוֹאָח *Joah* = ***Jehovah is his brother,*** i. e. confederate, which occurs eleven times: 2 Kings XVIII 18, 26, 37; Isa. XXXVI 3, 11, 22; 1 Chron. VI 6; XXVI 4; 2 Chron. XXIX 12, 12; XXXIV 8.

(3) יוֹעֵד *Joed* = ***Jehovah is his witness,*** which occurs once in Neh. XI 7. (4) יוֹעֶזֶר *Joezer* = ***Jehovah is his helper,*** which also occurs once in 1 Chron. XII 6. (5) יוֹאָשׁ *Joash* = ***Jehovah hastens,*** i. e. to his help, which occurs twice in 1 Chron. VII 8; XXVII 28. (6) יוֹרַי *Jorai* = ***Jehovah teacheth him,*** which occurs once in 1 Chron. V 13 and (7) יוֹתָם *Jotham* = ***Jehovah is upright,*** which occurs twenty-four times: Judg. IX 5, 7, 21, 57; 2 Kings XV 5, 7, 30, 32, 36, 38; XVI 1; Isa. I 1; VII 1; Hos. I 1; Micah I 1; 1 Chron. II 47; III 12; V 17; 2 Chron. XXVI 21, 23; XXVII 1, 6, 7, 9. Of these names not a single instance remains in the present Massoretic text in which the original form יְהוֹ *Jeho,* is exhibited.

The great reluctance manifested by the ancient authorities to pronounce the Tetragrammaton was also extended to *Jah* (יה), which is the half of the Ineffable Name, and though they found it difficult to substitute another expression for this monosyllable as in the case of Incommunicable Name they adopted safeguards against its being carelessly profaned. These means to which the Sopherim resorted account for several of the phenomena in our present Massoretic text.

In discussing the treatment which this monosyllabic Divine name has received from the redactors of the text it is necessary to separate the twenty-two instances in which יה *Jah,* is unanimously recognised by the ancient Schools to stand for the fuller form יְהוָה *Jehovah,* from those passages about which there is a difference of opinion in these Schools. By so doing we shall be better able to understand certain peculiarities which are visible throughout the Hebrew Scriptures both in the MSS. and in the editions.

The twenty-two passages, in which all the Schools agree that *Jah* (יה) is the Divine Name, are as follows: Exod. XV 2; Isa. XII 2; XXVI 4; XXXVIII 11, 11; Ps. LXVIII 5, 19; LXXVII 12; LXXXIX 9; XCIV 7, 12;

CII 19; CXV 17, 18; CXVIII 5, 14, 17, 18, 19; CXXII 4; CXXX 3; CL 6. In all these cases the *He* (ה) has *Mappik,* viz. יָהּ which not only indicates its divinity, but is designed to conceal the original pronunciation of this Ineffable Name. With the solitary exception in Ps. LXVIII 5 [4] where it is ***Jah,*** the Authorised Version translates it *Lord,* being the same expression by which *Jehovah* is rendered without any remark in the margin to call attention to the fact that it is not the usual Tetragrammaton. The Revised Version which follows the Authorised Version in Ps. LXVIII 4 [5] has also *Jah* in Ps. LXXXIX 8 [9]. The Revisers, however, consistently remarks in the margin against every instance "Heb. *Jah*".

The essential difference between the ancient Schools is with regard to יה *Jah,* in the expression הללויה *Hallelujah.* To understand the controversy on this subject it is necessary to refer to some of the canons by which the Scribes had to be guided in copying the Sacred Scriptures. Wherever, the Scribe in transcribing the text, came to one of the divine names he had to pause and mentally to sanctify the sacred name. If he made a mistake in copying a divine name, writing the Lord instead of God &c. he was not allowed to erase it, but he had to enclose it in a square to show that it is cancelled. Moreover he was not allowed to divide a divine name writing one half at the end of the line, and the other half at the beginning of the next line.

As Hallelujah is a typical expression and as the controversy about it affects a whole class of words terminating with *jah* (יה), and moreover, as this is reflected in the MSS. and in the editions, we subjoin the discussion. In the Jerusalem Talmud it is as follows:

About Hallelujah there is a difference of opinion between Rab and Samuel, one says it should be divided into two words, the other says it

should not be divided. According to the one who says it is to be divided יה *jah* must not be erased, whilst according to the other who says it should not be divided יה *jah* may be erased and we do not know which is which. Now from what Rab said I heard from my uncle [R. Chiga] if any one were to give me the Psalter of R. Meier I would erase all the Hallelujahs because he did not sanctify the word in writing it, wrongly regarding יה *jah* as common, it is he [i. e. Rab] who said that Hallelu-jah is in two words. However, the opinion of the teachers is divided for R. Simon says in the name of R. Joshua b. Levi the Psalter uses ten different expressions for praise . . . . . and Hallelujah is the most sublime of them all because the Divine name and praise are both combined therein (*Jerusalem Megilla* I, 9).[1]

In the Babylon Talmud, however, where the same canon about the orthography of Hallelujah is discussed we are told that it is Rab who in accordance with the Codex of his uncle R. Chiga divided it into two words, viz. הללו יה = *praise ye the Lord,* as will be seen from the following statement:

It was asked: How is Hallelujah written according to Rab? It was answered: Because Rab said I have seen the Psalter of my uncle [R. Chiga] in which *Hallelu* was written in one line and *jah* in another line [hence he divided it]. Now in this he differed from R. Joshua b. Levi, for R. Joshua b. Levi said the meaning of Hallelujah is *praise ye exceedingly.* In this, however, R. Joshua is inconsistent with himself because R. Joshua b. Levi had said the Psalter uses ten different expressions for praise . . . . . and Hallelujah is the most sublime of them all for the Divine name and praise are combined herein (Pesachim 117*a*).[2]

[1] הללויה רב ושמואל חד אמר הללו יה וחורנה אמר הללויה מ״ד הללו יה נחלק ואינו נמחק מ״ד הללויה נמחק ואינו נחלק ולא ידעין מאן אמר דא ומאן אמר דא מן מה דאמר רב שמעית מן חביבי אם יתן לי אדם ספר תילים של ר״מ מוחק אני את כל הללויה שבו לא נתכוון לקדשו הוי דו אמר הללויה מיליהון דרבנן פליגין דא״ר סימון בשם ריב״ל בעשרה לשונות של שבח נאמר ספר תילים באישור בניצוח בניגון בשיר במזמור בהשבל ברינה בתודה בתפילה בברכה המאושר שבכולם הללויה שהשם והשבח כלולין בו.

[2] איבעיא להו הללויה לרב מאי ת״ש דאמר רב חזינא תילי דרבי חביבי דכתיב בהו הללו בחד גיסא ויה בחד גיסא ופליג׳ דר׳ יהושע בן לוי דא״רי בן לוי מאי הללויה הללויה בהילולים הרבה ופלגא דידיה אדידיה דא״ר בן לוי בעשרה מאמרות של שבח נאמר ספר תהלים בניצוח בניגון במשכיון במזמור בשיר באשרי בתהילה בתפילה בהודא׳ בהללויה גדול מכולן הללויה שכולל שם ושבח בבת אחת.

We are not called upon to reconcile the apparent contradiction in the views recorded in the names of these great Talmudic luminaries. That which is of the utmost importance to us, inasmuch as it explains the variants exhibited in the Biblical MSS. and in the Massoretic editions of the text, is the fact that three distinct traditions represented by three different Schools are here set forth. According to the tradition in one School, Hallelujah consists of two separate words and the second word or the monosyllable *jah* is the Divine name. Hence in writing it the Scribe must treat it as such, sanctify it when copying it and in case of an error must not erase it which he is allowed to do with an ordinary mistake. In harmony with this School, therefore, הללו *Hallu* is the imperative plural, יה *jah* the Divine name is the object, and the phrase must be translated *praise ye Jehovah*. And there can hardly be any doubt that this exhibits the primitive reading which is uniformly followed in the Authorised Version and in the Revised Version.

According to the second School, however, Hallelujah is one inseparable word and the termination *jah* simply denotes *power, might*, i. e. *powerfully, mightily*, just as אֵל is used to denote *excellence, beauty* &c. in the combination of אַרְזֵי אֵל which the Authorised Version translates *goodly cedars* in Ps. LXXX 10 [11]. Hence in writing it the Scribe need not sanctify it and may erase it in case he wrote it by mistake. It is simply a musical interjection like the now meaningless *Selah*. In accordance with this view the Septuagint and the Vulgate simply transliterate it as if it were a proper name. Most unaccountably the Authorised Version only exhibits this view in the margin in eight instances, viz. Ps. CVI 1; CXI 1; CXII 1; CXIII 1; CXLVI 1; CXLVIII 1; CXLIX 1; CL 1, taking no notice whatever of this alternative view in the other sixteen

passages. The Revised Version, however, consistently exhibits the transliterated form in the margin.

Whilst according to the third School, Hallelujah though undivided still contains the sacred name and is, therefore, divine. R. Joshua who represents this School maintains, therefore, in opposition to Rab and R. Ishmael that the sacredness of the word *jah* is not at all affected by Hallelujah being written as one word. Hence the MSS. and the editions greatly vary in the treatment of Hallelujah. Some have it הַלְלוּיָהּ as one word with Dagesh in the *He,* some have it הַלְלוּ־יָהּ as two words with *Makkeph* and Dagesh in the *He* and some as הַלְלוּיָה as one word without Dagesh in the *He,* thus obliterating the Divine name altogether.

The diversity in the orthography of the term Hallelu-jah, however, is not the only effect traceable to the reluctance on the part of the Sopherim to pronounce the Ineffable Name even in this abbreviated form. Having reduced it to a simple interjection its exact position in the respective Psalms became as great a matter of indifference as the musical expression *Selah.* We have seen that Hallelujah originally denoted *Praise ye Jehovah.* This is incontestably established by the parallelism in Ps. CXXXV 3:

> Praise ye Jehovah, for Jehovah is good;
> Make melody unto his name, for it is pleasant.

As such the phrase was a summons by the prelector addressed to the worshipping assembly in the Temple or in the Synagogue to join in the responsive praises to the Lord just as is the case in Psalm. XXXIV 4, where the Psalmist calls upon the congregation:

> O magnify Jehovah with me
> And let us exalt his name together.

Hallelu-jah had, therefore, a liturgical meaning and as such it naturally stood at the beginning of the respective

Psalms which are antiphonous and in the recital of which the congregation repeated the first verse after each consecutive verse recited by the prelector. This is attested by the Septuagint which never has Hallelu-jah at the end of the Psalms, but invariably begins the Psalm with it as will be seen from the following analysis. Altogether Hallelujah occurs twenty-four times in the Massoretic text.[1] Deducting the one passage where it is in the middle of the text, viz. Ps. CXXXV 3, Hallelujah only begins the Psalm in ten instances,[2] whereas it now ends the Psalm no fewer than thirteen times[3] and as a natural consequence it has entirely lost its primitive liturgical meaning, that is the summons to the congregation to engage in the responses. In the recension of the Hebrew text, however, from which the Septuagint was made, Hallelujah which ends the Psalms in the present Massoretic text, began the next Psalm in seven out of the thirteen instances in question,[4] whilst in the remaining six instances Hallelujah was absent altogether.[5] It is to be added that the Septuagint has in two instances Hallelujah which are not exhibited in the present Massoretic text, viz. Psalms

[1] Comp. Ps CIV 35; CV 45; CVI 1, 48; CXI 1; CXII 1; CXIII 1, 9 CXV 18; CXVI 19; CXVII 2; CXXXV 1, 3, 21; CXLVI 1, 10; CXLVII 1, 20; CXLVIII 1, 14; CXLIX 1, 9; CL 1. 6.

[2] Comp Ps. CVI 1; CXI 1; CXII 1; CXIII 1; CXXXV 1; CXLVI 1; CXLVII 1; CXLVIII 1; CXLIX 1; CL 1.

[3] Comp. Ps. CIV 35; CV 45; CVI 48; CXIII 9; CXV 18; CXVI 19; CXVII 2; CXXXV 21; CXLVI 10; CXLVII 20; CXLVIII 14; CXLIX 9; CL 6. Comp. *The Massorah*, Vol. III, p. 4.

[4] Comp. (1) Sept. Ps. CV 1 = Heb. CIV 35; (2) Sept. Ps CVII 1 = Heb. CVI 48; (3) Sept. Ps. CXIV 1 = Heb. CXIII 9; (4) Sept. Ps. CXVI 1 = Heb. XV 18; (5) Sept. Ps. CXVII 1 = Heb CXVI 19; (6 Sept. Ps. CXVIII 1 = Heb. CXVII 2 and (7) Sept. Ps. CXXXVI 1 = Heb. CXXXV 21.

[5] Comp Ps. CV 45; CXLVI 10; CXLVII 20; CXLVIII 14; CXLIX 9; CL 6.

CXVI 10 and CXLVII 12, thus showing that in the Hebrew recension from which it was made הֶאֱמַנְתִּי כִּי אֲדַבֵּר *I believed, therefore, have I spoken,* and שַׁבְּחִי יְרוּשָׁלַם אֶת־יְהוָה *Praise the Lord, O Jerusalem,* each began a new Psalm and that these two Psalms were originally four Psalms.

The exact position of Hallelujah, however, is not simply a point of difference between the Hebrew recension from which the Septuagint was made and that exhibited in the present Massoretic text. As late as the third century of the present era the controversy still continued between the celebrated doctors of the Law. The head of one School still maintained that Hallelujah must always begin the Psalm as it is in the Septuagint, whilst the chief of another School contended as strongly that it must always end the Psalm of which, however, we have no examples in the MSS. at present known. To reconcile these two opposite traditions the head of a third School declared that he had seen a Psalter in which Hallelujah was always in the middle between two Psalms *(Pesachim* 117*a*),[1] because it was difficult to decide whether it belonged to the end of the preceding Psalm or to the beginning of the following Psalm. This is exactly its position in some of the best MSS. which have no vacant space between the separate Psalms and it is this which I have endeavoured to exhibit in my edition of the text.[2]

As has already been remarked Hallelujah is simply a typical instance illustrating the anxiety on the part of the redactors of the text to deprive the monosyllable *jah* of its divine import wherever this could feasibly be done.

[1] אמר רב חסדא הללויה סוף פירקא רבה בר רב הונא אמר הללויה ריש פירקא אמר רב חסדא חזינא להו לתילי דרבי רב חנין בר רב דבתיב בהו הללויה באמצע פירקא.

[2] A most able article on Hallelujah by the late Professor Graetz appeared in the *Monatsschrift für Geschichte und Wissenschaft des Judenthums,* Vol. XXVIII, p. 193 &c., Krotoshin 1879.

Hence the ancient authorities have also discussed other groups of words which end in *jah* (יה), and as the different Schools of textual critics could not agree about the orthography of these expressions both the text and the Massorah exhibit variations in the writing of sundry words throughout the Hebrew Bible. Of these differences we can only adduce a few examples.

Exod. XVII 16 exhibits one of the attempts to deprive *jah* (יה) of its primitive sense. The Westerns or the Palestinians we are distinctly told read it כֵּסֵיהּ as one word with *He Raphe*[1] and the passage is accordingly translated "for the hand is upon the precious throne" as the Chaldee has it, thus obliterating the divinity from the syllable *jah*. As we follow the Western School I have given this reading in the text. The Septuagint which also exhibits the reading of one word takes it as כְּסִיָּה *concealed* from כסה *to hide,* and hence renders it "for with a hidden hand will the Lord war with Amalek". The Easterns or the Babylonian School, however, divide it into two words and retain the primitive reading *jah* = Jehovah. Accordingly the passage is to be rendered "for the hand is upon the throne of Jehovah" which is explained to mean the sign of an oath. This reading, in accordance with the principles of the Massoretic text, I have given in the notes. The difficulty, however, in which it lands us, may be seen from the forced alternative renderings exhibited in the margins of both the Authorised Version and the Revised Version.

Now adhering to the primitive *jah* (יה) = *Jehovah,* which the Sopherim tried to obliterate, it is evident from

[1] Thus the Massorah כֵּסֵיהּ מלה חדא והוא חד מן ח׳ מלין דלא מפקין יהּ in MS. No. 1—3 in the National Library Paris, comp. *The Massorah,* letter כ, § 160, Vol. I. p. 709.

the phrase "Jehovah nissi" (נִסִּי) = Jehovah is my banner, of which כם יה is the usual explanation following the name, that we ought to read נֵס *banner* for כֵּס, which occurs nowhere else in the Hebrew Bible and the passage is to be translated:

> And Moses built an altar and called the name of it Jehovah is my banner for he said surely the hand is on the banner of Jehovah; the war of Jehovah against Amalek is to be from generation to generation.

And though this reading is required by the context and is now accepted by some of the best critics yet as there is no MS. authority for it, I have simply given it in the notes with the introductary remark נ״ל *the reading appears to me to be* &c.

Josh. XV 28 is another instance in which the obliteration of the monosyllable *jah* in its separate existance for Jehovah has taken place. According to the Westerns which we follow, Bizjothjah (בִּזְיוֹתְיָה) the city in the south of Judah has its meaning partly obscured by the reluctance on the part of the redactors to exhibit the Divine name in its unmistakable form in such a combination. The Eastern School of textual critics, however, manifested here also no such awe and hence preserved the orthography בִּזְיוֹת־יָה *Bizjothjah* = ***the contempt of Jehovah*** in two words. The recension, however, from which the Septuagint was made undoubtedly exhibits the original reading וּבְנֹתֶיהָ *and towns* or *villages thereof*. This is not only confirmed by the fact that it is the formula used in this very chapter (comp. verse 45) and is generally employed in the enumeration of the districts especially in the book of Joshua,[1] but from the parallel passages in Neh. XI 27, where this very verse is almost literally given and where it is as follows: וּבַחֲצַר שׁוּעָל וּבִבְאֵר

[1] Comp. Josh. XV 47, where it occurs twice, and XVII 11, where it is used four times in the same verse.

שֶׁבַע וּבְנוֹתֶיהָ *and at Huzar-shual and at Beer-sheba and the villages thereof.* And though there can hardly be any doubt that this is the correct reading as is now acknowledged by some of the best critics, I have only given it in the notes with the usual introductory phrase צ"ל = *the proper reading is,* when it is supported by the ancient Versions.

Jerem. II 31 strikingly illustrates the reluctance on the part of one School of redactors to exhibit the name Jehovah when it could possibly be obviated. According to the Eastern School the passage before us is to be translated as follows:

> O generation, see ye the word of Jehovah,
> Have I been a wilderness unto Israel?
> Is the land the darkness of Jehovah?

The Lord expostulates here with his backsliding people by emphatically declaring that whilst they submitted to his guidance the land never failed to yield its rich harvests. The interrogative form as is often the case is used for an emphatic negative, figuratively asserting the very reverse, viz. "I have been a paradise to Israel, the land was brightened by the light of Jehovah."[1] To predicate, however, darkness of Jehovah was regarded by the Eastern School of redactors as unseemely. Hence they closely combined *jah* (יה) with מאפל *darkness* and by this means deprived it of its divinity. It is due to this fact that some interpreters take it simply to be the feminine form of מאפל, i. e. מאפלה *darkness,* which is manifestly the view exhibited in the Authorised Version, whilst others assign to *jah* (יה) the meaning of *intensity* as is done in the text of the Revised Version. The common rendering which as usual

[1] It is hardly necessary to remark in justification of our rendering that אִם — הֲ are not unfrequently used together in two consecutive clauses in continuation of the interrogative without being a disjunctive for הֲ — הֲ. Comp. Gen. XXXVII 8.

is based upon the Western recension, mars the rhythm and is against the parallelism of the passage.

Ps. CXVIII 5. — According to the canon laid down by the Sopherim and the Massorah במרחביה is one word and is simply another form of במרחב (Hos. IV 16; Ps. XXXI 9), denoting literally *in a large place, with room,*[1] and then figuratively *with freedom, with deliverance,* just as צַר which means *strait,* is used tropically for *distress, affliction* in the first clause of this very verse and in Ps. IV 2; XLIV 6 &c. This is the reading of the *textus receptus* which follows the Western recension. The verse accordingly is to be translated:

Out of my straits I called on Jehovah
He answered me with deliverance.

This reading is also exhibited in the recension of the text from which the Septuagint was made. According to the Easterns or Babylonians, however, the reading is במרחב־יָהּ two words and hence the verse in question ought to be rendered:

Out of my straits I called on Jehovah
He answered me with the deliverance of Jehovah.

That is with a freedom or deliverance which Jehovah only can vouchsafe. It is, therefore, evident that we have here another instance where the Western School of textual critics have tried to safeguard the shorter form of the Ineffable Name by fusing it with the preceding word since the phrase מרחב־יה *the wideness of Jehovah,* in its literal form appeared to them too bold a metaphor. It is remarkable that the Authorised Version and the Revised Version, as well as many modern expositors depart here from the received Massoretic text without even giving the alternative

[1] For similar duplicate forms comp. עֲלִילָה *work* Ps. XIV 1 &c. and עֲלִילָה *work* Jerem. XXXII 19; פְּלִילִי *judging* Job XXXI 28 and פְּלִילָה *judging* Isa. XXVII 7.

reading in the margin. By detaching, moreover, יה from במרחב and by needlessly transferring it from the end to the beginning of the line they are obliged to assume that we have here a *constructio praegnans* and to supply the words *"and set me"* which mar the parallelism.

Song of Songs VIII 6. — Owing to the same reluctance to exhibit the shorter name of Jehovah, the Western School of textual critics whom we follow in the *textus receptus* read שַׁלְהֶבֶתְיָה in one word which is explained to mean *intense flame* or as the Authorised Version renders it "which hath a most vehement flame". In the recension from which the Septuagint was made these consonants were also read as one word and they were pronounced שְׁלָהֲבֹתֶיהָ = *φλύγες αὐτῆς the flames thereof.* According to the Eastern recension, however, which is also the reading of Ben-Naphtali and several early editions it is שַׁלְהֶבֶת־יָהּ *the flame of Jehovah,* and the whole verse is to be rendered:

> For love is strong as death
> Affection as inexorable as Hades
> Its flames are flames of fire
> The flames of Jehovah.

That is loving flames kindled in the human heart emanate from Jehovah. The anxiety, however, on the part of the Sopherim not to describe Jehovah as the source of human love, and especially not to exhibit him in parallelism with Hades has caused the Western redactors of the text to obliterate the name of God in the only place where the Divine name occurs in this book. The Revised Version, though contrary to the *textus receptus,* exhibits the true reading in the text and gives the alternative translation in the margin.

We have seen that in the case of proper names which are compounded with the Tetragrammaton and where it begins the name, the *He* (ה) has been elided to preclude the pronunciation of the Divine name. For the same reason

Jah (יָהּ) the shorter form of Jehovah has been safeguarded in those proper names into which it has entered into composition and where it constitutes the end of the proper name. To effect this, the redactors of the text have adopted the reverse process. Instead of eliding a letter they have added one and converted the monosyllabic Divine name into a bisyllabic word.

The one hundred and forty-one proper names in the Hebrew Bible which according to the Massoretic text end with *Jah* = Jehovah are divisible into three classes: (1) The first consists of fifty-nine names, which have in many instances the *Vav* appended to them so that they respectively occur in duplicate form sometimes terminating in *Jah* and sometimes in *Jahu*. They are as follows:

אֲבִיָּה *Abijah* = ***whose father is Jehovah:*** 1 Sam. VIII 2; 1 Kings XIV 1; Neh. X 8; XII 4, 17; 1 Chron. II 24; III 10; VI 13; VII 8; XXIV 10; 2 Chron. XI 20, 22; XII 16; XIII 1, 2, 3, 4, 15, 17, 19, 22, 23; XXIX 1.

אֲבִיָּהוּ *Abijahū:* 2 Chron. XIII 20, 21.

אֲדֹנִיָּה *Adonijah* = ***my Lord is Jehovah:*** 2 Sam. III 4; 1 Kings I 5, 17, 18; II 28; Neh. X 17; 1 Chron. III 2.

אֲדֹנִיָּהוּ *Adonijahū:* 1 Kings I 8, 9, 11, 13, 24, 25, 41, 42, 43, 49, 50, 51; II 13, 19, 21, 22, 23, 24; 2 Chron. XVII 8.

אוּרִיָּה *Urijah* = ***my light is Jehovah:*** 2 Sam. XI 3, 6, 6, 7, 8, 8, 9, 10, 10, 11, 12, 12, 14, 15, 16, 17, 21, 24, 26, 26; XII 9, 10, 15; XXIII 39; 1 Kings XV 5; 2 Kings XVI 10, 11, 11, 15, 16; Isa. VIII 2; Ezra VIII 33; Neh. III 4, 21; VIII 4; 1 Chron. XI 41.

אוּרִיָּהוּ *Urijahū:* Jerem. XXVI 20, 21, 23.

אֲחַזְיָה *Ahazjah* = ***upheld of Jehovah:*** 2 Kings I 2; IX 16, 23, 27, 29; XI 2; 2 Chron. XX 35.

אֲחַזְיָהוּ *Ahazjahū:* 1 Kings XXII 40, 50, 52; 2 Kings I 18; VIII 24, 25, 26, 29; IX 21, 23; X 13, 13; XI 1, 2; XII 19; XIII 1; XIV 13; 1 Chron. III 11; 2 Chron. XX 37; XXII 1, 1, 2, 7, 8, 8, 9, 9, 10, 11, 11.

אֲחִיָּה *Ahijah* = ***brother of Jehovah:*** 1 Sam. XIV 3, 18; 1 Kings IV 3; XI 29, 30; XII 15; XIV 2, 4; XV 27, 29, 33; XXI 22; 2 Kings IX 9; Neh. X 27; 1 Chron. II 25; VIII 7; XI 36; XXVI 20; 2 Chron. IX 29.

אֲחִיָּהוּ *Ahijahū:* 1 Kings XIV 4, 5, 6, 18; 2 Chron. X 15.

אֵלִיָּה *Elijah* = ***my God is Jehovah:*** 2 Kings I 3, 4, 8, 12; Ezek. X 21, 26; Mal. III 23; 1 Chron. VIII 27.

אֵלִיָּהוּ *Elijahū:* 1 Kings XVII 1, 13, 15, 16, 18, 22, 23, 23, 24; XVIII 1, 2, 7, 7, 8, 11, 14, 15, 16, 17, 21, 22, 25, 27, 30, 31, 36, 40, 40, 41, 42, 46; XIX 1, 2, 9, 13, 13, 19, 20, 21; XXI 17, 20, 28; 2 Kings I 10, 13, 15, 17; II 1, 1, 2, 4, 6, 8, 9, 11, 13, 14, 14, 15; III 11; IX 36; X 10, 17; 2 Chron. XXI 12.

אֲמַצְיָה *Amazjah* = ***whom Jehovah strengthens:*** 2 Kings XII 22; XIII 12; XIV 8; XV 1; Amos VII 10, 12, 14; 1 Chron. IV 34; VI 30.

אֲמַצְיָהוּ *Amazjahū:* 2 Kings XIV 1, 9, 11, 11, 13, 15, 17, 18, 21, 23; XV 3; 1 Chron. III 12; 2 Chron. XXIV 27; XXV 1, 5, 9, 10, 11, 13, 14, 15, 17, 18, 20, 21, 23, 25, 26, 27; XXVI 1, 4.

אֲמַרְיָה *Amarjah* = ***whom Jehovah said,*** i. e. promised q. d. Theophrastus: Zeph. I 1; Ezra VII 3; X 42; Neh. X 4; XI 4; XII 2, 13; 1 Chron. V 33, 33, 37, 37; VI 37; XXIII 19.

אֲמַרְיָהוּ *Amarjahū:* 1 Chron. XXIV 23; 2 Chron. XIX 11; XXXI 15.

בְּנָיָה *Benajah* = ***Built up of Jehovah:*** 2 Sam. XX 23; Ezek. XI 13; Ezra X 25, 30, 35, 43; 1 Chron. IV 36; XI 22, 31; XXVII 14; 2 Chron. XX 14.

בְּנָיָהוּ *Benajahū:* 2 Sam. VIII 18; XXIII 20, 22. 30; 1 Kings I 8, 10, 26, 32, 36, 38, 44; II 25, 29, 30, 30, 34. 35, 46; IV 4; Ezek XI 1; 1 Chron. XI 24; XV 18, 20, 24; XVI 5, 6; XVIII 17; XXVII 5, 6, 34; 2 Chron. XXXI 13.

בְּרֶכְיָה *Berechjah* = ***Blessed of Jehovah:*** Zech. I 1; Neh. III 4, 30; VI 18; 1 Chron. III 20; IX 16; XV 23.

בְּרֶכְיָהוּ *Berechjahu:* Zech. I 7; 1 Chron. VI 24; XV 17; 2 Chron. XXVIII 12.

גְּדַלְיָה *Gedaljah* = ***Magnified of Jehovah:*** Jerem XL 5, 8; XLI 16; Zeph. I 1; Ezra X 18.

גְּדַלְיָהוּ *Gedaljahū:* 2 Kings XXV 22, 23, 23, 24, 25; Jerem XXXVIII 1; XXXIX 14; XL 6, 7, 9, 11, 12, 13, 14, 15, 16; XLI 1, 2, 3, 4, 6, 9, 10, 18; XLIII 6; 1 Chron. XXV 3, 9.

גְּמַרְיָה *Gemarjah* = ***Perfected of Jehovah:*** Jerem. XXIX 3.

גְּמַרְיָהוּ *Gemarjahū:* Jerem. XXXVI 10, 11, 12, 25.

דְּלָיָה *Delajah* = ***Freed of Jehovah:*** Ezra II 60; Neh. VI 10; VII 62; 1 Chron. III 24.

דְּלָיָהוּ *Delajahū:* Jerem. XXXVI 12, 25; 1 Chron. XXIV 18.

הוֹדַוְיָה *Hodavjah* = ***Praise of Jehovah:*** Ezra II 40; 1 Chron. V 24; IX 7.

הוֹדַוְיָהוּ *Hodavjahū:* 1 Chron. III 24.

זְבַדְיָה *Zebadjah* = ***Jehovah gave:*** Ezra VIII 8; X 20; 1 Chron. VIII 15, 17; XII 7; XXVII 7.

זְבַדְיָהוּ *Zebadjahū:* 1 Chron. XXVI 2; 2 Chron. XVII 8; XIX 11.

זְכַרְיָה *Zecharjah* = ***whom Jehovah remembers:*** 2 Kings XIV 29; XV 11; XVIII 2; Zech. I 1, 7; VII 1, 8; Ezra V 1; VI 14; VIII 3, 11, 16; X 26; Neh. VIII 4; XI 4, 5, 12; XII 16, 35, 41; 1 Chron. IX 21, 37; XV 20; XVI 5; 2 Chron. XVII 7; XXIV 20; XXXIV 12.

זְכַרְיָהוּ *Zecharjahū:* 2 Kings XV 8; Isa. VIII 2; 1 Chron. V 7; XV 18, 24; XXIV 25; XXVI 2, 11, 14; XXVII 21; 2 Chron. XX 14; XXI 2; XXVI 5; XXIX 1, 13; XXXV 8.

חִזְקִיָּה *Hezekijah* = ***my strength is Jehovah:*** 2 Kings XVIII 1, 10, 14, 14, 15, 16, 16; Zeph. I 1; Prov. XXV 1; Neh. VII 21; X 18; 1 Chron. III 23.

חִזְקִיָּהוּ *Hezekijahū:* 2 Kings XVI 20; XVIII 9, 13, 17, 19, 22, 29, 30, 31, 32, 37; XIX 1, 3, 5, 9, 10, 14, 14, 15, 20; XX 1, 3, 5, 8, 12, 12, 13, 13, 14, 14, 15, 16, 19, 20, 21; XXI 3; Isa. XXXVI 1, 2, 4, 7, 14, 15, 16, 18, 22; XXXVII 1, 3, 5, 9, 10, 14, 14, 15, 21; XXXVIII 1, 2, 3, 5, 9, 22; XXXIX 1, 2, 2, 3, 3, 4, 5, 8; Jerem. XXVI 18, 19; 1 Chron. III 13; 2 Chron. XXIX 18, 27; XXX 24; XXXII 15.

חִלְקִיָּה *Hilkijah* = ***my portion is Jehovah:*** 2 Kings XVIII 37; XXII 8, 10, 12; Jerem. XXIX 3; Ezra VII 1; Neh. VIII 4; XI 11; XII 7, 21; 1 Chron. V 39, 39; VI 30; IX 11; 2 Chron XXXV 8.

חִלְקִיָּהוּ *Hilkijahū:* 2 Kings XVIII 18, 26; XXII 4, 8, 14; XXIII 4, 24; Isa. XXII 20; XXXVI 3, 22; Jerem. I 1; 1 Chron. XXVI 11; 2 Chron. XXXIV 9, 14, 15, 15, 18, 20, 22

חֲנַנְיָה *Hananjah* = ***whom Jehovah has graciously given:*** Jerem. XXVIII 1, 5, 10, 11, 12, 13, 15, 15, 17; XXXVII 13; Dan. I 6, 7, 11, 19; II 17; Ezra X 28; Neh. III 8, 30; VII 2; X 24; XII 12, 41; 1 Chron. III 19, 21; VIII 24; XXV 4.

חֲנַנְיָהוּ *Hananjahū:* Jerem. XXXVI 12; 1 Chron. XXV 23; 2 Chron. XXVI 11.

חֲשַׁבְיָה *Hashabjah* = ***whom Jehovah regards:*** Ezra VIII 19, 24; Neh. III 17; X 12; XI 15, 22; XII 21, 24; 1 Chron. VI 30; IX 14; XXV 19; XXVII 17.

חֲשַׁבְיָהוּ *Hashabjahū:* 1 Chron. XXV 3; XXVI 30; 2 Chron. XXXV 9.

טוֹבִיָּה *Tobijah* = ***my good is Jehovah:*** Zech. VI 10, 14; Ezra II 60; Neh. II 10, 19; III 35; IV 1; VI 1, 12, 14, 17, 17, 19; VII 62; XIII 4, 7, 8.

טוֹבִיָּהוּ *Tobijahū:* 2 Chron. XVII 8.

יַאֲזַנְיָה *Jaazanjah* = ***whom Jehovah hears:*** Jerem. XXXV 3; Ezek. XI 1.

יַאֲזַנְיָהוּ *Jaazanjahū:* 2 Kings XXV 23; Ezek. VIII 11.

יֹאשִׁיָּה *Joshijah* = ***whom Jehovah heals:*** Zech. VI 10.

יֹאשִׁיָּהוּ *Joshijahū:* 1 Kings XIII 2; 2 Kings XXI 24, 26; XXII 1, 3; XXIII 16, 19, 23, 24, 28, 29, 30, 34, 34; Jerem. I 2, 3, 3; III 6; XXII 11, 11, 18; XXV 1, 3; XXVI 1; XXXV 1; XXXVI 1, 2, 9; XXXVII 1; XLV 1; XLVI 2; Zeph. I 1; 1 Chron. III 14, 15; 2 Chron. XXXIII 25; XXXIV 1, 33; XXXV 1, 7, 16, 18, 19, 20, 20, 22. 23, 24, 25, 25, 26; XXXVI 1.

יְזַנְיָה *Jezanjah* = ***whom Jehovah hears:*** Jerem. XLII 1.

יְזַנְיָהוּ *Jezanjahu:* Jerem. XL 8.

יְחִזְקִיָּה *Jehizkijah* (Hezekiah) = ***Jehovah strengthens:*** Hos I 1; Micah I 1; Ezra II 16.

יְחִזְקִיָּהוּ *Jehizkijahu:* 2 Kings XX 10; Isa. I 1; Jerem. XV 4; 1 Chron. IV 41; 2 Chron. XXVIII 12, 27; XXIX 1, 20, 30, 31, 36; XXX 1, 18, 20, 22; XXXI 2, 8, 9, 11, 13, 20; XXXII 2, 8, 9, 11, 12, 16, 17, 20, 22, 23 24, 25, 26, 26, 27, 30, 30, 32, 33; XXXIII 3.

יְכָלְיָה *Jecholjah* = ***able through Jehovah:*** 2 Chron. XXVI 3.

יְכָלְיָהוּ *Jecholjahu:* 2 Kings XV 2.

יְכָנְיָה *Jechonjah* = ***whom Jehovah has appointed:*** Jerem. XXVII 20; XXVIII 4; XXIX 2; Esther II 6; 1 Chron. III 16, 17.

יְכָנְיָהוּ *Jechonjahu:* Jerem. XXIV 1.

יְרִיָּה *Jerijah* = ***founded of Jehovah:*** 1 Chron. XXVI 31.

יְרִיָּהוּ *Jerijahū:* 1 Chron. XXIII 19; XXIV 23.

יִרְמְיָה *Jeremjah* = ***whom Jehovah setteth up:*** Jerem. XXVII 1; XXVIII 5, 6, 10, 11, 12, 15; XXIX 1; Dan. IX 2; Ezra I 1; Neh. X 3; XII 1, 12, 34; 1 Chron. V 24; XII 4, 10.

יִרְמְיָהוּ *Jeremjahu:* 2 Kings XXIII 31; XXIV 18; Jerem. I 1, 11; VII 1; XI 1; XIV 1; XVIII 1, 18; XIX 14; XX 1, 2, 3, 3; XXI 1. 3; XXIV 3; XXV 1, 2, 13; XXVI 7, 8, 9, 12, 20, 24; XXVIII 12; XXIX 27, 29, 30; XXX 1; XXXII 1, 2, 6, 26; XXXIII 1, 19, 23; XXXIV 1, 6, 8, 12; XXXV 1, 3, 12, 18: XXXVI 1, 4, 4, 5, 8, 10, 19, 26, 27, 27, 32, 32; XXXVII 2, 3, 4, 6, 12, 13, 14, 14, 15, 16, 16, 17, 18, 21, 21; XXXVIII 1, 6, 6, 6, 7, 9, 10, 11, 12, 12, 13, 13, 14, 14, 15, 16, 17, 19, 20, 24, 27, 28; XXXIX 11, 14, 15; XL 1, 2, 6; XLII 2, 4, 5, 7; XLIII 1, 2, 6, 8; XLIV 1, 15, 20, 24; XLV 1, 1; XLVI 1, 13; XLVII 1; XLIX 34; L 1; LI 59, 60, 61, 64; LII 1; 1 Chron. XII 13; 2 Chron. XXXV 25; XXXVI 12, 21, 22.

יִשִּׁיָּה *Ishijah* = ***whom Jehovah lended:*** Ezra X 31; 1 Chron. VII 3; XXIII 20; XXIV 21, 25, 25.
יִשִּׁיָּהוּ *Ishijahū:* 1 Chron. XII 6.

יִשְׁמַעְיָה *Ishmajah* = ***whom Jehovah heareth:*** 1 Chron. XII 4.
יִשְׁמַעְיָהוּ *Ishmajahū:* 1 Chron. XXVII 19.

יְשַׁעְיָה *Jeshajah* = ***help of Jehovah:*** Ezra VIII 7, 19; Neh. XI 7; 1 Chron. III 21.
יְשַׁעְיָהוּ *Jeshajahū* (Isaiah): 2 Kings XIX 2, 5, 6, 20; XX 1, 4, 7, 8, 9, 11, 14, 16, 19; Isa. I 1; II 1; VII 3; XIII 1; XX 2, 3; XXXVII 2, 5, 6, 21; XXXVIII 1, 4, 21; XXXIX 3, 5, 8; 1 Chron. XXV 3, 15; XXVI 25; 2 Chron. XXVI 22; XXXII 20, 32.

כְּנַנְיָה *Chenanjah* = ***whom Jehovah placed:*** 1 Chron. XV 27.
כְּנַנְיָהוּ *Chenanjahū:* 1 Chron. XV 22; XXVI 29.

מִיכָיָה *Michajah* = ***who is like Jehovah:*** 2 Kings XXII 12; Jerem. XXVI 18; Neh. XII 35, 41.
מִיכָיָהוּ *Michajahū:* 2 Chron. XIII 2; XVII 7.
מִיכָיְהוּ *Michajhū:* Judg. XVII 1, 4; 1 Kings XXII 8, 9, 13, 14, 15, 24, 25, 26, 28; Jerem. XXXVI 11, 13; 2 Chron. XVIII 7, 8, 12, 13, 23, 24, 25, 27.

מַלְכִּיָּה *Malchijah* = ***my king is Jehovah:*** Jerem. XXI 1; XXXVIII 1; Ezra X 25, 25, 31; Neh. III 11, 14, 31; VIII 4; X 4; XI 12; XII 42; 1 Chron. VI 25, IX 12; XXIV 9.
מַלְכִּיָּהוּ *Malchijahū:* Jerem. XXXVIII 6.

מַעַזְיָה *Maazjah* = ***consolation of Jehovah:*** Neh. X 9.
מַעַזְיָהוּ *Maazjahū:* 1 Chron. XXIV 18.

מַעֲשֵׂיָה *Maasejah* = ***work of Jehovah:*** Jerem. XXI 1; XXIX 21, 25; XXXVII 3; Ezra X 18, 21, 22, 30; Neh. III 23; VIII 4, 7; X 26; XI 5, 7; XII 41, 42.
מַעֲשֵׂיָהוּ *Maasejahū:* Jerem. XXXV 4; 1 Chron. XV 18, 20; 2 Chron. XXIII 1; XXVI 11; XXVIII 7; XXXIV 8.

מְשֶׁלֶמְיָה *Meshelemjah* = ***whom Jehovah repays:*** 1 Chron. IX 21.
מְשֶׁלֶמְיָהוּ *Meshelemjahū:* 1 Chron. XXVI 1, 2, 9.

מַתַּנְיָה *Mattanjah* = ***gift of Jehovah:*** 2 Kings XXIV 17; Ezra X 26, 27, 30, 37; Neh. XI 17, 22; XII 8, 25, 35; XIII 13; 1 Chron. IX 15; 2 Chron. XX 14.
מַתַּנְיָהוּ *Mattanjahū:* 1 Chron. XXV 4, 16; 2 Chron. XXIX 13.

מַתִּתְיָה *Mattithjah* = ***gift of Jehovah:*** Ezra X 43; Neh. VIII 4; 1 Chron. IX 31; XVI 5.

מַתִּתְיָהוּ *Mattithjahū:* 1 Chron. XV 18, 21; XXV 3, 21.

נְרִיָּה *Nerijah* = ***my lamp is Jehovah:*** Jerem. XXXII 12, 16; XXXVI 4, 8; XLIII 3; XLV 1; LI 59.

נְרִיָּהוּ *Nerijahū:* Jerem. XXXVI 14, 32; XLIII 6.

נְתַנְיָה *Nethanjah* = ***given of Jehovah:*** 2 Kings XXV 23 25; Jerem. XL 14, 15; XLI 1, 2, 6, 7, 10, 11, 12, 15, 16, 18; 1 Chron. XXV 2.

נְתַנְיָהוּ *Nethanjahū:* Jerem. XXXVI 14; XL 8; XLI 9; 1 Chron. XXV 12; 2 Chron. XVII 8.

עֹבַדְיָה *Obadjah* = ***servant of Jehovah:*** Obad. 1; Ezra VIII 9; Neh. X 6; XII 25; 1 Chron. III 21; VII 3; VIII 38; IX 16, 44; XII 9; 2 Chron. XVII 7.

עֹבַדְיָהוּ *Obadjahū:* 1 Kings XVIII 3, 3, 4, 5, 6, 7, 16; 1 Chron. XXVII 19; 2 Chron. XXXIV 12.

עֲדָיָה *Adajah* = ***ornament of Jehovah:*** 2 Kings XXII 1; Ezra X 29, 39; Neh. XI 5, 12; 1 Chron. VI 26; VIII 21; IX 12.

עֲדָיָהוּ *Adajahū:* 2 Chron. XXIII 1.

עֻזִּיָּה *Uzzijah* = ***my strength is Jehovah:*** 2 Kings XV 13, 30; Hos. I 1; Amos I 1; Zech. XIV 5; Ezra X 21; Neh. XI 4; 1 Chron. VI 9.

עֻזִּיָּהוּ *Uzzijahū:* 2 Kings XV 32, 34; Isa. I 1; VI 1; VII 1; 1 Chron. XXVII 25; 2 Chron. XXVI 1, 3, 8, 9, 11, 14, 18, 18, 19, 21, 22, 23; XXVII 2.

עֲזַרְיָה *Azarjah* = ***helped of Jehovah:*** 2 Kings XIV 21; XV 1, 7, 17, 23, 27; Jerem. XLIII 2; Dan. I 6, 7, 11, 19; II 17; Ezra VII 1, 3; Neh. III 23, 24; VII 7; VIII 7; X 3; XII 33; 1 Chron. II 8, 38, 39; III 12; V 35, 35, 36, 37, 39, 40; VI 21; IX 11; 2 Chron. XXI 2; XXIII 1.

עֲזַרְיָהוּ *Azarjahū:* 1 Kings IV 2, 5; 2 Kings XV 6, 8; 2 Chron XV 1; XXI 2; XXII 6; XXIII 1; XXVI 17, 20; XXVIII 12; XXIX 12, 12; XXXI 10, 13

עֲתַלְיָה *Athaljah* = ***afflicted of Jehovah:*** 2 Kings XI 1, 3, 13, 14; Ezra VIII 7; 1 Chron. VIII 26; 2 Chron XXII 12.

עֲתַלְיָהוּ *Athaljahu:* 2 Kings VIII 26; XI 2, 20; 2 Chron. XXII 2, 10, 11; XXIII 12, 13, 21; XXIV 7.

פְּדָיָה *Pedajah* = ***redemption of Jehovah:*** 2 Kings XXIII 36; Neh. III 25; VIII 4; XI 7; XIII 13; 1 Chron. III 18, 19.

פְּדָיָהוּ *Pedajahū:* 1 Chron. XXVII 20.

פְּלַטְיָה *Pelatjah* = ***deliverance of Jehovah:*** Neh. X 23; 1 Chron III 21; IV 42.

פְּלַטְיָהוּ *Pelatjahū:* Ezek. XI 1, 13

צִדְקִיָּה *Zidkijah* (Zedekiah) = ***my justice is Jehovah:*** 1 Kings XXII 11; Jerem. XXVII 12; XXVIII 1; XXIX 3; Neh. X 2; 1 Chron. III 16.

צִדְקִיָּהוּ *Zidkijahū:* 1 Kings XXII 24; 2 Kings XXIV 17, 18, 20; XXV 2, 7, 7; Jerem. I 3; XXI 1, 3, 7; XXIV 8; XXVII 3; XXIX 21, 22; XXXII 1, 3, 4, 5; XXXIV 2, 4, 6, 8, 21; XXXVI 12; XXXVII 1, 3, 17, 18, 21; XXXVIII 5, 14, 15, 16, 17, 19, 24; XXXIX 1, 2, 4, 5, 6, 7; XLIV 30; XLIX 34; LI 59; LII 1, 3, 5, 8, 10, 11; 1 Chron. III 15; 2 Chron. XVIII 10, 23; XXXVI 10, 11.

צְפַנְיָה *Zephanjah* = ***Hid*** or ***protected of Jehovah:*** Jerem. XXI 1; XXIX 25, 29; LII 24; Zeph. I 1; Zech. VI 10, 14; 1 Chron. VI 21.

צְפַנְיָהוּ *Zephanjahū:* 2 Kings XXV 18; Jerem. XXXVII 3.

רְחַבְיָה *Rehabjah* = ***whom Jehovah enlarges:*** 1 Chron. XXIII 17, 17.

רְחַבְיָהוּ *Rehabjahū:* 1 Chron. XXIV 21, 21; XXVI 25.

שְׂרָיָה *Serajah* = ***warrior of Jehovah:*** 2 Sam. VIII 17; 2 Kings XXV 18, 23; Jerem. XL 8; LI 59, 59, 61; LII 24; Ezra II 2; VII 1; Neh. X 3; XI 11; XII 1, 12; 1 Chron. IV 13, 14, 35; V 40, 40.

שְׂרָיָהוּ *Serajahū:* Jerem. XXXVI 26.

שְׁבַנְיָה *Shebanjah* = ***caused to grow up of Jehovah:*** Neh. IX 4, 5; X 5, 11, 13; XII 14.

שְׁבַנְיָהוּ *Shebanjahū:* 1 Chron. XV 24.

שְׁכַנְיָה *Shechanjah* = ***habitation of Jehovah:*** Ezra VIII 3, 5; X 2; Neh. III 29; VI 18; XII 3; 1 Chron. III 21, 22.

שְׁכַנְיָהוּ *Shechanjahū:* 1 Chron. XXIV 11; 2 Chron. XXXI 15.

שֶׁלֶמְיָה *Shelemjah* = ***recompensed of Jehovah:*** Jerem. XXXVII 3, 13; Ezra X 39; Neh. III 30; XIII 13.

שֶׁלֶמְיָהוּ *Shelemjahū:* Jerem. XXXVI 14, 26; XXXVIII 1; Ezra X 41; 1 Chron. XXVI 14.

שְׁמַעְיָה *Shemajah* = ***Heard of Jehovah:*** 1 Kings XII 22; Jerem. XXIX 31, 31, 32; Ezra VIII 13, 16; X 21, 31; Neh. III 29; VI 10; X 9; XI 15; XII 6, 18, 34, 35, 36, 42; 1 Chron. III 22, 22; IV 37; V 4; IX 14, 16; XV 8, 11; XXIV 6; XXVI 4, 6, 7; 2 Chron. XII 5, 7, 15; XXIX 14.

שְׁמַעְיָהוּ *Shemajahū:* Jerem. XXVI 20; XXIX 24; XXXVI 12; 2 Chron. XI 2; XVII 8; XXXI 15; XXXV 9.

שְׁמַרְיָה *Shemarjah* = ***Guarded of Jehovah:*** Ezra X 32, 41; 2 Chron. XI 19.

שְׁמַרְיָהוּ *Shemarjahū:* 1 Chron. XII 5.

שְׁפַטְיָה *Shephatjah* = ***judge of Jehovah:*** 2 Sam. III 4; Jerem. XXXVIII 1; Ezra II 4, 57; VIII 8; Neh. VII 9, 59; XI 4; 1 Chron. III 3; IX 8.

שְׁפַטְיָהוּ *Shephatjahū:* 1 Chron. XII 5; XXVII 16; 2 Chron. XXI 2.

Both in the Authorised Version and in the Revised Version the distinction between these two forms of the same name is entirely obliterated. By ignoring the last syllable and by transliterating both forms alike, the translators have deprived the student of the means to ascertain how far the process of safeguarding the name Jehovah or Jah has been carried out in the different books.

(2) The second class consists of proper names compounded with *Jah* (יָהּ) which have uniformly been lengthened into *jahu* (יָהוּ). Of these we have the following eleven examples:

אֲזַלְיָהוּ *Azaljahu* = *reserved of Jehovah:* 2 Kings XXII 3; 2 Chron. XXXIV 8.

בַּקְקְיָהוּ *Bukkijahu* = *emptying of Jehovah:* 1 Chron. XXV 4, 13.

יְבֶרֶכְיָהוּ *Jeberechjahu* = *he will be blessed of Jehovah:* Isa. VIII 2.

יִגְדַּלְיָהוּ *Igdaljahu* = *Jehovah will make him great:* Jerem. XXXV 4.

יְחִדְיָהוּ *Jehdejahu* = *Jehovah will make him joyful:* 1 Chron. XXIV 20; XXVII 30.

כָּנְיָהוּ *Conjahu* = *established of Jehovah:* Jerem. XXII 24, 28; XXXVII 1.

כָּנַנְיָהוּ *Conanjahu* (the *Keri*), 2 Chron. XXXI 12, 13; XXXV 9.

מִקְנְיָהוּ *Miknejahu* = *possession of Jehovah:* 1 Chron. XV 18, 21.

סְמַכְיָהוּ *Semachjahu* = *sustained of Jehovah:* 1 Chron. XXVI 7.

עֲזַזְיָהוּ *Azazjahu* = *strengthened of Jehovah:* 1 Chron. XV 21; XXVII 20; 2 Chron. XXXI 13.

רְמַלְיָהוּ *Remaljahu* = *Adorned of Jehovah:* 2 Kings XV 25, 27, 30, 32, 37; XVI 1, 5; Isa. VII 1, 4, 5, 9; VIII 6; 2 Chron. XXVIII 6.

It will be seen that with the exception of the last name all the others are of infrequent occurrence. It is probably due to this fact that the process of uniformity has been successfully carried out by the redactors of the text. Here again both the Authorised Version and the Revised Version have taken no notice whatever that these names end in *jahū* (יָהוּ) and have transliterated them as if they terminated in *jah* (יָהּ).

(3) The third class consists of the names compounded with the Divine name *jah* (יָהּ) which the redactors of the text have not attempted to safeguard by converting the ending into *jahū* (יָהוּ). There are no fewer than seventy-one such proper names which have retained their primitive orthography and as they have not undergone any change I need not enumerate them.

This, however, is not the only way in which the redactors of the text guarded against the pronunciation of the abbreviated form of the Tetragrammaton. Instead of adding a syllable they often elided the *He* (ה) altogether or substituted another letter for it. Thus

אֲבִיָּה *Abijah,* which is sometimes lengthened into אֲבִיָּהוּ *Abijahū* has the letter *He* (ה) dropped altogether and is abbreviated into אֲבִי *Abi.* This is evident from a comparison of 1 Chron. XXIX 1 with 2 Kings XVIII 2 where the mother of Hezekiah is called by two apparently contradictory names in these two passages.

יִשְׁמַרַי *Ishmerai* in 1 Chron. VIII 18 is now acknowledged to stand for יִשְׁמַרְיָה = *kept by Jehovah.* Not only has the *He* (ה) here been elided which deprives the last syllable of the divine name *Jah* (יָהּ), but the vowel-points have been adapted to this altered form.

Exactly the same process has been adopted in Ezra X 34 where מַעֲדַי *Maadai* simply exhibits an altered form of מַעַדְיָה *Maadjah = ornament of Jehovah,* which occurs in Neh. XII 5, and in the name מַתְּנַי *Mattenai.* This name which occurs three times (Ezra X 33, 37; Neh. XII 19) is simply an abbreviated form of מַתַּנְיָה *Mattanjah = gift of Jehovah,* with the divine name *Jah* obliterated.

עֹבַדְיָה *Obadjah = worshipper of Jehovah,* which has in several places been altered into עֹבַדְיָהוּ *Obadjahū,* and which occurs in its original orthography in 1 Chron. IX 16 as the

descendant of the Levites, is spelled עַבְדָּא *Abda* = *servant* in Neh. XI 17 though it describes the identical person.

The same is the case with שְׁמַעְיָה *Shemajah* = *heard of Jehovah,* a son of Galal who is mentioned in the lists of the Levites in 1 Chron. IX 16, whilst in the list in Neh. XI 17 the name of this son of Galal is spelled שַׁמּוּעַ *Shammua* = *heard,* with the monosyllable *Jah* = *Jehovah* entirely gone. Such was the anxiety to safeguard the Tetragrammaton.

The extent to which this process of undeifying *jah* (יה) has been carried, and the effect it had upon the redaction of the Hebrew text may be judged from the fact that the ancient authorities went so far as to take it in the sense of the Greek interjection *ἰώ, ἰοῦ* and regarded it as an exclamation of sorrow and pain. Thus the Midrash Rabba on Gen. XLIII 14 remarks as follows:

R. Phineas said in the name of R. Hosejah: It is not said here "blessed is the man whom thou chastenest, O Jehovah" [Ps. XCIV 12], but "blessed is the man whom thou chastenest O *Jah*". That is just as one who is sentenced by the judge cries out in his pain and says *ἰώ ἰοῦ* enough, enough! so Jacob said He who will say of the sufferings it is enough will also say of my sufferings it is enough! Because it is said God Almighty give you mercy before the man &c.[1]

The ancient redactors of the text have also tried to safeguard the other Divine names, notably *Elohim* (אֱלֹהִים) and *El* (אֵל) *God,* though not to the same extent as they have protected the Tetragrammaton. Without entering minutely into all the results arising from the protection of these names I shall only advert to some of the phenomena in the Hebrew text due to this cause.

[1] רבי פנחס בשם רבי הושעיא אמר אשרי הגבר אשר תיסרנו ה' אין כתיב כאן אלא אשר תיסרנו יה כזה שהוא נדון לפני הדיין צועק ומצטער ואומר יה יה די די, כך אמר יעקב מי שעתיד ליסורים די הוא יאמר ליסורי די, שנאמר ואל שדי יתן לכם רחמים לפני האיש וגו' מדרש רבה מקץ פרשה צב: ed. Willna 1878.

The proper name Daniel occurs eighty-one times in the Bible, thirty times in the Hebrew text and fifty-one times in the Chaldee portion of the book of this celebrated prophet of the Babylonish captivity. Both in the Authorised Version and in the Revised Version there is nothing to indicate in the transliteration of this name that the original exhibits a great peculiarity in the orthography. The name denotes *my judge is God,* or *judge of God* and yet it is not pointed and pronounced דָּנִיאֵל *Dani-el,* according to the analogy of such compounds,[1] but is invariably pointed and pronounced דָּנִי־יֵאל *Dani-iel,* which obliterates the Divine name אֵל *El* altogether. This is according to the canon laid down in the Massorah that "the Tzere must be under the letter Yod (יְ) in accordance with the celebrated Codex in the country of Eden".[2] Hence this remarkable phenomenon in the MSS. and in the printed editions of the text.

In Hosea X 14 a town is mentioned of the name of Beth-Arbel בית־ארבאל. Leaving the Septuagint which exhibits here the reading *οἴκου τοῦ Ιεροβοὰμ* = בֵּית יָרָבְעָם *the house of Jeroboam,* and confining ourselves to the received text it is admitted that the name in question as we have it in the Massoretic reading denotes *House of the ambush of God,* i. e. בֵּית־אַרְבֵּאל. It was, however, deemed offensive to ascribe to God the laying of an ambush. Hence it is pointed and pronounced אַרְבֵּאל *Ar-bel* so that the name of God (אֵל) *El,* is entirely disguised.

In the name *Ishmael* ישמעאל = *whom God heareth,* we have another instance in which the Divine name *El* (אֵל) *God* is disguised. The reason for it is not far to seek. Besides

[1] Comp. אֱלִיאֵל 1 Chron. V 24; VI 19; VIII 20 &c.; נַדִּיאֵל Numb. XIII 10; חֲנִיאֵל 1 Chron. XXIII 9; עֲדִיאֵל 1 Chron. IV 36; IX 12; XXVII 25.

[2] דָּנִיֵּאל הצרי על יוד הונה מן התאג הידוע במדינת עדן comp. Orient. 2350, fol. 27*a* British Museum.

the five passages in which it is the name of three different persons,[1] Ishmael occurs forty-three times throughout the Hebrew Bible, twenty times it denotes the first born of Abraham by Hagar[2] and in no fewer than twenty-three instances it is the name of the murderer of Gedaliah.[3] Now it was not so much "the wild ass of a man" whose "hand was against every man, and every man's hand against him" (Gen. XVI 12), but Ishmael the son of Nathaniel who is the cause of the obliteration of אֵל *God,* in this compound name. The horrible treachery and villainy which are recorded in Jerem. XL 7—XLI 15 have made his name execrable in the annals of Jewish history and the memory of the massacre which he perpetrated is perpetuated by the fact of the seventh month (Zech. VII 5; VIII 19) which the Jews keep to this day on the third of Tishri. This underlies the punctuation יִשְׁמָעֵאל instead of יִשְׁמָעֶאל *whom God heareth.* This punctuation has also been uniformly carried through in all the eight passages in which it is the patronymic,[4] viz. יִשְׁמָעֵאלִי *the Ishmaelite,* and indeed in one instance the letter *Aleph* (א) in the Divine name has been elided altogether (1 Chron. XVII 30).

The obliteration of *El* (אֵל) *God,* in the compound name יִזְרְעֵאל *God planteth,* is probably due to the infamous and bloody deeds perpetrated in Jezreel and to the fact that the final overthrow of the kingdom of Israel took

[1] Comp. Ezra X 22 where Ishmael is the name of a priest who had taken a strange wife; in 1 Chron. VIII 38; IX 44 it is the name of the sons of Azel; and in 2 Chron. XIX 11 Ishmael is the name of the father of Zebadiah.

[2] Comp. Gen. XVI 11, 15, 16; XVII 18, 20, 23, 25, 46; XXV 9, 15, 13, 13, 16, 17; XXVIII 9, 9; XXXVI 3; 1 Chron. I 28, 29, 31.

[3] Comp. 2 Kings XXV 23, 25; Jerem. XL 8, 14, 15, 16; XLI 1, 2, 3, 6, 7, 8, 9, 9, 10, 10, 11, 12, 13, 14, 15, 16, 18.

[4] Comp. Gen. XXXVII 25, 27, 28; XXXIX 1; Judg. VIII 24; Ps. LXXXIII 7; 1 Chron. II 17; XXVII 30.

place here.[1] It will be seen that the Divine name is here more effectually disguised than in Ishmael inasmuch as it is always pointed יִזְרְעֶאל with *Segol* under the *Ayin* (ע) and it is only the patronymic which has *Tzere* under the *Ayin* (עֵ). In one instance the Divine name is entirely obliterated by the omission of the letter *Aleph* (א) in the patronymic where the *Keri* directs us to insert it. Comp. 1 Sam. XXX 5.

This reluctance to pronounce the Divine names and the consequent attempts to disguise or to obliterate them have been a fruitful source of various readings. In some Schools of textual critics, the elision of the letter *He* (ה) at the beginning or the addition of the letter *Vav* (ו) at the end of proper names in compounds with *Jah* (יָהּ), i. e. the abbreviated form of *Jehovah* (יְהוָֹה), was more extensively carried through than in others. The same was the case with the substitution of *Adonaī* (אֲדֹנָי) *Lord,* or *Elohim* (אֱלֹהִים) *God,* for the Tetragrammaton, and with the removal of the vowel-point *Tzere* from the names in compounds with *El* (אֵל) *God.* Hence the MSS. frequently exhibit various readings both with regard to the Tetragrammaton and the other names of the God of Israel, as will be seen in the notes to my edition of the Hebrew Bible. This also accounts for the extraordinary phenomenon exhibited in the orthography of the Divine names in the early editions. Thus the *editio princeps* of the entire Hebrew Bible has *Elodim* (אֱלֹדִים) for *Elohim* (אֱלֹהִים) *God,* and *Jehodah* (יְהוֹדָ) for *Jehovah,* substituting *Daleth* (ד) for *He* (ה) not only in the pronounceable, but in the unpronounceable name to disguise them both alike. The same process of disguise is adopted in the third edition of the Bible printed at Brescia in 1494.

XII. ***The attempt to remove the application of the names of false gods to Jehovah.*** — We have seen that the safe-

[1] Comp. 1 Kings XXI 1—16; 2 Kings IX 23—37: X 1—11; Hos. I 4

guarding of the Divine names in the proper names of human beings is the cause of a difference in the orthography. Still, as a rule, the identity of the names and persons is easily recognised. In the anxiety, however, on the part of the Sopherim to prevent the application of the names of idols to the true God, changes have been effected in the text which often preclude the identification of the individual and thus produce apparent contradictions in parallel passages.

The most significant changes are those connected with ***Baal.*** The appellative Baal (בַּעַל) which denotes *Lord, Owner,* like the appellatives *Adon* (אָדוֹן) *Lord, Owner,* and *El* (אֵל) *the Mighty,* was originally one of the names of the God of Israel. This is evident from the fact that names compounded with *Baal* are of frequent occurrence in the families of Saul and David who were zealous defenders of the worship of Jehovah. Thus *Eshbaal* (אִשְׁבַּעַל) = *the man of Baal* or *the Lord,* is the name of the fourth son of Saul king of Israel (1 Chron. VIII 33; IX 39), and *Beeliada* (בְּעַלְיָדָע) = *for whom Baal* or *the Lord careth,* is the name of the son of David born in Jerusalem (1 Chron. XIV 7). As names were given by parents with special reference to God in recognition of mercies vouchsafed, it will hardly be contended that both Saul and David dedicated their children to the false God Baal and not to the true God of Israel. We also find that one of David's heroes who joined his army at Ziklag was called *Bealjah* (בְּעַלְיָה) = *whose Baal* or *Lord is Jehovah* (1 Chron. XII 5), and that one of David's chief officers was called *Baal-hanan* (בַּעַל־חָנָן) = *Baal* or *the Lord of mercy* (1 Chron. XXVII 28).

But Baal was also the name of the supreme deity of the surrounding nations who in conjunction with Asherah was afterwards worshipped with obscene rites.[1] Prior to the

[1] Comp. 1 Kings XVIII 19; 2 Kings XXIII 4.

Babylonish captivity the Jews were frequently seduced by this libidinous form of idolatry and introduced *Kedeshim* and *Kedeshoth* into their worship.[1] During their exile, however, they were completely weaned from going astray after other gods and on their return to the Holy Land under Ezra and Nehemiah every effort was made by the spiritual guides of the people to obliterate if possible the very name of the idols whose worship was associated with licentiousness. Hence Jehovah himself in describing the purified state of religion declares: "It shall come to pass at that day that thou shalt call me Ishi [= my husband] and shalt call me no more Baali [= my Baal or Lord]: for I will take away the names of Baalim out of her mouth and they shall no more be mentioned by their names" (Hosea II 16, 17). It is due to this declaration that the authoritative custodians of the sacred text interpreted the precept "and make no mention of the names of other gods" (Exod. XXIII 13) in a most rigid sense as implying that the very name of Baal should be cancelled even in compound proper names. For this reason names compounded with Baal have been altered either in a good sense or principally by way of ridicule into compounds with *Bosheth* (בֹּשֶׁת) = *shame*. Thus

(1) *Jerubbaal* (יְרֻבַּעַל) = ***Baal contends,*** the name which was given to Gideon by his father Joash when the people wished to kill him, and which occurs fourteen times,[2] is altered in 2 Sam. XI 21 into

Jerubbesheth (יְרֻבֶּשֶׁת) = ***with whom shame contends,*** i. e. the shameful idol. The fact that the Septuagint, the Syriac and the Vulgate exhibit here יְרֻבַּעַל *Jerubbaal,* shows that

[1] Comp. 1 Kings XIV 22–24; XV 12; XXII 47; 2 Kings XXIII 7; Hos. IV 14; with Numb. XXV 1–3; XXXI 16; Josh. XXII 17.

[2] Comp. Judg. VI 32; VII 1; VIII 29, 35; IX 1, 2, 5, 5, 16, 19, 24, 28, 57; 1 Sam. XII 11.

they had still a recension before them in which this alteration had not been made, or that the Codex from which these Versions were made belonged to a School which retained the ancient reading.

(2) *Eshbaal* (אֶשְׁבַּעַל) = ***the man of Baal,*** the name of the fourth son of Saul king of Israel which occurs twice (1 Chron. VIII 33; IX 39), is altered into

Ish-bosheth (אִישׁ־בֹּשֶׁת) = ***the man of shame,*** in all the other twelve passages where it occurs.[1]

(3) *Ashbel* (אַשְׁבֵּל) = ***the man of Baal,*** the second or third son of Benjamin which occurs three times, viz. Gen. XLVI 21; Numb. XXVI 38; 1 Chron. VIII 1, is altered into

Jediael (יְדִיעֲאֵל) = ***known of God,*** in the other three instances where this name occurs for the son of Benjamin, viz. 1 Chron. VII 6, 10, 11. It will be seen that in the case of this name the alteration is in a good sense.

(4) *Merib-baal* (מְרִיב בַּעַל) = ***my Lord Baal,*** the name of Jonathan's lame son and Saul's grandson as he is three times called, viz. 1 Chron. VIII 34, 34; IX 40, but more properly *Meri-baal* (מְרִי־בַעַל) in 1 Chron. IX 40, is altered into

Mephibosheth (מְפִיבֹשֶׁת) = ***the exterminator of shame,*** in all the other fourteen passages where it occurs[2] thus making it denote the very reverse of its original meaning. Mephibosheth also occurs once as the name of a son of Saul by his concubine Rizpah the daughter of Aiah (2 Sam. XXI 8). It is, therefore, to be presumed that it is also an alteration from *Meri-baal.*

(5) *Beeliada* (בְּעַלְיָדָע) = ***whom Baal*** or ***the Lord knows,*** i. e. cares for, the name of a son of David which only occurs once in the first List, viz. 1 Chron. XIV 7, is altered into

[1] Comp. 2 Sam. II 8, 10, 12, 15; III 7, 8, 14, 15; IV 5, 8, 8, 12.

[2] Comp. 1 Sam. IV 4; IX 6, 6, 10, 11, 12, 12, 13; XVI 1, 4; XIX 24, 25, 30; XXI 7.

Eliada (אֶלְיָדָע) = ***whom God knows,*** i. e. cares for, in the other two Lists which repeat the names of David's sons born in Jerusalem contained in 2 Sam. V 14—16 and 1 Chron. III 5—8.

(6) 2 Sam. XXIII 8. — The most remarkable instance of confusion, however, which has been produceed in the Massoretic text by this anxiety on the part of the Sopherim "to take away the names of Baalim" (comp. Hos. II 17) is exhibited in 2 Sam. XXIII 8. In the List of David's chief heroes which is repeated three times, viz. (1) 2 Sam. XXIII 8—39; (2) 1 Chron. XI 11—41; and (3) 1 Chron. XXVII 2—15, the name of the first hero who heads this catalogue is given in 2 Sam. XXIII 8 as יֹשֵׁב בַּשֶּׁבֶת תַּחְכְּמֹנִי. This extraordinary name is rendered in the Authorised Version *the Tachmonite that sat in the seat,* with the alternative in the margin "Or, Josheb-bassebet the Tachmonite". This curious marginal rendering is inserted into the text of the Revised Version with the remark against it in the margin "the verse is probably corrupt. See 1 Chron. XI 11". The corruption, however, which is here acknowledged is simply confirmed by the parallel Lists, but cannot be corrected by them. It is the Septuagint which supplies the clue to the correction since it exhibits the reading *Ἰεβοσθε* = יְשְׁבָּשֶׁת = אִישׁ בּשֶׁת *Ishbosheth,* i. e. *the man of shame,* which is also the name of the fourth son of Saul. But as Ishbosheth itself, as we have seen, is already an alteration of the original name יְשְׁבַּעַל or אִשְׁבַּעַל *Ishbaal,* i. e. *the man of Baal,* there can hardly be any doubt that it was the primitive reading here. This is attested by the Lucian recension of the Septuagint which has *Ἰεσβααλ* = יְשְׁבַּעַל *Ishbaal.* With these facts before us we at once see that the name of this first hero in the parallel catalogues must also have been originally יְשְׁבַּעַל *Ishbaal,* and indeed the Lucian recension of the Septuagint has actually *Ἰεσσε-*

βααλ = יְשְׁבַּעַל in 1 Chron. XI 11 and B. has *Ἰεσαβαδα* which is probably an error for *Ἰεσεβαλα*. In the Hebrew the name was probably written both in 1 Chron. XI 11 and XXVII 2 ישבע which was resolved by one School into ישבעל *Ishbaal*, and by another School disguised into ישבעם *Joshobam*. Whether the Levite ישבעם, the descendant of Korah whose name is once mentioned in 1 Chron. XII 6, was originally also ישבעל, or whether this name has made it easier for the redactors of the text to resolve ישבע [= ישבעל] into ישבעם in 1 Chron. XI 11; XII 2 it is now difficult to ascertain.

XIII. ***Safeguarding the unity of the Divine Worship at Jerusalem.*** — To understand the anxiety of the spiritual guides of the Jewish Commonwealth to guard against any rival to the central Sanctuary at Jerusalem, and the effect which this solicitude has had upon the redaction of the text it is necessary to advert to the events in the history of the Jews during this period.

During the terrible wars which raged in Palestine between the Jews and the Syrians and the consequent persecutions B. C. 164, Onias IV, the young son of Onias III, the legitimate High Priest, fled to Alexandria accompanied by Dositheus who was likewise of priestly descent.[1] As Onias III had always espoused the cause of the Egyptians against the Syrians, Ptolemy Philometor received his son with great hospitality. Egypt, however, was then distracted by intestine war. The brothers Philometor and Physcon, were arrayed against each other in deadly conflict fighting for the crown. Onias and Dositheus sided with the former and became generals of divisions. Through their high position and influence they were

[1] Comp. Josephus, *Antiq.* XIII 3, 1—3; *Wars* VII 10, 3; *Against Apion* II 5.

followed by the Egyptian Jews into the battle-field and greatly contributed to the success of Philometor over Physcon. As a reward for his services Philometor made Onias prince over the Jewish community in Egypt with the hereditary title of Ethnarch and Alabarch.

As prince over the community, Onias was determined to build a Temple for his numerous Jewish brethren who had settled in Egypt since the Sanctuary at Jerusalem had been profaned, and Alcimus, a usurping High Priest, was politically appointed over the heads of the legitimate priestly family. Being a descendant of that long line of High Priests, whose family dated from the time of David and Solomon, who officiated in the first Temple and who exerted themselves in the building of the Second Temple after the return from the Babylonish captivity, Onias IV was not suspected of schism and hence was greatly encouraged by his brethren in his contemplated design. He, moreover, pointed out a prophecy which foretold that a Temple should be built in Egypt (Isa. XIX 19). When Onias made his design known to Philometer this monarch forthwith gave him a plot of land at Leontopolis, in the Prefecture of Heliopolis for the site of the Temple. He also assigned the revenues of the whole of this province for the permanent maintenance of the divine service. And it thus came to pass that in the vicinity of Goshen, on almost the identical spot where the descendants of Jacob had light when the rest of Egypt was suffering from the plague of darkness, so many centuries before, the Israelites had now a Temple wherein they worshipped the God of Abraham for more than two hundred years (*circa* B. C. 160—A. D. 71), when it was closed by the decree of Vespasian.

The Jerusalem Jews, who during the distracted state of Judea and the profanation of the Sanctuary in the metropolis received the tidings of the building of the

Temple in Egypt with joy, were afterwards extremely jealous of its existence when the Temple at Jerusalem had been purified and when its true worship was restored by the Maccabeans, since the new Sanctuary in Egypt disturbed the central point of unity. The Alexandrian Jews, however, to whom this new Temple had been a great comfort when the metropolitan Sanctuary was profaned, clung to their sacred edifice most tenaciously. Hence the alterations by the redactors of the Hebrew text of any passage which might favour the Egyptian Temple, as will be seen from the following illustration.

Isa. XIX 18. — This verse as it now stands in the *textus receptus* is correctly translated in the Authorised Version:

> In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, the city of destruction.

The whole of this Section (XIX 18—25) predicts the glorious future of the five Egyptian cities when they shall use the sacred language in which the worship of God is conducted and when they shall swear fealty to Jehovah. And now we are told that the most distinguished of these cities thus converted and consecrated and dedicated in so special a manner to the worship of Jehovah is to be called ***City of Destruction,*** which is a perfect contradiction to the whole tenor of the passage in question. The Septuagint, however, solves the difficulty inasmuch as it clearly shows that the Hebrew recension from which it was made read *City of Righteousness* (*πόλις ἀσεδέκ* = עיר הצדק). From a pious desire not to bring the name of any other place in competition or even in juxtaposition with the sacred city the metropolis of the Holy Land, the Alexandrian translators of the Septuagint, as is often the case, did not venture to translate the word at all, but simply trans-

literated it. The Palestinian redactors, however, who were jealous for the distinction of Jerusalem which bore this name (comp. Isa. I 26) would not consent that this title should be given to any other place, especially out of Palestine.

Hence they substituted for it "the City of the Sun", which is still to be found in the most ancient traditions,[1] in many MSS., in some of the ancient Versions and in the margins both of the Authorised Version and the Revised Version. But afterward when the Jerusalem Temple was cleansed of its pollutions and the true service of Jehovah was restored, the Onias Temple was not only deemed unnecessary, but schismatic, another School of textual critics altered the name "City of the Sun" or Heliopolis, into the opprobrious name "City of Destruction". This was done all the more easily since it simply exhibited a kind of alliteration, which is very common in Hebrew, and only required the slightest change in a letter, or the exchange of two letters *Cheth* (ח) and *He* (ה) which are almost identical in form and are frequently mistaken for each other both in the MSS. and in the editions of the Hebrew text.[2]

[1] Comp. *Menachoth* 110*a*, so also Symmachus, the Vulgate and the Chaldee. The latter, however, exhibits both recensions חֶרֶס *sun* and הֶרֶס *destruction*, inasmuch as it paraphrases it *the City of Beth-shemesh* [= dwelling of the sun, Heliopolis] *which is to be destroyed, shall one of them be called* קרתא בית שמש דעתידא למחרב יתאמר היא חדא מנהון.

[2] How difficult it is to justify this reading which is followed by Aquila, Theodotion and the Syriac may be seen from the expedient to which Kimchi was driven in the interpretation of the passage. *It shall be said to one of them City of Destruction, that is, they will all so cling to the faith of the true God that they will agree together that in case one of the five cities should forsake the worship of God it shall be said to her City of Destruction, i. e. the others will rise up against her and destroy her* עיר ההרס יאמר לאחת בל כך יהיו דבקים באמונת האל עד שיסכימו ביניהם שאם תשוב מעבודת האל אחת מחמש ערים יאמר לה עיר ההרס כלומר שיעמידו עליה ויהרסוה.

It will be seen that the formulization of these principles and the redaction of the text in accordance with them, presuppose functions which really belong to revisers rather than editors. But no exception can be taken to the conduct of these divinely appointed depositories of the traditional text. In accepting their transliteration of the text into the present square characters, their division of it into separate words, verses and sections, their orally transmitted pronunciation of the consonants which determines the sense of the Hebrew Scriptures and their finally fixing the canon of the Old Testament, we already concede to these spiritual guides of the Jewish Church a divine authority which almost amounts to co-authorship. Their specific authority, however, as textual revisers ceased about a century before Christ and there can hardly be any doubt that the received text which we now have is substantially the same which was finally settled at that period by these authoritative redactors. Copies of these authorised Scriptures were deposited in the Court of the Temple and these were not only used for public reading, but as Standard Codices whereby other MSS. were corrected. Thus we are told in the Jerusalem Talmud (*Taanith* IV 2):

> Three Codices [of the Pentateuch] were in the Court of the Temple, Codex *Meon*, Codex *Zaatute* and Codex *Hi*. In one the reading was מעון *refuge* [Deut. XXXIII 27], and the other two Codices read מעונה [with the final *He*], the reading of the two was accepted and that of the one Codex was rejected. One Codex read ועטוטי [= ζητητής] *enquirers of* [Exod. XXIV 5] and the other two Codices read נערי *young men of*, the reading of the two Codices was accepted and that of the one Codex was rejected. In one Codex the reading היא [with *Yod*] occurred nine times and in the other two Codices it occurred eleven times, the reading of the two Codices was accepted and that of the one Codex was rejected.[1]

[1] ג׳ ספרים מצאו בעזרה ספר מעוני? [מעון] וספר ועטוטי וספר היא באחד מצאו כתוב מעון אלהי קדם ובשנים כתוב מענה אלהי קדם וקיימו שנים וביטלו אחד. באחר מצאו כתוב וישלח את ועטוטי בני ישראל ובשנים כתוב וישלח את נערי בני

This notice reveals to us the important fact that the Codices in question must have been completed anterior to the introduction of the Five Final Letters when the orthography in Deut. XXXIII 27 was still מעונ which one School of textual critics read מְעוֹנ = מְעוֹן, whilst another School read it מְעוֹנָ = מְעוֹנָה. After the Final Letters were legally established, this variation could not have obtained since the final *Nun* (ן) determines the length of the word.

It, moreover, shows that at this early period the linguistic peculiarities were already counted. In the Pentateuch where the pronoun third person singular הוא with *Vav* occurs about 656 times, and where it is used 457 times for the masculine gender and 199 times for the feminine, we are told that the majority of the Temple Codices read היא with *Yod* (י) in eleven passages.

But what is most instructive in this classical record is the fact that we are here told for the first time that the redactors of the text at this period collated MSS. and that they decided in favour of the reading which the majority of Codices exhibited. In selecting, however, the reading which was found in the larger number of Codices they did not destroy the variant of the minority and have thus enabled us to test the merit of the rejected reading. We have already seen that in other instances too, where the official reading is given in the margin, the stigmatized words are not obliterated, but left in the text, though the redactors do not specify the exact process by which they arrived at their conclusions.

The classical record of these Temple Codices, however, by no means implies that there were no other MSS. in the precincts of the Sanctuary or that the instances adduced exhausted the variations. Josephus tells us that Titus

ישראל וקיימו שנים וביטלו אחד, באחד מצאו כתוב תשע היא ובשנים כתיב י"א היא וקיימו שנים וביטלו אחד: comp. *Jerusalem Taanith* IV 2; *Sopherim* VI 4.

presented him with Codices of the Sacred Scriptures from the spoils of the Temple,[1] and we know that there were others in the possession of distinguished doctors of the Law, which exhibited readings at variance with the present *textus receptus*. In the course of this examination we shall have occasion to refer to the readings in the Codex of R. Meir, the celebrated desciple of R. Akiba which are so often quoted both in the Talmud and in the Midrashim.

In the Midrash attributed to R. Moses Ha-Darshan at Narbonne, which was compiled before A. D. 1280, and the MS. of which is now in the possession of the Jewish community at Prague, a List is given of thirty-two various readings taken from a copy of the Pentateuch which was carried away by the Romans after the capture of Jerusalem. Josephus records that among the trophies which Vespasian brought from the Temple to Rome was the Law of the Jews. This he ordered to be deposited in the royal palace *circa* 70 A. D. About 220 A. D. the emperor Severus who built a synagogue at Rome which was called after his name, handed over this MS. to the Jewish community, and though both the synagogue and the MS. have perished, a List of variations from this ancient Codex has been preserved. This List I printed in my Massorah from the able article by the learned Mr. Epstein.[2] Since then I have found a duplicate of this List in a MS. of the Bible in the Paris National Library No. 31 (folio 399*a*) where it is appended as a Massoretic Rubric.[3] The List in this

[1] Comp. Josephus, *Life* § 75.

[2] Comp. *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, Vol. XXXIV, p. 337—351, Krotoschin 1885; with *The Massorah*, Vol. III, p. 348.

[3] This List is also printed in the *Monatsschrift*, Vol. XXXVI, p. 508, Krotoschin 1887. Comp. Neubauer, *Studia Biblica*, Vol. III, p. 19 &c, Oxford 1891.

Codex, though consisting of the same number of variations and enumerated almost in the same order, differs materially from the one preserved in the Midrash as will be seen from the following analysis of the two records, exhibits the primitive Rubric. The heading of the Paris List is as follows:[1]

These verses which were written in the Pentateuch Codex found in Rome and carefully preserved and locked up in the Synagogue of Severus, differ as regards letters and words.

(1) Gen. I 31. — Instead of "behold it was ***very*** good" the text read "behold ***death*** was good". That this reading was not confined to the Severus Codex is evident from the record in the Midrash Rabba on this passage where we are told that the Codex of the celebrated R. Meir also read it *death* (מות) instead of *very* (מאד)[2] and Rashi

[1] אלין פסוקיא דהוו כתיבין בספר אוריתא דאישתכח ברומי והיא ננוזה וסתומא בכנשתא דסירום בשנוי אותיות ותיבות: וירא אלהים את כל אשר עשה והנה טוב מאד, מות היה כתוב: כתנות עור וילבשם, כתניד היה כתוב: הכצעקתה הבאה אלי עשו כלה, הַכְּצַעֲקָתָם היה כתוב: ויאמר יי אלהי אדני אברהם, ומארע היה כתוב: וימכר את בכורתו ליעקב, מברתו היה כתוב: הנה נא וקנתי, יוממתי היה כתוב: ראה ריח בני כריח שדה, סדה היה כתוב: יעוש דואהליבמה ילדה, יעיש היה כתוב: וכן דואלה היו בני יעוש, יעוש היה כתוב: ויקומו וירדו מצרימה, מצרים היה כתוב: אליפז בן עדה, בנעדה היה כתוב: וישימני לאב לפרעה, פרעה היה כתוב: ואקברה שם, שמ' היה כתוב: ואלה שמות בני ישראל הבאים מצרימה, מצרים היה כתוב: ויסעו בני ישראל מרעמסס, מרעמס' היה כתוב: כה תאמר לבית יעקב ותגיד לבני ישראל, לבית היה כתוב תרויהו': וחמשה בריחים לקרשי, לא היה כתוב בריחים: ולקח הכהן מדם, מדמ' היה כתוב: ובי ירק הזב, במים חיים היה כתוב: ובבשה אחת בת שנתה תמימה, תמימים היה כתוב: כל בא לצבא דקדת, הבא היה כתוב: מראשית עריסותיכם לדרתיכם, לדריכם היה כתוב: נקם נקמת בני ישראל מאת המדינים אחר תאסף, אשר היה כתוב: ויבאו אל משה ואל כל עדת, לא היה כתוב בו כל: ויקרבו ראשי בני יוסף, בן יוסף היה כתוב: ולא אביתם לעלות, אביתמ' היה כתוב: ויעשו גם הם, המ' היה כתוב: לתת אותנו ביד האמרי, האמור היה כתוב: לא תקה האם על הבנים, האבנים היה כתוב: נפרית ומלח שרפה, שרפת היה כתוב: כמהפכת אלהים את סדום, כמפכת היה כתו': אמרתי אפאיהם, אף אי הם היה כתוב: ויבא מורה צדק במהרה בימינו, ויאמר לנו.

[2] בתורתו של רבי מאיר מצאו כתוב והנה טוב מאד והנה טוב מות *Midrash Rabba,* Parasha IX, fol. 24*b*, ed. Wilna 1878.

(1040—1105), in his gloss on the Midrash so far from taking exception to this reading, adduces Eccl. VII 9 in supporting it. The variant (מות היה כתוב) is inadvertently omitted in the Prague recension of this List. This is also attested by Kimchi in his Commentary on this passage.[1]

(2) Gen. III 21. — According to this List the reading of the Severus Codex in the passage before us was simply "and the Lord God made unto Adam and to his wife coats", without specifying the material of which the said garments consisted. Here again the Prague List which adduces the same catchword does not give the variant. From the Midrash Rabba on this passage we learn that the Codex of R. Meir exhibited here another variant. Instead of "coats of *skin*" (עור) this celebrated Codex read "coats of *light*" (אור), i. e. luminous, bright or precious coats, having *Aleph* (א) instead of *Ayin* (ע)[2] and Onkelos appears to support this reading.[3]

(3) Gen. XVIII 21. — Instead of "according to *the cry of it*" (הכצעקתה) with the suffix third person singular feminine, the Severus Codex read "according to *their cry*" (הכצעקתם) with the suffix third person plural masculine. This is manifestly the primitive and better reading as is evident from חטאתם *their sin,* in the preceding verse and as is attested by Onkelos, the Jerusalem Targum and the Septuagint.

(4) Gen. XXIV 7. — In the passage before us the Prague List has preserved the proper catchword and the more

[1] ואני מצאתי כתוב דהוא כתוב באורייתא דאישתביאת לרמי והיא היתה גניזא ומתימה בכנישתא דאסוירום והנה טוב מות: Comp. Commentary on Gen. I 31.

[2] בתורתו של ר״מ מצאו כתוב כתנות אור אלו בגדי אדם הראשון שהן דומים לפנים רחבים מלמטה וצרין מלמעלה: Comp. *Midrash Rabba,* Parasha XX, folio 47*a*, ed. Wilna 1878.

[3] כתנוד in the List of the Paris National Library is manifestly a clerical error for כתנות.

correct variant exhibited in the Severus Codex. According to this Rubric the Severus Codex had here "who took me from my house and from my country" (מִבֵּיתִי וּמֵאַרְצִי) in harmony with this phrase in verse 4, instead of the more lengthy phrase "who took me from the house of my father and from the land of my birth" which is the reading of the *textus receptus.* Though the catchword in the List of the Paris National Library is wrong, inasmuch as it refers to Gen. XXIV 12, the expression ומארע = וּמֵאַרְעָא *and from the land* exhibits the remains of the right variant contained in the Prague recension.

(5) Gen. XXV 33. — The Severus Codex read here "and he sold his *ware*" (מכרתו) or price, instead of *his birth-right* (בכרתו).

(6) Gen. XXVII 2. — The reading here in the Severus Codex, though yielding no difference in the sense from that in the *textus receptus,* is of great orthographical interest inasmuch as it exhibits the primitive text prior to the division of the words and to the introduction of the final letters. In the Prague recension of this List these features have been obliterated through a clerical error. For a similar instance which exhibits the same orthographical features see below No. 11.

(7) Gen. XXVII 7. — The value of the variation here consists in the fact that it discloses to us a period in the orthography of the text when in the absence of the diacritical mark which now distinguishes *Shin* (שׁ) from *Sin* (שׂ) the letter *Samech* (ס) was more frequently used by some Schools of textual critics. In the Prague recension of the List the point in question is obliterated through a clerical error.

(8 and 9) Gen. XXXVI 5, 14. — The variation here affects the orthography of the proper Name *Jeūsh* (יְעוּשׁ). This name which occurs nine times in the Bible is spelled

in two different ways. In six passages it is *Jeūsh* (יְעוּשׁ) with *Vav,*[1] and in three instances the textual reading or the *Kethiv* is *Jeīsh* (יְעִישׁ) with *Yod,*[2] for which the official reading or the *Keri* substitutes יְעוּשׁ *Jeūsh* with *Vav* to make it conformable to the six instances. Now according to the Severus Codex the textual reading in both these instances was יְעִישׁ *Jeīsh* with *Yod* and without the official *Keri.* According to the Prague recension, however, the textual reading in both passages was יְעוּשׁ *Jeūsh* with *Vav.*

(10) Gen. XLIII 15. — This variation refers to the presence and absence of the local *He* (ה) in the word מצרים *Egypt.* Trite as the difference may seem it discloses to us the orthographical changes which the text underwent in the different Schools of textual critics. The Rubric distinctly tells us that the Severus Codex read it here מצרים *Egypt,* without the local *He* (ה) in contradistinction to the acknowledged MSS. which read it מצרימה with *He.* In our present *textus receptus,* however, the textual reading is now מצרים as it is in the Severus Codex and it is only the *Sevir* according to the Massorah which has מצרימה with *He.*[3] We thus see that according to the testimony of the Severus Codex the present *Sevir* was originally the textual reading. The Prague List gives simply the catchword without specifying the variation. This has misled the learned editor who takes it for Gen. XLVI 6 and hence concluded that the Severus Codex read it here וַיָּקוּמוּ וַיֵּרְדוּ *and they rose up and went down,* instead of the simple וַיָּבֹאוּ *and they come.* For a similar variation see below No. 14.

(11) Gen. XXXVI 10. — Here again the variation is of great orthographical interest. The Codex Severus we

[1] Comp. Gen. XXXVI 18; 1 Chron. I 35; VII 39; XXIII 10, 11; 2 Chron. XI 19

[2] Comp. Gen. XXXVI 5, 14; 1 Chron. VII 10.

[3] Comp. *The Massorah,* letter מ, § 700, Vol. II, p. 242.

are told, read בֶּן־עָדָה *the son of Adah,* as one word, viz. בנעדה which is a survival of the primitive text prior to the division of the words and the introduction of the final letters. For a similar instance see above No. 6. The Prague List simply gives the catchword without specifying the variation which has again misled the erudite editor who takes it to refer to Gen. XXXVI 12 where he thinks that the Severus Codex read אליפז בן עדה *Eliphaz the son of Adah,* instead of אליפז בן עשו *Eliphaz the son of Esau.*

(12) Gen. XLV 8. — The Severus Codex read here "and he made me לְאַב פַּרְעֹה *a father of Pharaoh*", instead of *a father to Pharaoh* לְאָב לְפַרְעֹה. This variant makes no difference in the sense and the reading in the Severus Codex is simply according to the construction in Gen. XVII 4. According to the Prague recension, however, the variation consists in the Severus Codex having read וישני *and he lent me,* from נָשָׁה *to lend,* instead of וישימני *and he made me,* from שׂוּם *to put, to make.* This was also the reading of R. Meir's Codex.[1] It is probable that the Prague recension has here adopted the reading of R. Meir's Codex as the compiler of the List was not certain about the real variation in the Severus List.

(13) Gen. XLVIII 7. — Here again the variation exhibits the survival of the primitive orthography inasmuch as it shows that the Severus Codex still retained the

[1] בספרו של ר' מאיר כתוב וישני לאב שנאמר אשר ישה ברעהו דין הוא מן מליא דכתיבן באוריתא דנפקת מן ירושלם בשביתא וסלקת לרומי והות גניזא בכנישתא דאסוירוש: *in the Codex of R. Meir the reading was and he lent me as a father, as it is written 'every one who lendeth to his neighbour'* [Deut. XV 2]. *This is one of the words which were written in the Codex that went from Jerusalem into exile and departed to Rome, and was deposited in the Synagogue of Asverus.* Comp. the Prague Midrash Rabba on Gen. XLV 8 and Epstein in the *Monatsschrift für Geschichte und Wissenschaft des Judenthums,* Vol. XXXIV, p. 339, Krotoschin 1885.

spelling שמ *there,* with what we now call the medial *Mem* (מ) at the end of the word, instead of the final *Mem* (ם) which obtained at a later period. For a similar instance see below No. 26. The Prague recension of this List simply gives the catchword of the verse in which the variant occurs without stating what it is. This has caused Mr. Epstein to enter into a learned disquisition as to the probable nature of the variant.

(14) Gen. XLVI 8. — The variation here is exactly the same as that exhibited in No. 10 and affords another instance of the absence of the local *He* (ה) in the primitive orthography. Originally it was מצרימ which one School afterwards read מִצְרַיְמָה = מִצְרַיְמָ and the other School read it מִצְרַיִם = מִצְרַיְמ. Hence the origin of the Rubric which tabulates the *Sevirin* on the diversity of the orthography of this proper name as well as the Massorah which registers the number of instances where it is spelled מִצְרַיְמָה with the local *He.*[1] The simple catchword in the Prague recension without the variant itself has again called forth a learned and conjectural note from the editor as to the reading in the Severus Codex which is set aside by the explicit statement in the Paris List.

(15) Exod. XII 37. — Nothing can be more clear than the declaration in the Paris List as to the precise nature of the variant here. The Severus Codex we are told had the abbreviation מרעמ' *from Rames,* instead of the full expression מרעמסם *from Rameses.* This important statement yields an additional proof that abbreviations were originally used in the Hebrew Scriptures.[2] The absence of the variant in the Prague recension has again produced a learned note from the editor which is rendered nugatory by the explicit statement here.

[1] Comp. *The Massorah,* letter מ, §§ 700, 703, Vol II, p 242.

[2] *Vide supra,* chap. IV, p. 163—170.

(16) Exod. XIX 3. — Instead of "and tell *the children of* (לבני) Israel" the Severus Codex read it "and tell ***the house of*** (לבית) Israel", thus having the same expression in both clauses of the verse. That the phrases בְּנֵי יִשְׂרָאֵל *the children of Israel,* and בֵּית יִשְׂרָאֵל *the house of Israel,* frequently interchanged in the Codices is evident both from the ancient Versions and the Massorah. This is the reason why the Massorites found it necessary to fix the instances in which the respective phrases occurred in the Bible according to the Standard MSS. from which their Lists are compiled.[1] In the Prague recension the expressions לבית and לבני are simply transposed.

(17) Exod. XXVI 27. — In the *textus receptus* the expression *bars* (בְּרִיחִם) occurs twice. The Severus Codex, however, had it only once. It omitted it in the second clause and simply read "and five" (וְחֲמִשָּׁה) as it is in the preceding verse. The Prague recension gives the same variation.

(18) Levit. IV 34. — According to our List the Severus Codex read here מדמ. This may either be an abbreviation of מִדָּמָהּ *from its blood,* which would make the variation to consist in the reading of מִדָּמָהּ *from its blood,* instead of מִדַּם הַחַטָּאת *from the blood of the sin offering,* thus making it comformable to verse 30 where exactly the same phrase is used. Or the variation simply consists in exhibiting the primitive orthography of the so-called medial *Mem* (מ) at the end of the word as is the case in Gen. XLVIII 7 marked here No. 13. The Prague recension favours the former. In either case, however, we have here an important orthographical contribution. According to the former we have another instance where the primitive text exhibited

[1] Comp. *The Massorah,* letter ב, §§ 254—256, 363, Vol. I, pp. 179, 180, 186.

abbreviations, whilst according to the latter the medial letters were still used at the end of words. For a similar instance see below No. 27.

(19) Levit. XV 8. — Instead of "and he shall bathe in water" the Severus Codex read "and he shall bathe in (חיים) ***running*** water", as it is in verse 13. The catchword וכי יטהר = XV 13 in the Prague recension is manifestly a mistake, since the *textus receptus* has here במים חיים *in running water* and, therefore, exhibits no variation.

(20) Levit. XIV 10. — The Severus Codex read תְּמִימִם *without blemish,* the plural in both clauses of this verse and not תְּמִימָה the singular in the second clause as it is in the received text.

(21) Numb. IV 3. — The phrase "all that enter into the host" occurs five times in this chapter. In four instances the verb in this combination has the article, viz. הַבָּא (IV 30, 35, 39, 43), whilst in one single instance it is בָּא without the article (IV 3) in the received text. Now the Severus Codex read it also here הַבָּא with the article and there can hardly be any doubt that this is the correct reading.

(22) Numb. XV 21. — The Severus Codex read here לְדֹרֵיכֶם *in your* ***generation,*** in the singular instead of לְדֹרֹתֵיכֶם *in your* ***generations,*** the plural as it is in the received text. The singular noun with suffix second person plural does not occur in the present Massoretic text.

(23) Numb. XXXI 2. — After quoting the words "avenge the children of Israel of the Midianites" [= Numb. XXXI 2] the Paris List states that the text of the Severus Codex had here אשר היה *which was.* But where this phrase is to be inserted or for which words in the verse it is to be substituted it is difficult to say. The Prague recension does not afford us the slightest assistance. The note of the editor is beside the mark and totally ignores the

expression אשר which follows the catchword and which is not in the received text.

(24) Numb. XXX 12. — Instead of "and unto *all* the congregation", the Severus Codex had simply "and unto the congregation" without כל *all*. This variant is exceedingly interesting inasmuch as it shows that the particle in question was in the then received text from which the reading in the Severus Codex differed. And though it is absent in the present Massoretic text, many MSS. and the ancient Version support the statement in this List as will be seen from the note on this passage in my edition of the Bible. Our present *textus receptus,* therefore, follows the reading of the Severus Codex. The Prague recension simply gives the catchword without the variant which has again misled the erudite editor.

(25) Numb. XXXVI 1. — For "the *sons* of Joseph" the Severus Codex read "the *son* of Josephus". The Syriac also exhibits the singular which derives support from verse 12.

(26) Deut. I 26. — The variant here exhibits another instance of the survival of the primitive orthography prior to the introduction of the final letters. Whilst the then current text read ולא אביתם *and ye would not,* with final *Mem* (ם), the Severus Codex had it still אביתמ with what is now called the medial *Mem* (מ). For a similar instance see above No. 13.

(27) Deut. III 20. — We are expressly told that the Severus Codex read it המ *they,* which may either be an abbreviation of המה, the same plural pronoun with paragogic *He* (ה) as it is in Josh. I 15, or it may exhibit another instance of the primitive orthography prior to the introduction of the final letters. In either case we have here an important contribution to the ancient orthography similar in character to the one in No. 18

(28) Deut. I 27. — According to our List the Severus Codex read here האמור *the Amorite,* the abbreviated form instead of the fully written out האמרי, whilst according to the Prague recension the Severus Codex read it האמורים in the plural which does not occur in the Hebrew Bible.

(29) Deut. XXII 6. — Instead of "thou shall not take the dam with (הבנים) *the young*" the Severus Codex read it "thou shalt not take the dam upon (האבנים) ***the laying nest***", i. e. before she has finished laying her complement of eggs, the same expression which occurs in Exod. I 16.

(30) Deut. XXIX 22. — Instead of שרפה as it is in the received text the Severus Codex read it שרפת which is simply a difference in form and does not affect the sense of the passage. The Prague recension exhibits the same variation.

(31) Deut. XXIX 22. — In the same verse the Severus Codex read כמפכת *like the over throw,* without the *He* (ה) instead of כמהפכת which is simply an orthographical variation without altering the sense. The Prague recension does not give this instance.

(32) Deut. XXXII 26. — Instead of אפאיהם *I will scatter them afar,* or *I will blow upon them,* the Hiphil future first person singular with the suffix third person plural, from פאה *to breathe, to blow,* the Severus Codex read it in three words אף אי הם *I said in anger where are they?* This division of the single expression into three distinct words is also exhibited in the Chaldee and in the Siphri.[1] The Severus Codex has, therefore, preserved the ancient traditional reading which obtained in one School of textual critics.

[1] Comp. Onkelos יחול רוגזי עליהון and the Siphri אמרתי באפי איה הם. The Samaritan divides it into two words אפי הם *they are mine anger,* i. e. they are the object or cause of mine anger, so also the Syriac which renders it איכה אנין = אֵפֵא הֵם *where are they?*

It will be seen from the last line of this List that so far from being regarded with indifference, the Massorite expresses the pious hope that the Righteous Teacher, i. e. the Prophet Elias who alone will solve all difficulties, and whose speedy advent is anxiously expected, will decide whether these readings are to be preferred to those in the received text.

We thus see that the registration of anomalous forms began during the period of the second Temple. The words of the text, especially of the Pentateuch were now finally settled, and passed over from the Sopherim or the redactors to the safe keeping of the Massorites.[1] Henceforth the Massorites became the authoritative custodians of the traditionally transmitted text. Their functions were entirely different from those of their predecessors the Sopherim. The Sopherim as we have seen, were the authorised revisers and redactors of the text according to certain principles, the Massorites were precluded from developing the principles and altering the text in harmony with these canons. Their province was to safeguard the text delivered to them by "building a hedge around it",[2] to protect it against alterations or the adoption of any readings which still survived in MSS. or were exhibited in the ancient Versions. For this reason they marked in the margin of every page in the Codices every unique form, every peculiarity in the orthography, every variation in ordinary phraseologies, every deviation in dittographs &c. &c.

[1] The term מַסּוֹרָה *Massorah* (from מָסַר *to deliver, to transmit*) denotes *tradition* and hence technically *the traditional text, the traditionally transmitted text of Holy Writ.* The older form of it used in the Mishna is מַסֹּרֶת *Massoreth* (*Aboth* III 20). The two forms are according to the analogy of the nouns בַּצָּרָה *Bazzarah* and בַּצֹּרֶת *Bazzoreth*, from בָּצַר *to cut off.*

[2] Comp. מסורת סיג לתורה *Aboth* III 20.

In the case of the Pentateuch, the Massoretic work was comparatively easy since its text, as we have seen, was as a whole substantially the same during the period of the second Temple as it is now. Being the Divine Law which regulated both the religious and civil life of the Jewish commonwealth, the greatest care was naturally exercised by the spiritual guides and administrators of its precepts and statutes to guard and preserve it according to the ancient traditions. This, however, was not the case with the second and more especially with the third part of the Hebrew Scriptures. These were not so popularly known and the ancient Sopherim were, therefore, not so careful in the redaction of the Prophets and the Hagiographa. This is abundantly demonstrated in the books of Samuel and Kings, in the books of Kings and Chronicles &c. which contain duplicate records of identically the same events. Hence great differences obtained among the sundry Schools as to the precise reading of certain passages, and hence too Standard Codices proceeded from these Schools which more or less reflect other recensions And although the recension which is now exhibited in the *textus receptus* has finally superseded the other recensions, the Massorah itself frequently records the readings of other Standard Codices. Indeed the Massorites so far from correcting any variations in the duplicate records or any manifest blunder which had crept into the text, have carefully collected them and guarded them most religiously by their wonderful system of annotation, against any attempt at reconciliation or emendation on the part of professional copyists. The present text, therefore, is not what the Massorites have compiled or redacted, but what they themselves have received from their predecessors and conscientiously guarded and transmitted with the marvellous checks and counter checks which they have devised for its safe preservation.

To accomplish this gigantic work in the absence of any Grammar, Lexicon or Concordance, the Massorites commenced their labours by minutely analysing the peculiarities of each book which they divided into Sections for the purpose of registering every expression or phrase in the margin of the respective Codices. These brief and separate remarks in the central margins which are called *Massorah Parva* were afterwards collected and in accordance with their similarity of import, arranged into distinct Lists or Rubrics. The larger Rubrics occupy the upper and lower margins of the same page and are called the *Massorah Magna*. As some of these large Lists are too lengthy, for the margin of the page on which one of the registered peculiarities occurs, the Massorites have both prefixed and appended a considerable number of them to different MSS. They cannot, therefore, be called *Massorah Finalis* as they are partly placed at the beginning and partly at the end of the MSS. and partly also at the end of each of the three great divisions.

To give the student an idea of this stupendous task and the years which it must have taken to carry it out, I give at the end of the chapter a specimen of the Massorah from the two oldest MSS. which have as yet come to light, viz. Orient. 4445 British Museum and the St. Petersburg Codex of A. D. 916. The British Museum Codex which is not later than the middle of the eighth century contains the greater portion of the Pentateuch in its original form extending from Gen. XXXIX 20 to Deut. I 33. The Massorah, however, though by a subsequent annotator, is about a century later, i. e. about the middle of the ninth century. The St. Petersburg Codex contains the Latter Prophets, viz. Isaiah, Jeremiah, Ezekiel and the Twelve Minor Prophets. Its age is not disputed since it is dated A. D. 916. These two Codices, therefore, contain about half of the

entire Hebrew Bible with the Massorah both *Parva* and *Magna*.

With the specimen of the Massorah Parva and Magna, which I subjoin from Orient. 4445, folio 94*b* containing Levit. XI 4—21, I exhibit in parallel columns the Massorah on the same verses from nine MSS., as well as from the *editio princeps* so that the student may see how this safeguard has been treated by the different Massorites. In the last or the twelfth column I give the references to my Massorah where the respective Rubrics are given in full with the chapters and verses appended to them. The Massorah Parva as exhibited in the Tables is in each column an exact reproduction of the MSS. Of the Massorah Magna, however, which is in each instance followed by the catch-words of the passages in the MSS. I could naturally only reproduce the headings of the respective Rubrics. The passages adduced in each of the Lists the student will easily find in my Massorah according to the plan which I have adopted in the Tables.

It will be seen that the subjoined four Tables exhibit both the Massorahs Magna and Parva of fourteen MSS. These MSS. belong to various Schools and different countries; they range from *circa* A. D. 850 to 1488, the very year in which the first edition of the entire Hebrew Bible was printed in Soncino. The first column in the four Tables, moreover, discloses the fact that as early as the ninth century of the present era both the Massorah Parva and Magna were already fully developed. The St. Petersburg Codex alone contains no fewer than 574 different Rubrics of the Massorah Magna.[1] As this MS. covers the smaller quarter of the entire Hebrew Bible it may safely be

[1] Alphabetically arranged they are as follows: א 79 + ב 27 + ג 18 + ד 18 + ה 33 + ו 25 + ז 17 + ח 22 + ט 6 + י 71 + כ 27 + ל 27 + מ 47 + נ 33 + ס 4 + ע 34 + פ 6 + צ 11 + ק 14 + ר 22 + ש 43 + ת 10 = 574.

calculated that if we had the whole Bible of this School it would exhibit according to this proportion upwards of 2000 Rubrics.

In estimating the value of this stupendous work as a safeguard for the preservation of the text which passed over to the keeping of the Massorites it is essential to bear in mind that even after the text was fixed it was by no means absolutely uniform. The different Schools still continued to retain some of their former readings. These they more or less exhibited in their Standard Codices. Some of the Massorites themselves belonged to one or the other of these Schools and framed their Massoretic notes and Rubrics in accordance with the recensions which obtained in their Schools. Hence it happens that Massoretic remarks and Lists not unfrequently contradict one another simply because each faithfully records the readings of the text from which the Massorites in question made the Rubrics. Hence too the Massorites not only record the variants in Codices which were redacted by authoritative Scribes, but adduce readings from renowned MSS. which obtained in certain communities and which are distinguished by certain names. From these sources they not unfrequently supplement the Lists made by their colleagues after certain recensions with other examples calling them either *another Massorah* or *outside this Massorah*.[1]

The Massorah itself has preserved lengthy Lists of various readings from the Eastern recensions which are several hundred in number and extend over the whole Hebrew Scriptures. They not only affect the orthography but the division, insertion and omission of certain words.[2] These variations also extend to the redivision of verses

[1] מסורתא אחריתא or לבר ממסורתא.

[2] *Vide supra*, cap. IX, p. 197 &c.

which necessarily include a difference in the vowel-points and in the accents,[1] and though I have succeeded in considerably increasing the number in the official Lists, as may be seen from the notes in my edition of the Bible, many of these recensional variations are still dispersed throughout the MSS. and await further investigation.

A striking illustration of conflicting Massorahs due to the fact that the Massorites who compiled the respective Lists worked upon different recensions, may be seen in the Rubric which registers the number of times the exceptional phrase בימים הָהֵמָּה *in those days* occurs in contradistinction to the normal form בימים הֵהֵם without the paragogic *He*. According to our Massorah the heading of the Rubric in question distinctly declares that the abnormal phrase with the paragogic *He* (הָהֵמָּה) occurs *eight* times which it duly specifies,[2] whilst in the St. Petersburg Codex of A. D. 916 where this Massorah occurs three times[3] the heading in each instance as distinctly declares that there are *nine* such passages and duly enumerates them in all the three Rubrics. The note on Jerem. L 20 in my edition of the Massoretic text explains this contradiction, inasmuch as it is shown that the Easterns read here הָהֵמָּה with the paragogic *He*. The Massorites, therefore, who give eight instances worked on Western recensions which we follow, whilst the Massorites who register nine passages laboured on the Eastern recensions.

The variations in the Massorah, however, are not confined to the recensions of the Western and Eastern Schools. The Massorahs which proceed from the Westerns and from which our *textus receptus* was compiled also

[1] *Vide supra*, cap. VI, p. 70.

[2] Viz. Jerem. III 16, 18; V 18; L4; Joel III 2; IV 1; Zech. VIII 23; Neh. XIII 15. Comp. *The Massorah*, letter ה, § 254, Vol. I, p. 716.

[3] Comp. Jerem. III 16; L 4; Joel III 2.

exhibit conflicting registers which undoubtedly show that there were different Schools among the Westerns themselves and that these derived their respective materials from Standard Codices. These conflicting Massorahs not only exhibit orthographical variations, but actual various readings. A few illustrations must suffice to establish this fact which has hitherto been ignored by those who appeal to the Massorah on the supposition that it always exhibits uniform remarks. The Massorahs which I subjoin are from the splendid MS. in the Paris National Library No. 1—3. It is dated A. D. 1286 and is evidently a Standard Codex:

2 Sam.	II 21	שְׁמֹאוֹלֶךָ	ל מל וא חס
„	XVIII 20	אַל־תבשר	
„	XXII 35	נְחָשָׁה	ל וחס וחד מל
„	„ 48	חַנּוֹתָן	ד מל
„	XXIV 22	לָעוֹלָה	ה מל
1 Kings	II 32	בְּרֹאשׁוֹ	
„	VI 32	וּפְתָחֵי	ד ל מל
2 Kings	IV 6	כִּמְלֹאוֹת	ל מל וב חס
„	„ 28	הֲלוֹא	יו מל בס
„	X 15	עַל־המרכבה	ל דס וכל קר אֶל־המרכבה
„	XXII 20	אֶל־המקום	דד ה עַל־המקום
Ps.	XV 1	וּמִי־ישכן	
„	XVII 5	אֲשָׁרַי	ל חס ו
„	XVIII 34	בָּמוֹתַי	ג ב מל
„	XXXV 1	יָרִיבִי	לָ וַא
„	„ 5	הוֹתָה	ל ומל
„	„ 14	שָׁחוֹתִי	ל ומל
„	XXXVIII 7	שַׁחֹתִי	ל חס וחד מל

It is remarkable that the Massorite cancelled the original readings in all these instances and placed the Massoretic note against the emended text. I could fill pages with

conflicting Massorahs from this Codex alone, but the above instances will suffice to prove my contention that different Massorites worked upon different Standard Codices and hence produced contradictory Rubrics.

But even when the Massorites of one School specify a certain number of instances which constitute a definite List, other Massorites not unfrequently supplement the Lists with more passages of a similar nature which they found in other Codices. Thus for instance the Massorah on Levit. XI 21 in Orient. 4445 which exhibits the oldest form of the List of the passages where the textual reading or the *Kethiv* is לא *not*, the negative particle, and the marginal reading or the *Keri* is לוֹ *to him*, preposition with the suffix third person singular masculine, declares that there are *fifteen* such instances. But at the end of the enumeration of the fifteen passages we find the following remark:[1] *and there are two other passages outside this Massorah, viz. Isa. XLIX 5 and 1 Chron. XI 20.* This positive statement is confirmed by the Massorah Parva on Isa. XLIX 5 in the St. Petersburg Codex of A. D. 916. This ancient MS. has the negative particle (לא) in the text or the *Kethiv* and against it in the margin the suffix third person singular as the *Keri* (לו ק׳). Other Massorites, however, describe these two passages as constituting a difference of opinion between the different Schools of textual critics.[2] This clearly shows that the diverse treatment of this important Massorah cannot possibly proceed from the same Massoretic School.

We have already seen that during the period of the second Temple, Scribes collated their copies with the

[1] ותריין לבד מן מסרתה וישראל לא יאסף ולא שם בשלושה קדמי דברי הימים.

[2] ותרי פלנתה עליהון Comp. *The Massorah*, letter ל, § 77, Vol. II, p. 124.

Codices which were deposited in the Temple Court. The Massorites too, in the redaction of the text and in the compilation of the Massoretic glosses carefully consulted the Standard MSS. which were in the possession of the different communities and which for their excellency were distinguished by special names. Hence they often quote the MSS. in support of a certain reading which they have adopted in the text and as often give an alternative reading in the Massorah with the name of the MS. in which it is to be found.

(1) *The Codex Mugah.* — The earliest Codex quoted by the Massorites, as far as I can trace it, is the *Mugah* (מוגה). On Exod. XXXIX 33—43 where the particle את occurs several times in each verse and where it is sometimes with and sometimes without the *Vav* conjunctive the Massorah in Orient. 4445 most minutely indicates its presence and absence and at the end of the Rubric quotes "the Codex Mugah" in support of the order thus indicated. As this Massorah exhibits the peculiar manner in which the Massorites safeguarded the text and, moreover, as it is calculated to give some idea of the plan and difficulties of a Massoretic Rubric, I subjoin it with the necessary explanation in order to supply the student with a key to similar Massorahs:

סימן דויבי֯א את המשכן את אה׳ ואת׳ דארון את ואת ואת׳ דשלחן את את ואת׳ מנרה את את ואת׳ דמזבח הנחשת את ואת כל פסוק׳ דקלעי החצר את את ואת ואת את ואת׳ וחד פסוק סימן להון ואלה יעמדו על הקללה בהר׳ דבגדי השרד את את ואת׳ ככל אשר צוה את את׳ ודבתריה את׳ ושאר פסוק ואת כוליה פסוק אלין בסיפרא מוגה׳

The Sign or Register: by and they brought the tabernacle [= Exod. XXXIX 33] it is twice את and the third time ואת; by the ark [= verse 35] it is first את and in the second and third instance ואת; by the table [= verse 36] it is את in the first instance and ואת the third time; by the candlestick [= verse 37] it is את the first and second time and ואת the third and fourth time; by the brasen altar [= verse 39] where this particle occurs six times it alternates את and ואת throughout the verse; by the hangings of the court [= verse 40]

where it also occurs six times it is את the first and second time, ואת the third and fourth time, את the fifth time and ואת the sixth time. There is one verse which serves as a mnemonic sign thereto, viz. Deut. XXVII 13 where the names of six tribes occur with exactly the same variation in the presence and absence of the *Vav* conjunctive. By the cloths of service [= verse 41] where it occurs three times it is את in the first and second instances and ואת in the third instance; by according to all that He commanded [= verse 42] where it occurs twice it is את both times, and in the following verse, where it occurs once it is את, but in the other verses [viz. verse 34 where it occurs three times and verse 38 where it occurs four times] it is ואת throughout. This is according to the Codex Mugah.

The object of this Massorah and the reason for the appeal to the Mugah Codex will be seen by a reference to the notes in my edition of the Massoretic text. Both the MSS. and the ancient Versions exhibit variations in almost every verse with regard to the use of the conjunctive in this Section and the Rubric in question is manifestly a protest against these variants which obtained in other recensions.

In the St. Petersburg Codex of A. D. 916 which exhibits the next oldest Massorah, the authority of the Codex Mugah is appealed to in no fewer than eight instances in support of particular readings.[1] By referring to the notes in my edition of the text it will be seen that though with the exception of one passage (Jerem. LI 46) this MS. adduces the Codex Mugah in support of the readings in the *textus receptus*, there are variants in every instance which are exhibited not only in other Standard Codices, but in the early editions and in the ancient Versions. Here too, therefore, the Mugah is quoted as a protest against the various readings which obtained in other Massoretic Schools.

[1] Comp. Jerem. VI 10; LI 46; Hos. I 7; II 21; XI 9; Joel I 12; Amos V 2; Habak. I 5.

The Codex Mugah is henceforth to be found referred to as an authority in almost every MS. of importance either by the full title *Codex Mugah* (בספר מוגה) or simply *in the Mugah* (במוגה), *Mugah* (מגה). In the splendid MS. in the Cambridge University Library Add. 465 it is quoted several hundred times.[1] Its readings are often contrasted with the readings of rival Codices and in the third Volume of the Massorah I give a List of variations between the Codex Mugah and the celebrated Codex Hilleli which extends over the whole Bible and which I have found in the Munich Codex.[2] The Mugah was copied by the heads of Schools in various communities and in different ages as is evident from the fact that it is quoted by textual critics in districts far apart. Hence the earlier copies of it are not unfrequently referred to in contradistinction to later copies.[3]

(2) *Codex Hilleli* (ספר הלל). The Codex which in importance rivals the Mugah and which is frequently quoted in the Massorah in support of certain readings is the Hilleli. According to Zakkuto this famous Codex was written by R. Hillel *circa* A. D. 600. In the Chronicle which he compiled about A. D. 1500 Zakkuto tells us as follows:

In the year 4957 A. M. on the 28th of Ab [= Aug. 14, 1197 A. D.] there was a great persecution of the Jews in the Kingdom of Leon from the two Kingdoms that came to besiege it. At that time they removed thence the twenty-four sacred books which were written about 600 years before. They were written by R. Hillel b. Moses b. Hillel and hence are called after his name the Hilleli Codex. It was exceedingly correct and all other Codices were revised by it. I saw the remaining two parts of it containing the Former and Latter Prophets written in large and beautiful characters

[1] Comp. *The Massorah,* Vol. III, p. 23—36.

[2] Comp. *The Massorah*, Vol. III, p. 130—134.

[3] Comp. מוגה הקדמון Isa. VIII 8; XXVIII 12 in Orient. 1478 British Museum.

which were brought by the exiles to Portugal and sold at Bugia in Africa where they still are, having been written about 900 years ago. Kimchi in his Grammar on Numb. XV 4 says that the Pentateuch of the Hilleli Codex was extant in Toledo.[1]

And though like the Mugah this famous Codex is now lost, both the Massorites and subsequent Grammarians frequently appeal to it in support of their readings either as *Codex Hilleli* or simply as the *the Hilleli*.[2] In two instances I have found it referred to as *the Hilleli of Leon*.[3] Besides the List of variations between the Mugah Codex and the Hilleli already adverted to, I have given a List from this celebrated Codex setting forth the plenes and defectives throughout the Pentateuch which I have found in the Merzbacher MS. Jacob Saphir has printed a similar List in the second Volume of his work entitled *Eben Saphir*.[4]

(3) Another Standard Codex which is often appealed to in the Massorah Parva is *the Zambuki* (זנבוקי). This name the Codex probably obtained because it belonged to the community in Zambuki on the Tigris. Its readings are frequently adduced side by side with the Hilleli Codex,

[1] בשנת תתקכ"ו [נ"ו] ביום כ"ח לירח אב היה שמד גדול במלכות ליאון משני מלכים שבאו עליהם במכצר אחד ואז הוציאו משם הכ"ד ספרים שהיו כתובים קודם לכן כמו שש מאות שנה שכתב אותם ר' הלל בן משה בן הלל ועל שמו נקרא ההלילי שהיו מדויקות ומהם מניהם כל הספרים ואני ראיתי השני מקראות נביאים ראשונים ואחרונים מבתיבת אותיות גדולות ומדוייקות שהביאו מנרוש פורטוגאל [ ] בבוניאה באפריקה ושם הם שיש עתה ט' מאות שנה שנכתבו והקמחי בחלק הדקדוק קודם שדבר על הדקדוק למען תזכרו אומ' כי התומש מן ההילילי היח בטוליטלה Comp. *Juchassin*, p 220 ed. Filipowski, London 1857; and Neubauer in *Studia Biblica*, Vol. III, p. 23, Oxford 1891.

[2] הללי ספר הללי Comp. *The Massorah*, Vol. III, p. 23—36.

[3] הללי של ליון Comp. 1 Kings I 18; Jerem. V 6; in Add. 15251, British Museum.

[4] Comp. *The Massorah*, Vol. III, p. 106—129; and *Eben Saphir*, Vol. II, p. 192—213, Mainz 1874.

especially in the superb MS. Oriental 2626—28 in the British Museum,[1] as will be seen in the notes to my edition of the Hebrew Bible. Like the other Standard Codices it is known only through the quotations in the Massorah.

(4) Another Standard MS. which is frequently quoted in the Massorah and which has also become a prey to time is the *Jerushalmi* (ירושלמי) or the Jerusalem Codex. This MS. was largely used by the celebrated Grammarian and Lexicographer R. Jonah Abu-Walid as is attested by Kimchi, who states (*Michlol*, p. 184*b*, ed. Fürth 1793) that he has constantly quoted it as his authority for certain readings and that it was for many years in Saragossa.[2] In the Massorah this Codex is frequently quoted as exhibiting a different orthography to that of the Codex Hilleli.[3]

(5) The *Codex Jericho* (יריחו) which is also often referred to in the Massorah seems to have embraced only the Pentateuch, since in the references to it, it is sometimes called the *Jericho Pentateuch* (חומש יריחו). The List from this Codex which I have printed in my edition of the Massorah,[4] I collected from the Massorah Parva in Oriental 2696 in the British Museum.

(6) The *Codex Sinai* (ספר סיני or simply סיני) is another of the Standard MSS., which is referred to in the Massorah, but which has also perished. In the superb MS. Arund. Orient. 16 in the British Museum which is itself a

[1] Comp. Orient 2626—28 on Gen. IV, 17; IX 14; XLII 2, 21; XLIII 10, 21; XLV 10; XLVI 29; XLIX 10; L 11 and especially Exod. XLVI 29; XXXI 27; Numb. XXXIV 4, Comp. *The Massorah*, Vol. III, p. 23—36.

[2] ורבי יונה כתב כי מאֲויי רשע רפה ולא מצאנוהו אנחנו כן אלא בספר אחד ירושלמי ראיתיו רפה קמץ הו"ו והוא הספר אשר סמך עליו רבי יונה כי הוא מביא ראיה תמיד ממקרא ירושלמי וזהו שהיה בסרקוסטא זה שנים רבות; ספר מכלול דף קפד פיורדא שנת תקנ"ג.

[3] Comp. *The Massorah*, Vol. III, p. 106 &c.

[4] Comp. *The Massorah*, Vol. III, p. 135.

Model Codex, the Sinai Codex is appealed to in the Massorah Parva on six different occasions in confirmation of certain readings. Thus (1) on Josh. XXI 36 it is quoted to justify the omission of the two verses 36 and 37.[1] (2) On 2 Kings VI 25 it is adduced in support of the reading חרי יונים *doves' dung* in two words.[2] (3) On 2 Kings XXIII 31 it is referred to in support of the textual reading of the proper name חֲמוּטַל *Hamutal* without a *Keri*.[3] (4) On 2 Kings XXV 11 the Massorah Parva states that the Codex Sinai uniformly reads the proper name נְבוּזַרְאֲדָן *Nebuzaradan* as one word.[4] (5) On Jerem. XXXIX 1 it is quoted as having here no section.[5] And (6) on Amos V 6 the Massorah Parva remarks that *Beth-El* is always in two words in Codex Sinai.[6]

In the printed Massorah Parva too, this Codex is quoted twice, once on Exod. XVIII 1 where it is stated that the word וישמע *and he heard,* occurs twice with the accent *Gershain* at the beginning of a verse in the Pentateuch and that it is in Sinai with the accent *Rebia*[7] and once on Exod. XVIII 5 where it is stated that אל־המדבר *into the wilderness,* which has the accent *Sakeph* in the *textus receptus,* is with the accent *Sakeph-gadol* in Codex Sinai.[8] As both these instances occur in the Pentateuch, and moreover, as they both refer to the accents, Elias Levita concluded that the Codex Sinai contained only the Pentateuch and that it treated simply on the variations

[1] אין ב' פסוק' הללו כתוב' בספר סיני ובספר רבי' נרשם.
[2] כן כת' בספר סיני חרי אתן.
[3] אך בסיני כתב חמוטל.
[4] כתב סיני תיבה אחת כוליה.
[5] בסיני אין כאן פסקא לא פתוחה ולא סתומה.
[6] בֵּית־אֵל לְבֵית־אֵל בולם ב' תיבות בסיני.
[7] וישמע ב' בטע' שני גרישין ר"פ בתור' סיני רביע.
[8] המדבר סיני המדבּר בזקף גדול.

of the accents.[1] The passages, however, which I have adduced from the books of Joshua, Kings, Jeremiah and Hosea show beyond doubt that this Codex contained the whole Hebrew Scriptures.

Jacob b. Isaac of Zousmir, who wrote a little expository Treatise on the Massorah which was first published at Amsterdam in 1649, and a second edition of which appeared at the same place in 1702, maintains that Sinai is the name of one of the redactors who revised the Pentateuch with the same accuracy as if it proceeded from Mount Sinai.[2] Joseph Eshwe, who compiled a Commentary on the Massorah, not only espoused this view, but vouchsafed more definite information on this subject. His statement on Exod. XVIII is as follows:

> As to the remark Sinai has Rebia, know that the inventors of the vowel-points and the accents were mostly from the spiritual heads and the sages of Tiberias. Now the name of one of these was Sinai, and he differed from the Massorah, which remarks that וישמע *and he heard,* in the two passages in question has Gershaim, and said that it has the accent Rebia.[3]

The authors of these fanciful explanations, however, did not know that in the MSS. the full name ספר סיני is given which can denote only *the Codex Sinai,* just as ספר ירושלמי denotes *the Jerusalem Codex,* and ספר יריחו *the Jericho Codex.*

(7) The *Great Machsor* (מחזורא רבא) is the name of another Standard Codex which is frequently quoted in the

[1] סיני שם חומש מדוייק מדבר ממחלוקת הטעמים, כנון וַיִּשְׁמַּע יתרו בנרשים, ובסיני הוא ברביע; ועוד שם אל משה אל־הַמִּדְבָּר בזקף ובסיני בזקף גדול ולא ידעתי מי הוא המחבר: Comp. *Massoreth Ha-Massoreth,* p. 259, ed. Ginsburg, London 1867.

[2] סיני אחד מן המחברים והניה ספר תורה כאלו היא נתנה מסיני: פירוש על המסורה דף נ׳ עמוד ב׳.

[3] ומה שאמר סיני רביע דע כי בעלי מתקני הניקוד והטעמים רבים היו מנאוני חכמי טבריא, ואחד מהם היה שמו סיני והוא פלינ על המסורת דאמר שני מלות וישמע הנו׳ המה בטעם נרשים, ואמר הוא שהם בטעם רביע: מבין חדות, שמות י״ח א׳.

Massorah.[1] Machsortha or Machsor is the common name of the Jewish Ritual which comprises the whole annual cycle of the Daily and Festival Services. The *Cycle,* which is the literal meaning of Machsortha (from חזר *to go round*), was generally written by the most distinguished scholars of the respective Communities in the various parts of the world embodying the local usages and hence obtained the name of the special place where it was written and of the practice which it sets forth. Thus the celebrated Machsor Vitry, which was compiled by R. Simcha *circa* 1100 A. D., describes the Ritual of the Synagogue of Vitry in France. It is from this Machsor which is in the British Museum (Add. 27200—27201) that I published the *Taagim* or the Crowned Letters in the Pentateuch.[2] These Rituals or Machsorim not only contained the Prayers and Hymns, but frequently gave the text of the whole Bible so that they became the models after which copies were made. It is owing to this fact that the Bible Codex by itself was called Machsor inasmuch as it contained the Annual or Triennial Cycle of lessons which were read on the week days, Sabbaths, feasts and fasts.[3] The "Great Machsor" was manifestly the name of a special Codex to distinguish it from any other Biblical MS., which was simply called Machsor.

From the readings of the Great Machsor, which are adduced in the Massorah Parva, it would appear that this celebrated Codex exhibited the recension of Ben Naphtali. Thus for instance the Massorah Parva in Add. 15251, British Museum, quotes נִשְׁבַּעְתִּי *I sware,* with *Kametz* Deut.

[1] Comp. Harley 5720 on 2 Kings XIX 25; Add. 15251 on Deut. XXXI 21; 1 Sam. XXII 17; 2 Kings XIX 25; 2 Chron. XXXII 30 &c.

[2] Comp. *The Massorah,* Vol. II, p. 680—701.

[3] *Vide supra,* Part II, pp. 241, 244 &c.

XXXI 21 as the textual reading in the Great Machsor[1] which is also the reading of Ben Naphtali. The same is the case in 1 Sam. XXII 17 which we are told the Great Machsor reads לִפְגֹּעַ *to strike,* with the Gimel *Raphe* and which is also the reading of Ben Naphtali. Indeed this appears to be the case in the other three instances contained in the Rubric of the Massorah given in my MS.[2]

(8) The *Codex Ezra* (ספר עזרא) is another Standard MS. which is quoted in the Massorah Parva. The only MS. which I have as yet seen, professing to be a copy of the Ezra Codex, is in my possession. A more detailed description of it will be found in chap. XII of this Introduction. In the Massorah Parva of this MS. the Codex Ezra is referred to twice, once on Numb. XXI 14 in support of the reading אֶת־וָהֵב in two words[3] and once on Deut. XXXII 6 in confirmation of the division הֲלֹ יְהוָה.[4]

(9) The *Babylonian Codex* (ספר בבלי). The twelve quotations from this Codex which I have been able to collect are of the utmost importance. inasmuch as the Babylon Codex exhibits the Eastern recension. With the exception of 1 Kings XX 33 they have not hitherto been known as Eastern readings. Their importance is still more enhanced by the fact that nine of the readings in question are to be found in the Latter Prophets and thus enable us to test the assertion that the St. Petersburg Codex of A. D. 916, which contains this portion of the Hebrew Scriptures, has the text of the Eastern recension. The eleven instances are as follows:

[1] נשבעתי־לֹ במחזורא רבא.

[2] In my MS. the Massorah Parva on Deut. XXVI 12 has the following Rubric במחזורא רבא קורין לַעֲשֵׂר לְסֹבֵב לַהֲשׁוֹת לִפְגֹּעַ ובטבריא קורין לַעֲשֵׂר לְסֹבֵב לִפְגֹּעַ ולַהֲשׁוֹת כלהו ברגש Comp. *The Massorah* Vol. III, p. 25.

[3] אֶת־וָהֵב שתי תיבות כתוב בספר עזרא.

[4] תר תבות נמצא בספר עזרא הל תיבה את והשם אחרת.

(1) Numb. XXVI 33. — In Codex No. 1—3 in the Paris National Library, which is dated A. D. 1286, the Massorah Parva tells us that the Westerns read here ***and*** *Tirzah* with *Vav* conjunctive and that the Babylon Codex = the Easterns, reads it *Tirzah* without the *Vav*. As the Massoretic remark which indicates this variation in the two recensions will give the student some idea of the cryptography of the Massorah and the difficulty in deciphering it, I subjoin it with the necessary explanation

מוחמו ס' מערב. מוחמת ס' ספר בבל.

That is, according to the Westerns = Palestinians the mnemonic sign here for the order of the five daughters of Zelophehad is

מ [= מחלה]، ו [= ונעה]، ח [= חגלה]، מ [= מלכה]، ו [= ותרצה]
and Tirzah Milcah Hoglah and Noah Mahalah

According to the Babylon Codex it is

מ [= מחלה]، ו [= ונעה]، ח [= חגלה]، מ [= מלכה]، ת [= תרצה]
Tirzah Milcah Hoglah and Noah Mahalah

(2) 1 Kings XX 33. — The Authorised Version of this verse is simply a loose paraphrase and does not indicate that there is an official various reading here. The real difficulty in the text may he seen in the Revised Version when the rendering in the text is compared with the alternative given in the margin. According to the Babylon Codex which is the Eastern recension, the words are divided ויחלטוה ממנו and the passage is accordingly to be rendered

> Now the men divined and hasted [i. e. quickly divined]
> and they pressed whether it was from him and they said &c.

According to the Western recension, however, or the *textus receptus* it is only in the textual reading or the *Kethiv* that the words in question are divided ויחלטו הממנו and the *Keri* or the official reading divides them ויחלטוה ממנו. Accordingly the passage is to be translated

Now the men divined and hasted [i. e. quickly divined]
and they pressed it out from him, and they said &c.

The Chaldee Syriac and Rashi follow the word division of the *Keri*. The fact that the *textus receptus* exhibits here the Babylonian or Eastern recension we learn from the Massorah Parva in Orient. 1478, fol. 44*b*, British Museum.[1]

(3) Isa. XXVII 8. — The Massorah Parva on this passage in Orient. 2201 British Museum, which is dated A. D. 1246, distinctly states that the Babylonian Codex reads here ברוח הקשה *with a rough spirit,* without the suffix third person masculine.[2] The St. Petersburg Codex of A. D. 916, however, like our *textus receptus* or the Western recension reads בְּרוּחוֹ הקשה *with his rough spirit.*

(4) Isa. LVII 6. — The Massorah Parva in the same MS. remarks on הֶעֱלִית *thou hast offered,* that the Babylon Codex points it הֶעֱלֵית with *Tzere,*[3] whereas the St. Petersburg Codex of A. D. 916 has it as our text.

(5) Jerem. XXIII 18. — In the *textus receptus,* the textual reading or the *Kethiv* here is "who hath marked *my* word" (דְּבָרִי) for which the official reading or the *Keri* is *his word* (דְּבָרוֹ).[4] It is remarkable that the St. Petersburg Codex of A. D. 916 originally also had דְּבָרוֹ *his word,* and that the Massorite altered it into דְּבָרִי *my word,* in the text and put the marginal *Keri* דְּבָרוֹ *his word,* thus making it conformable to our Western recension. In my note on this passage ובס"א is to be cancelled and the note is to be בבבלי דברו כת׳ וק׳ וכן וגו׳.

(6) Jerem. XLIV 25. — In the same MS. the Massorah Parva states on מְלֵאתֶם *ye have fulfilled* or *filled,* the Piel

[1] וַיַּחֲלְטוּ הֲמָמְנוּ כן בספ׳ בבלא׳, ונסח׳ מערב׳ ויחלטו הממנו כת״ ויחלטוה ממנו ק׳. Comp. also Harley 5710—11 on 1 Kings XX 33.

[2] בבבלי ברוח Comp. fol. 196*a*.

[3] בבבלי הֶעֱלֵית Comp. fol. 205*b*.

[4] בבבלי דְּבָרוֹ Comp. fol. 112*a*.

preterite that the Babylon Codex reads it מְלֵאתֶם in the Kal,[1] whereas the St. Petersburg Codex of A. D. 916 reads it in the Piel as it is in the Western text or in the *textus receptus.*

(7) Ezek. VIII 3. — In Additional 21161 British Museum the Massorah Parva remarks that all the Codices read here ירושלמה *to Jerusalem,* with local *He* (ה) excepting the Babylonian Codex which has ירושלם without the local *He* in the text = *Kethiv,* and ירושלמה with the local *He* as the official reading = *Keri,* in the margin.[2] The St. Petersburg Codex of A. D. 916, however, like the *textus receptus* or the Western recension has ירושלמה in the text without any *Keri.*

(8) Ezek. VIII 3 — The Massorah Parva on the same verse, in the same MS. states that סֵמֶל *likeness,* or *image,* is pointed סֶמֶל with *Segol* under the *Samech* in the Babylon Codex.[3] This certainly implies that the Babylonians used the infralinear punctuation side by side with the superlinear one, since the latter system has no *Segol* [= ֶ]. The inference would not be so conclusive but for the fact that in all other instances where the variations from the Babylonian recension are given they differ from the St. Petersburg Codex of A. D. 916 which is supposed to exhibit the Babylonian text.

(9) Ezek. XXIII 17. — In Orient. 2201 the Massorah Parva remarks on ותקע נפשה מֵהֶם *and her soul was alienated* ***from them,*** that the Babylonian Codex reads here בָּהֶם instead of מֵהֶם,[4] whereas the St. Petersburg Codex of A. D. 916 like the *textus receptus* or the Western recension reads מֵהֶם.

[1] בבבל מְלֵאתֶם Orient. 2201, fol. 222*b*.

[2] בכל הספרים ירושלמה כת׳ בבבלי ירושלם בת׳ ירושלמה ק׳ Comp. Add. 21161, fol. 97*a*

[3] בבבלי סֶמֶל פלנו Comp. Add. 21161, fol. 97*a*.

[4] בבבלי בהם Comp Orient. 2201, fol. 236*b*.

(10) Ezek. XXIII 18. — The Massorah Parva in the same MS. remarks on ותקע נַפְשִׁי מעליה *then* ***my*** *mind was alienated from her,* that the Babylon Codex reads *then* ***her*** *mind was alienated from her,* נַפְשָׁהּ instead of נַפְשִׁי[1] as in the preceding verse, whereas the St. Petersburg Codex of A. D. 916 reads here as the *textus receptus.*

(11) Ezek. XXXVI 23. — Instead of "when I shall be sanctified in ***you*** before ***their*** eyes", Orient. 2201 reads "when I shall be sanctified in ***them*** before ***your*** eyes", with the Massoretic remark that the Babylonian Codex reads "in ***you*** before ***their*** eyes"[2] which is the reading exhibited in our text. This is the first instance in which the St. Petersburg Codex of A. D. 916 has the reading which is ascribed to the Babylonians in Orient. 2201. It is to be remarked that in the passage before us we do not follow the Western reading which is exhibited in the text of Orient. 2201 but contrary to the usual practice we have adopted the Eastern recension.

It will thus be seen that in ten instances out of the eleven the St. Petersburg Codex of A. D. 916 deviates from the readings which the Massorah in the MSS. positively describes as Babylonian or Eastern. They must, therefore, be added to those which we have already adduced in support of our contention that the designation of *Codex Babylonicus* which is given to this MS. is incorrect since the Codex in question does not exhibit the Babylonian recension.[3]

Besides the Babylonian recension the Massorah Parva also refers to other Eastern Standard MSS. which were in the possession of different communities. Add. 15251 in

[1] בבבלי נפשה Comp. Orient. 2201, fol. 236*b*.

[2] בהם׳לעיניכם, בבבלי בכם לעיניהם Comp. Orient. 2201, fol. 242*a*.

[3] *Vide supra,* Part II, chap. IX, p. 215—231.

the British Museum appeals to the Codex of Bagdad and the Codex Sharki. Thus for instance —

(1) 2 Kings XVIII 9 where the name Shalmaneser occurs which is pointed in the *textus receptus* שַׁלְמַנְאֶסֶר = *Shalman-eser,* the Massorah Parva remarks that in the Bagdad Codex the orthography of this name is שַׁלְמַנֶּאסֶר = *Shalma-neser.*[1] This spelling would naturally also apply 2 Kings XVII 3 the only other passage where this name occurs.

(2) In 2 Kings XIX 37 the Massorah Parva in the same MS. remarks on the name אַדְרַמֶּלֶךְ *Adrammelech,* that in the Bagdad Codex it is אַדַרְמֶלֶךְ *Adarmelech.*[2] As this name also occurs in 2 Kings XVII 31 and Isa. XXXVII 38 this orthography must have obtained in all the three passages.

(3) On עֲנָבִים *grapes,* Isa. V 2 the Massorah Parva states that the Sharki Codex reads it ענוים with a *Nun* instead of *Beth.*[3]

(4) Isa. LI 10. — In the *textus receptus* the reading here is הַשָּׂמָה *that hath made,* Kal preterite third person singular feminine from שׂוּם *to put, to make,* with the prefix *He* (ה). For this the Sharki Codex according to the Massorah Parva in the same MS. reads הַשַּׂמָּה with Dagesh in the *Mem* (מ).[4]

(5) Ezek. IV 16. — On וּבְדָאגָה *and with care,* the Massorah Parva in the same MS. tells us that the Sharki Codex reads it ובדאָגָה with the accent under the *Aleph.*[5]

It will thus be seen that this Model Codex according to the testimony of the Massorah itself exhibited deviations

[1] שַׁלְמַנֶּאסֶר פי׳ אל בגדאדי Comp. Add. 15251, fol. 211*a*.

[2] ג״א וְאַדַרְמֶלֶךְ פי׳ אלבגדדי Comp. Add. 15251, fol. 212*b*.

[3] פי׳ אל שרקי ענוים Comp. Add. 15251, fol. 217*b*.

[4] הַשָּׂמָה, הַשַּׂמָּה פי׳ אל שרקי דגש המם Comp. Add. 15251, fol. 234*a*.

[5] וּבְדָאגָה פי׳ אל שרקי ובדאָגָה Comp. Add. 15251, fol. 270*a*.

from the received text both in the vowel-signs and the accents. The variations in the sundry Standard MSS. are thus adduced in the Massorah as alternative readings without any expression of an adverse opinion against them, though the preference in all these cases is presumeably given to the textual readings. The Massorites, however, who compiled the Rubrics from the sundry Standard Codices necessarily produced Lists which though in harmony with their respective exemplars could not fail to differ from each other.

A striking illustration of this fact is to be found in the Model Codex Harley 5710—11 in the British Museum. In the account of the lives of the patriarchs two phrases are used which, though translated alike, are different in the Hebrew, inasmuch as one is וַיְהִי כל ימי *and all the days were* (***was*** in the Hebrew), where the verb is in the singular, and the other is וַיִּהְיוּ כל ימי, where the verb is in the plural. The Massorah Parva in the MS. in question remarks on Gen. V 23 that the phrase where it is in the singular occurs three times and gives the mnemonic sign for the three passages Enoch, Lamech and Noah,[1] viz. Gen. V 23, 31; IX 1. In the same MS. and on the very same passage the Massorah Magna states that the phrase in the singular only occurs twice, viz. in connection with Enoch and Lamech (Gen. V 23, 31) and that all the Massorites who give the mnemonic sign for the three passages are positively wrong, since in the case of Noah (Gen. IX 1) the verb is in the plural in the correct MSS. till Elias the prophet comes who will clear up all doubts.[2] Now on turning to Gen. IX 1 which is the passage in dispute

[1] ויהי כלימי חלן סימן Comp. Harley 5710—11, fol. 4*a*.

[2] ויהי כל ימי ב׳ חל׳ סימן, חנוך למך ומטע׳ כל הנקדני׳ ומוסרין חלן סימן וטעות הוא בידם כי חל׳ סימן ועל נח הוא בספרים מדויק׳ ויהיו כל ימי עד שיבא אליהו.

this very MS. not only has וַיִּהְיוּ the plural in the text, but has the following Massorah on it:

Here all the Punctuators err for they Massoretically remark the mnemonic sign is חֲלָן = Enoch, Lamech, Noah [i. e. in Gen. V 23, 31; IX 31 it is וַיְהִי in the singular] and this is a mistake on their part for their eyes were closed from looking into the Jericho Pentateuch, and into the Sephardic MSS. where the mnemonic sign is חֲל = Enoch, Lamech,[1] viz. Gen. V 23, 31.

Accordingly there are only these two instances where the verb in the phrase in question is in the singular. We have thus two conflicting Massorahs in the same MS. One Rubric proceeds from the School whose recension had ויהי כל ימי in the singular in three passages and ויהיו כל ימי the plural in seven passages[2] and the other emanates from the School the Codices of which had the singular in only two instances and the plural in eight passages.

A most important part of this stupendous Corpus is the graphic system of accents and vowel-signs which the Massorites invented and with which they have furnished every expression of the Hebrew Scriptures. With the vowel-signs they most minutely fixed the pronunciation and meaning of each separate word in accordance with the tradition handed down to them from time immemorial, whilst with the accents they indicated the logical and syntactical relation of the words to one another and to the whole clause and verse.

But just as in the case of the consonants, the different Schools redacted the text in accordance with the traditions which obtained amongst them so also was it with the punctuation and accentuation. The Eastern School with its subordinate colleges and the Western School with its

[1] ויהיו כל ימי נח כאן מטעי' כל הנקדנים ומסרין חֲלָן סימן וטעות הוא בידם כי טחו עיניהם מראות בחומש יריחו ובספרדים בי חֲל סימן.

[2] Comp. *The Massorah*, letter ה, § 204, Vol. I, p. 310.

diverse academies elaborated their respective systems independently of each other, in harmony with the views transmitted to them by their authoritative spiritual guides. Hence the difference in the vowel-points and accents which are exhibited in some of the most ancient and best Codices. Hence too the variations between the ancient Versions and the present Massoretic text in numerous instances which exhibit identically the same consonants but which are entirely due to a difference in the pronunciation and construction of the consonants, thus indicating a difference in the traditions with regard to the vowels and meaning of the words in question.

That the graphic signs are not coeval with the consonants is now generally admitted, though the precise date of their introduction cannot be ascertained. It is certain that they did not exist in the fifth century. This is attested by St. Jerome both in his commentaries on the Hebrew Scriptures and in his numerous other writings. From the sundry remarks of this celebrated Father it is evident that the Hebrew text which he used had no graphic signs for the vowel-points. Fully to appreciate the force of the evidence derived from his writings it is necessary to realise the circumstances under which he wrote.

St. Jerome was frequently obliged to describe most minutely the condition of the Hebrew text in a very elementary manner in order to convey to his Latin contemporaries an idea of the peculiarities of the Semitic original. As his translation differed from the Versions of the Septuagint, Aquila, Symmachus, Theodotion and the Quinta, and also from the Vetus Italia, with which his readers were familiar; and moreover, as these Versions frequently differed among themselves, St. Jerome was compelled on almost every page not only to justify his

own peculiar renderings, but to explain the cause of the variations in the Versions as well as to expose their errors.

To effect this he discusses the orthographical and linguistical peculiarities of the Hebrew text, and in his explanations he frequently analyses the words. He states how many consonants there are in the word, and names each letter by its Hebrew name. He describes how the same consonants are differently pronounced according to the arbitrariness of the Hebrew reader, or according to the dialect of the Province to which he belongs; how it is that the same word has different meanings and how the same consonants express two or three different ideas. And yet he never mentions the names of our vowel-signs in the numerous exegetical writings nor does he give us the slightest hint that any graphical or diacritical marks were used in the Hebrew Scriptures to indicate the difference in the pronunciation of the same consonants when they are intended to convey a different sense upon which he dwells so much, and which he is so anxious to explain to his readers. A few illustrations from his expositions will demonstrate this fact.

(1) Commenting on Melchizedek he says:

> It matters little whether we pronounce it *Salem* or *Salim* because the Hebrew words have very seldom a vowel [-letter = *mater lectionis*] in the middle [= stem, or root] and they are pronounced differently according to the requirements of the context and according to the various pronunciations of the provinces.[1]

[1] Nec refert, utrum *Salem* an *Salim* nominetur, cum vocalibus in medio litteris perraro utantur Hebraei, et pro volutate lectorum, ac varietate regionum, eadem verba diversis sonis atque accentibus proferantur. Comp. *Epist.* 126 *ad Evagr.* Vol. II, Col. 574, ed. Martinian, Paris 1699. By *vocalibus in medio litteris* is meant the matres lectionis אהוי in the middle of a word in contradistinction to the suffixes at the end. Hupfeld has conclusively shown that *accentus* means pronunciation. Comp. *Theologische Studien und Kritiken* 1830, p. 582—586.

It will be seen that if the graphic signs for the ē and ī had existed in his days this learned Father would assuredly have said when the word in question has *Tzere* under the *Lamed* (לֵ) it is pronounced *Salem* and when it has *Chirek* (לִ) it is pronounced *Salim*. Even the diacritical sign which now marks the distinction between *Sin* (שׂ) and *Shin* (שׁ) had not as yet been introduced for he pronounced it ***Salem*** instead of ***Shalem***.

(2) Gen. XXXVI 24. — On the words "this was the Anah that found jamim in the wilderness" he remarks:

> Others assign to it the meaning of *sea* because it is written with the same letters which signify both.[1]

With the vowel points affixed to the expression in question it cannot possibly denote both.

Isa II 22. — The last clause of this verse St. Jerome renders *because he was highly thought of,* and remarks:

> The Septuagint omits this clause and Origen added it with an asterisk from the edition of Aquila Where we have it *he was highly thought of,* Aquila renders it *wherein that man was thought of.* The Hebrew word is ***Bama*** and may either denote *ὑψωμα* = *high,* as we read it in Kings and Ezekiel, or certainly *wherein.* Both are written with same letters ***Beth, Mem, He,*** and the sense is according to the context. If we wish to read it *wherein* we pronounce it ***Bamma;*** and if *high* or *highly* we pronounce it ***Bama.***[2]

[1] Allii putant *ajamim* maria appellata. Iisdem enim litteris scribuntur *maria,* quibus et nunc hic sermo descriptus est. Et volunt illum dum pascit asinos patris sui in deserto, aquarum congregationes reperisse: quae juxta idioma linguae Hebraice *maria* nuncupentur: quod scilicet *stagnum* repererit, cujus rei inventio in eremo difficilis est. Nonnulli putant *aquas calidas* juxta Punicae linguae viciniam, quae Hebraeae contermina est, hoc vocabulo signari. *Question. Heb. in Genesim* Vol. II. Col. 539.

[2] *Quia excelsus reputatus est ipse.* Hoc praetermisere LXX et in Graecis exemplaribus ab Origene sub asteriscis de editione Aquilae additum est; quod in Hebraeo ita legitur: ***Hedalu Lachem men Aadam Aser Nasama Baaphpho chi Bama nesab hu.*** Ubi nos dixemus: *excelsus reputatus est ipse:* Aquila interpretatus est, *in quo reputatus est iste.* Verbum Hebraicum *Bama,* vel *ὕψωμα* dicitur, id est; *excelsum*; quod et in Regnorum libris et in

Leaving out the exegesis of the passage which this learned Father advances, the statement conclusively shows that the text upon which he commented could not possibly have had the vowel-points, for the graphic signs preclude this double pronunciation.

(4) Jerem. III 1. — "But thou hast played the harlot with many lovers" or says St. Jerome "with many ***shepherds,***" because he adds:

> The Hebrew word ***Reim*** which is spelled with the four letters ***Res, Ain, Jod, Mem,*** denotes both lovers and shepherds. If we pronounce it ***Reim,*** it means lovers, and if ***Roim*** it signifies shepherds.[1]

If the Hebrew text before him had the graphic vowel-points he could not have propounded this double pronunciation.

(5) Jerem. IX 21. — On the passage "Speak, Thus saith the Lord" St. Jerome remarks as follows:

> The Hebrew word which is written with three letters ***Daleth, Beth, Resh,*** has no vowel-signs in the middle. It is only the context and the arbitrary opinion of the reader which determines the pronunciation. If it is pronounced ***dabar*** it denotes *a word,* if ***deber*** it is *death,* if ***daber*** it is *speak.* Hence both the Septuagint and Theodotion join it with what precedes and render it "they drove the children out of doors, the young men from the streets of death," whilst Aquila and Symmachus translate it *speak.*[2]

Ezechiele legimus; vel certe *in quo;* et eisdem litteris scribitur ***Beth, Mem, He;*** ac pro locorum qualitate, si voluerimus legere, *in quo,* dicimus ***Bamma;*** sin autem, *excelsum* vel *excelsus,* legimus ***Bama.*** Vol. III, Col. 30.

[1] *Et tu fornicata es cum amatoribus multis* (sive *pastoribus*). Verbum enim *Reim* quod quattuor litteris scribitur ***Res, Ain, Jod, Mem,*** et *amatores,* et *pastores* utrumque significat. Et si legamus ***Reim*** *amatores* significat; si ***Roim*** *pastores.* Comp. Vol. III, Col. 541.

[2] *Loquere, haec dicit Dominus:* . . . Verbum Hebraicumquod tribus litteris scribitur ***Daleth, Beth, Res*** (vocales enim in medio non habet) pro consequentia et legentis arbitrio si legatur ***Dabar,*** *sermonem* significat; si ***deber,*** *mortem;* si ***daber,*** *loquere.* Unde et LXX et Theodotio junxerunt illud praeterito capitulo, ut dicerent: *Disperdent parvulos de foris; juvenes de plateis morte.* Aquila verò et Symmachus transtulerunt λάλησον, id est, *loquere.* Comp. Vol. III, Col. 576.

Accordingly this diversity of rendering, St. Jerome tells us is due to the fact that the three unpointed consonants דבר may be pronounced דָּבָר *word,* דֶּבֶר *pestilence,* or דַּבֵּר *speak.* With the vowel-points already affixed to the word in question no such diversity of pronunciation and interpretation could possibly have obtained.

(6) Hosea XIII 3. — On the words "and as the smoke out of the chimney" St. Jerome remarks as follows:

It may be asked why the Septuagint has *locust* for *chimney* which Theodotion renders *καπνοδόχον?* The Hebrews spell *locust* and *chimney* with the same four letters ***Aleph, Res, Beth, He.*** If it is pronounced ***arbe*** it denotes *locust* and if ***orobba*** it means *chimney,* which Aquila renders *καταράκτον* and Symmachus *foramen* an opening made in the wall for the escape of the smoke.[1]

No such diversity of pronunciation and interpretation is possible with the vowel-signs affixed to the four consonants.

The evidence from the Talmudic and Midrashic writings is to the same effect. No mention is made either in the Talmud or the Midrashim of the names of the graphic-signs, though in one notable instance they would most assuredly have been referred to if they had existed in those days. R. Abba b. Cahana and R. Acha who flourished in the fourth century of the present era in their allegorical interpretation of Song of Songs I 11 tell us as follows:

With studs of silver. — R: Abba b. Cahana says this denotes the letters. R. Acha says it means the words. Others say "we will make thee borders of gold" denotes the writing, "with studs of silver" means the ruled lines.[2]

[1] Quaerimus autem quare LXX pro *fumario* quod Theodotio transtulit *καπνοδόχον locustas* interpretati sunt? Apud Hebraeos, locusta et fumarium, iisdem scribitur litteris ***Aleph, Res, Beth, He.*** Quod si legatur ***arbe,*** *locusta* dicitur; ***orobba,*** *fumarium;* pro quo Aquila *καταράκτον,* Symmachus *foramen* interpretati sunt. Comp. Vol. III, Col. 1325.

[2] עם נקודת הכסף. רבי אבא בר כהנא אמר אלו האותיות. רבי אחא אמר אלו התיבות. ד"א תורי זהב נעשה לך. זה הכתב. עם נקורת הכסף. זה הסרגל: Comp. *Midrash Rabba* on the Song of Songs I 11, fol. 11*b*, ed. Wilna 1878.

It will be seen that though these sages in their allegorical exposition propound the verse in question to describe the letters, the words, the writing and the ruled lines of Holy Writ, they make no mention whatever of the vowel-signs. This remarkable omission is all the more striking when it is borne in mind that term נקודות *points,* upon which they comment, is the very name for the graphic signs.

The anecdote in the Talmud, referred to by Elias Levita, is another proof of the fact that the graphic signs did not exist in the Talmudic period. R. Dine, of Nehardea, maintained that he only should be appointed teacher of youths who had a good pronunciation, even if he was not very learned since it is very difficult to unlearn an acquired mistake. To enforce this principle the sage refers to the story which describes Joab's slaying the whole male population in Edom recorded in 1 Kings XI 15, 16 and in connection with which we are told as follows:

When Joab returned to David the latter asked him: What is the reason that thou hast thus acted? [i. e. slain the males only]. To this Joab replied: Because it is written, Thou shalt blot out the males of Amalek [Deut. XXV 19]. He [David] then said to him: We read *Secher* = *the memory,* to which he [Joab] replied, I have been taught to read it *Sachar* = *males,* and went to enquire of his Rabbi, asking him: How didst thou teach me to read it? To which he replied *Secher* = *memory.* Whereupon he [Joab] seized his sword to slay him. He [the Rabbi] asked why? To which he replied: Because it is written, 'Cursed be he that doeth the work of the Lord deceitfully' [Jerem. XLVIII 10]. Upon which he [the Rabbi] said: Away with him who lays hold of a curse. He [Joab] said again: It is written, 'And cursed be he who keepeth back his sword from blood' [Jerem. XLVIII 10]. Some say that he did slay him and some say that he did not slay him.[1] (Comp. *Bable Bathra* 21 *a—b*).

[1] כי אתא לקמיה דדוד אמר ליה מאי טעמא עבדת הכי אמר ליה רכתיב תמחה את זכר עמלק אמר ליה והא אנן זכר קרינן א״ל אנא זכר אקריון אול שיילית לרביה אמר ליה היאך אקריתן אמר ליה זכר שקל ספסירא למיקטליה אמר ליה אמאי א״ל דכתיב ארור עושה מלאכת ה׳ רמיה א״ל שבקיה להההוא גברא דליקום באחור א״ל

This anecdote conclusively shows that the consonants (זכר) were then without the graphic signs, for with the vowel-points attached to the letters the different readings n question could not have obtained.

The evidence for the non-existence of the vowel-points extends to the sixth or even to the beginning of the seventh century. The Treatise Sopherim which belongs to this period and the first half of which is of Massoretic import makes no mention whatever of the graphic signs though it discusses the crowned letters, the majuscular letters, the verses, the sections, the dittographs &c. A striking instance of the difficulty which the compiler of this Treatise had to encounter in the explanation of certain words, due to the absence of the vowel-points may be seen in chapter IV, §§ 8, 9. Here the Divine names are described and canons are laid down for the scribes of Holy Writ with regard to these sacred appellations. Among these is the monosyllabic word אל which without points may either denote *God* or may be the particle *unto*. The compiler is, therefore, anxious to point out passages where it stands for the Sacred Name and where it is the particle. Among the instances which he adduces is להלך אל אל במשפט Job XXXIV 23 and he states that the first monosyllable is *secular* = the particle and that the second is *sacred*, i. e. the Divine name, *God*.[1] It will at once be seen that, if the graphic signs had existed, there would have been no necessity whatever for this explanation. The different points unmistakably indicate this, since the particle is pointed אֶל, and the Divine name אֵל. Moreover, he would not have been driven to use the

כתיב וארור מונע חרבו מדם איכא דאמרי קטליה ואיכא דאמרי לא קטליה: בבא בתרא כא־כב: Comp Elias Levita, *Massoreth Ha-Massoreth*, p. 128, ed. Ginsburg, London 1867.

[1] להלך אל אל במשפט הראשון חול והשני קדש.

awkward expressions חול *secular,* and קדש *sacred* to mark the difference, for he would simply have said the first has *Segol* and the second *Tzērē*.[1]

The introduction of the graphic signs, however, must have taken place about a generation after the compilation of the Palaeographical Treatise Sopherim or about 650 – 680. A. D. This is to be inferred from the following facts. (1) Codex 4445 of the British Museum which contains the Pentateuch and which was written about 850 A. D. already exhibits the text with the vowel-points and accents in a highly developed form. (2) In the Massorah of this Codex, which was added about 950 A. D., the vowel-points and the accents are an integral part of this Corpus, and minute regulations are to be found on almost every page as to the points and accents of certain words which are spelled alike. A century at least must have elapsed between the introduction of the graphic signs and their becoming the object of Massoretic glosses. And (3) the same inference is to be drawn from the fact that about the middle of the ninth century the origin of the vowel-points and accents was already shrouded in darkness, and the innovation as usual, was ascribed to the sages and the Men of the Great Synagogue. Several centuries must, therefore, have elapsed before the system could thus be canonised.

As the object of inventing the vowel signs and the accents was to aid the professional teachers of Holy Writ in their function of imparting instruction to the laity in the correct pronunciation and in setting forth the traditional sense of the consonants, the Massorites did not at first confine themselves to elaborate one uniform system of graphic signs. The different Schools of Massorites formulated several systems. Hence, besides the current system according

[1] להלך אל אל במשפט הראשון סגול והשני צרי.

to which the graphic signs are placed under the consonants and which is called infralinear, Massorites of other Schools developed a system which not only consists of different signs, but according to which the vowel-signs and the accents are placed above the consonants and which is, therefore, called superlinear.

The existence of the superlinear punctuation was not known till about fifty years ago. The first published notice of it was derived from the epigraph to a MS. of the Pentateuch with the Chaldee Paraphrase in the De Rossi Library No. 12 In this important document we are distinctly told that the superlinear system is that which was current in Babylon as will be seen from the following:

This Targum with its vowel-points was made from a MS. which was brought from Babylon and which had the points above according to the Assyrian system of punctuation. It was changed by R. Nathan b. Machir of Ancona son of R. Samuel b. Machir of Aveyso [in Portugal or of Aveyron in France], son of Solomon who destroyed the power of the blasphemer in Romagna by the aid of the name of the Blessed One, son of Anthos b. Zadok Ha-Nakdan. He corrected it and made it conformable to the punctuation of the Tiberian system.[1]

That the superlinear system was the system which was current in Babylon and was called the Oriental is, moreover, corroborated by the notices of the variations between the Westerns and the Easterns which Professor Strack has collected from the various Tzufutkale MSS. The Massorah on 1 Sam. XXV 3; 2 Sam. XIII 21; Ps. CXXXVII 5 in describing the differences in the words, vowel-points and accents between these two Schools, gives the text of the passages in question according to the

[1] תרגום זה בנקודו נעתק מספר אשר הובא מארץ בבל והיה מנוקד למעלה בנקוד ארץ אשור והפכו ר' נתן בר מביר מאנקונא בר שמואל בר מביר ממדינת אוירי בר שלמה הוא אשר נדע קרן המתלוצץ בארץ רומניא בשם המבורך בר אנתום בר צדוק הנקדן והגיהו ונסחו לנקוד טבריני המקום וכו׳: Comp. *Targum Onkelos, herausgegeben und erläutert* von Dr. A. Berliner. Vol II, p. 134, Berlin 1884.

infralinear punctuation as that of the Occidentals [i. e. Maarbai, or Westerns] and according to the superlinear punctuation as that of the Orientals [i. e. Madinchai or Easterns or Babylonians].[1]

The Massorah, however, in describing the superlinear system as the Oriental, is not confined to the MSS. derived from the Crimea. In the Model Codex No. 1—3 in the Paris National Library, which has furnished us with so many new readings from the Oriental redaction, I have found two other Massoretic remarks to the same effect. On Levit. VII 16, where the received text or the Westerns read הַקְרִיבוֹ with *Pathach* under the *He,* the Massorah remarks that the Eastern or Babylonians read it with *Chirek* and accordingly gives the variant with the superlinear punctuation.[2] The same is the case in Levit. XIII 7 on the word לְטָהֳרָתוֹ *for his cleansing,* where the Massorah gives the Babylonian variation with the superlinear punctuation.

In the face of this evidence from different ages and separate lands it simply discloses a case of special pleading to argue that the superlinear system is not the product of the Babylonian School of Massorites. Nothing was more natural for the Babylonian authorities who had a distinct recension of the consonantal text than to formulate a system which should exhibit in graphic signs the ancient pronunciation in accordance with the traditions in their possession. The same was to be expected from the Jerusalem or Tiberian School. The two guilds of the two Schools of textual critics who elaborated these systems were not antagonistic to each other, but simply endeavoured in friendly rivalry and according to the best of their

[1] Comp. *A Treatise on the Accentuation* by William Wickes D. D., p. 145, Oxford 1887.

[2] הַקְרִיבוֹ ל׳ הַקְרִיבוֹ קרן מדנ׳.

ability to reproduce by graphic signs the same pronunciation of the consonants which was orally delivered to them from time immemorial. The infralinear and superlinear signs were, therefore, two trial systems to compass the same difficult task, which accounts for the fact that several modifications of the superlinear punctuation are exhibited in some MSS.[1] Hence MSS. produced in countries outside Babylon exhibit both systems by the side of each other. A striking illustration of this fact we have in the oldest dated superlinear system exhibited in the St. Petersburg Codex of A. D. 916. Here the Massorah has frequently in the first part of its Massoretic gloss the first word with the infralinear punctuation and the second word in the second part of the same Massoretic remark with the superlinear punctuation;[2] whilst in other passages the Massorah entirely exhibits the infralinear system.[3] Ultimately, however, the Western system prevailed over its rival, just as the Western recension of the text itself has been adopted as the *textus receptus* and has so completely superseded its Eastern competitor that not a single copy of a purely Eastern, i. e. Babylonian recension has as yet come to light.

This final conquest is no doubt due to a great extent to the more easy and simple nature of the infralinear system. From the primitive single dot and horizontal line, the only two graphic signs which obtained prior to the introduction of the present vowel-points, the Western Massorites ingeniously developed all the vowel-signs in the infralinear system. The one dot under the consonant

[1] Comp. Orient. 1467 and Orient. 2363 in the British Museum with the St. Petersburg Codex of 916 A. D.

[2] Comp. Isa. I 25; II 12; VII 16; VIII 1; XXVII 11; XXXIV 5 &c. &c.

[3] Comp. Isa I 19; III 7; V 2, 8; XIV 2; XVIII 6; XXIII 7 &c. &c.

(ִ) is *Chirek.* The same dot in the middle (ֹ) is *Shurek* and above the letter (ֹ) is *Cholem.* Two dots in a horizontal position (ֵ) are *Tzere* and in a perpendicular form (ְ) are *Sheva.* Three dots in a triangular form (ֶ) are *Segol* and in a diagonal form inclining to the right (ַ) are *Kibbutz.* The simple horizontal line (ַ) is *Pathach* and with the dot under it (ָ) is *Kametz.* The composite signs *Chateph-Segol, Chateph-Pathach* and *Chateph-Kametz* are indicated by the simple addition of the two perpendicular dots to the single vowel-signs, viz. ֱ, ֲ, ֳ.

The superlinear or Eastern system is far less simple. The signs for *Kametz* and *Pathach* which we are told are formed of broken letters are sometimes not easy to distinguish and are more difficult to write than the corresponding two signs in the infralinear system. The *Shurek* which consists of the letter *Vav* (ו) occupies a very awkward position. The use of the same horizontal line (ַ) to dénote *Raphe,* the audible *Sheva* (שוא נע), and the quiescent *Sheva* (שוא נח) is exceedingly inconvenient; and though in the variation of this system, as exhibited in Orient. 1467, this awkwardness is partly avoided by בُ representing *Raphe* and בَ the audible *Sheva,* still the quiescent *Sheva* is not indicated at all. This system, moreover, does not distinguish betwen *Pathach* and *Segol* and has no furtive *Pathach* at all. Thus for instance יָרִיעַ *he shall cry* (Isa. XLII 13) stands for יָרִיעַ. By their position the graphic signs also come inconveniently in conflict with the superlinear accents.

The solution of the tangled question as to which of the two systems is the older, or whether the one is a development of the other, or whether both have been developed simultaneously but independently of each other is outside the range of this chapter. So is an analysis of the merits and demerits of the two systems. The attempt

to accomplish this would occupy a Treatise of considerable dimensions. I must, therefore, refer the student to works which discuss these points.[1]

The fact that the graphic signs determine the sense of the consonants in accordance with the traditions of their predecessors the Sopherim, naturally implies that the principles, by which the authoritative custodians of the Hebrew Scriptures were guided in the redaction of the consonantal text, were faithfully followed by the Massorites who invented the vowel-points. This is fully attested by numerous passages in the Massoretic text. From these I shall only adduce a few instances which are now admitted by the best critics and expositors as having the vowel-signs in harmony with the redactorial canons of the Sopherim.

The expression "to see the face of the Lord" was deemed improper, inasmuch as it appeared too anthropomorphitic. Besides it was supposed to conflict with the declaration in Exod. XXXIII 20. Hence the Massorites in accordance with the Sopheric canon pointed the verb in the *Niphal* or passive in all these phrases. ***"To see*** (יֵרָאֶה) the face of the Lord" was converted by the vowel-points into ***"to be seen"*** (יֵרָאֶה) or ***"to appear*** before the Lord."[2]

[1] Comp. Pinsker, *Einleitung in das Babylonisch-Hebräische Punctationssystem,* Vienna 1863; Ewald, *Jahrbücher der Biblischen Wissenschaft* 1844, pp. 160—172; Graetz, *Monatsschrift für Geschichte und Wissenschaft des Judenthums,* Vol. XXX, p. 348—367, 395—405. Krotoschin 1881; Vol. XXXVI, p. 425—451, 473—497. Krotoschin 1887; W. Wickes, *A Treatise on the Accentuation,* p. 144 &c. Oxford 1887; Isidor Harris, in *the Jewish Quarterly Review,* p. 241 &c. London 1889; G. Margoliouth, *The superlinear Punctuation, its origin* &c. in the *Proceedings of the Society of Biblical Archaeology,* p. 164 &c. London 1893; Bacher, *Die Anfänge der Hebräischen Grammatik* in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* Vol. XLIX, pp. 1—62. Leipzig 1895.

[2] Comp. Geiger, *Urschrift und Uebersetzungen der Bibel,* pp. 337—339, Breslau 1857.

But passages like Exod. XXIII 15; XXXIV 20; Isa. I 12, which are most difficult to construe with the accusative, plainly show that the natural vocalization of the verb in all these phrases is the *Kal*. Accordingly the proper punctuation in Exod. XXXIV 23 and Deut. XVI 16 is יִרְאֶה *shall see,* and not יֵרָאֶה *shall appear,* and the passages in question are to be translated

Three times a year shall all thy male children see the face of the Lord.

This also shows that in the third passage where this command is repeated (Exod. XXIII 17) the original reading was אֶת־ as is attested by the Samaritan recension and not אֶל as it is in the *textus receptus*.

The same euphemistic pointing is to be found in Exod. XXIII 15 and XXXIV 20 which ought to be translated

and ye shall not see (יִרְאוּ) my face empty handed.

This euphemism has also been introduced into Exod. XXXIV 20, and Deut. XXXI 11 where לִרְאוֹת *to see,* the *Kal* infinitive is pointed לֵרָאוֹת *to be seen, to appear,* the syncopated infinitive *Niphal,* a form which some of the best Grammarians do not admit. Accordingly the passages in question ought to be translated

to see the face of the Lord thy God.

That the points in לֵרָאוֹת *to appear,* in Isa. I 12 are euphemistic and should be לִרְאוֹת *to see,* is now admitted by some of the most distinguished critics. The passage, therefore, ought to be rendered

when ye come to see my face

The same is the case in Ps. XLII 3 where וְאֵרָאֶה *and I shall appear before,* ought to be וְאֶרְאֶה *and I shall see,* and the verse is to be translated

when shall I come and see the face of God.

In the passage before us we have an instance which testifies to the oft-repeated fact that the different Schools

of textual critics followed different traditions. Thus whilst the present Massoretic text follows the School which laid down the euphemistic canon that it is to be pronounced in the passive (וְאֵרָאֶה) which is also exhibited in the Septuagint and in St. Jerome, another School of textual critics did not regard the active form or the *Kal* as harsh and hence adhered to the natural pronunciation (וְאֶרְאֶה). This is attested by some MSS., the Chaldee, the Syriac, and the *editio princeps* of the Hagiographa, Naples 1486—87. This School recognised the fact that the phrase "to see the face of the Lord" simply denotes the Divine presence as manifested in the Sanctuary. Thus when the Psalmist assures the upright that they will enjoy spiritual communion with God, he declares

The upright shall behold his face (Ps. XI 7)

as it is rightly rendered in the Revised Version. The great hope of the Psalmist who worships God without any prospect of material gain is

As for me I will behold thy face in righteousness (Ps. XVII 15).

And Hezekiah when he expected to depart this life expressed his distress

I shall not see the Lord, the Lord in the land of the living (Isa. XXXVIII 11).

The expression מֹלֶךְ *Molech,* as it is pointed in the Massoretic text occurs eight times,[1] and with one exception,[2] has always the article, which undoubtedly shows that it is an appellative and denotes *the king, the king-idol.* The appellative signification of the word is confirmed by the Septuagint which translates it ἄρχων *prince, king,* in five out of the eight instances.[3] As this, however, was the

[1] Comp. Levit. XVIII 21; XX 2, 3, 4, 5; 1 Kings XI 7; 2 Kings XXIII 10; Jerem. XXXII 35.

[2] Comp. וּלְמֹלֶךְ 1 Kings XI 7 which is probably a mistake in the punctuation and ought to be וְלַמֹּלֶךְ as it is in the other passages.

[3] Comp. Levit. XVIII 21; XX 2, 3, 4, 5.

title of Jehovah who alone was the true King of Israel,[1] and, moreover, as the Jews had frequently fallen a prey to the worship of this odious king-idol with all its appalling rites of child-sacrifice, the authoritative redactors of the Hebrew text endeavoured to give a different pronunciation to these consonants when they denote this hideous image. Hence the Massorites who invented the graphic signs pointed it מֹלֶךְ *molech,* to assimilate it to the word בֹּשֶׁת *shameful thing,* the name with which Baal was branded.[2]

The authoritative redactors of the text, however, simply indicated the euphemistic principle, but as in the case of Baal and other cacophanous expressions, they did not attempt to carry it through the whole Hebrew Scriptures. Hence there are passages in which the original appellative *melech* (מֶלֶךְ) is left without any alteration in the points which some of our best critics have taken to stand for *Molech* (מֹלֶךְ). Thus for instance Isa. XXX 33 which is in the Authorised Version "yea for the king it is prepared" is translated by Professors Delitzsch, Cheyne &c.

it is also prepared for Moloch

and Dr. Payne Smith, the late Dean of Canterbury, remarks, "I have little doubt that the right vocalization of Isa. XXX 33; LVII 9 is מֹלֶךְ *Molech,* not מֶלֶךְ *king.*"[3]

In accordance with this principle of euphemism the Massorites pointed מַלְכָּם *Milcom,* making it a proper name in three passages where this appellative occurs with the suffix third person plural instead of מַלְכָּם *their king-god.*[4] That the Hebrew text from which the ancient Versions

[1] Comp. Numb. XXIII 21; Deut. XXXIII 5; Jerem. XXXIII 22; Ps. V 3; X 16; XXIX 10 &c.

[2] *Vide supra,* Part II, chap. XI, pp. 401—404, and Comp. Geiger, *Urschrift und Uebersetzung der Bibel,* pp. 299—308.

[3] Comp. *Bampton Lectures,* p. 323 note, London 1869.

[4] Comp. 1 Kings XI 5, 33; 2 Kings XXIII 13.

were made exhibited variations in these three passages is attested by the Septuagint which has *Molech* [= מֹלֶךְ] in two out of the three passages, viz. 1 Kings XI 5, 35.

But *malcam* [= מַלְכָּם *their king*], with the normal points of the suffix third person plural, occurs in at least six passages in the Massoretic text where it is taken to denote the king-idol.[1] The modern critics, however, who admit that the king-idol = Moloch, is here intended, have advocated an alteration of the Massoretic punctuation of the expression in these passages in order to convert the appellative with the suffix into a proper name, viz. *Melcam* or *Malcam*, following the example of some of the ancient Versions. But the passage in Amos V 25 where מַלְכְּכֶם *your king*, occurs with the pronominal suffix second person, which is now recognised to mean *your king-idol* i. e. your Moloch, shows conclusively that there is no necessity for departing from the Massoretic punctuation of מַלְכָּם *their king-idol*, with the suffix third person. However as מַלְכְּכֶם *your king-idol*, and מַלְכָּם are undoubtedly forms of מֶלֶךְ *king*, with the second and third persons pronominal suffix, they show that the original expression for this king-idol was מֶלֶךְ *melech*, and that in the passages where it is now מֹלֶךְ *molech*, the Massorites have assimilated the punctuation to בֹּשֶׁת *shame*, in accordance with the ancient tradition.

Ecclesiastes III 21 exhibits another remarkable punctuation by the Massorites which is due to euphemism. The different Schools of textual critics had a different pronunciation of the *He* (ה) which precedes the two participles עֹלָה *goeth upward*, and יֹרֶדֶת *goeth downward*. According to one School it was the interrogative (הַ . . . הֲ) and denotes *whether* it [i. e. the spirit of man] *goeth*

[1] Comp. 2 Sam. XII 30 with the parallel passage in 1 Chron. XX 2; Jerem. XLIX 1, 3; Amos I 15; Zeph. I 5.

upward . . . whether it [i. e. the spirit of the beast] *goeth downward.* This School recognised the fact that the verse before us is part of the general argument, and that the proper answer to this question is given at the end of the book. The Chaldee, the Septuagint, the Syriac, the Vulgate, Luther, the Geneva Version and the Revised Version follow this School, and take the *He* (ה) interrogatively. Another School of redactors, however, with a sensitive regard for the devout worshippers who had to listen to the public reading of the passage, were anxious to obviate the appearance of scepticism and hence took the *He* (ה) as the article pronoun and interpreted the clauses in question *that goeth upward . . . . that goeth downward.* It is this School which the Massorites followed in their punctuation of the two participles, viz. הָעלה . . . הַיֹּרדת. Coverdale, the Bishops' Bible and the Authorised Version strictly exhibit the present Massoretic punctuation which as we have seen, is due to the principle of euphemism.

With the introduction of the graphic signs and their incorporation into the Massoretic Apparatus, the work of the Massorites ceased circa A. D. 700. From this guild of anonymous, patient, laborious, self-denying and godly toilers at "the hedge" which was designed henceforth to "enclose" and preserve the sacred consonantal text delivered into their keeping by their predecessors the Sopherim, the now pointed and accented text with the stupendous Massoretic corpus passed over into the hands of another guild called the *Nakdanim* (נקדנים) = the *Punctuators* or more properly the Massoretic Annotators.

Unlike the Massorites who had to invent the graphic signs, to fix the pronunciation and the sense of the consonantal text, and formulate the Lists of the correct readings in accordance with the authoritative traditions, the functions of the Nakdanim were not to create, but

to strictly conserve the Massoretic labours. They revised the consonantal text produced by professional copyists and furnished it with the Massoretic vowel-signs and accents, as well as with the Massorahs both Parva and Magna as transmitted to them by the Massorites.

To this effect each distinguished Nakdan of acknowledged reputation supplied himself with a copy of the Hebrew Scriptures which he generally made himself in accordance with the Massorah and which became a Model Codex. The first Nakdanim who have produced such Model Codices and whose date we know are the two Ben-Ashers father and son, and Ben-Naphtali (circa A. D. 890—940).[1] The Nakdanim also procured or compiled for themselves independent Collections of Massoretic Rubrics from which they transferred a greater or lesser quantity of these Rubrics into the Codices which they revised proportioned to the honorarium they received from the rich patron or the community for whom a Codex was made. Hence Standard Codices as well as independent Massorahs are constantly referred to by Massoretic Annotators, Jewish Grammarians and expositors from the middle of the tenth century downwards. The separate Massoretic compilations which the Nakdanim produced were designed as Manuals. They were exceedingly convenient for selecting from them the portions of the Massorah which the Massoretic Annotator had determined to transfer into the Codex he revised.

The order adopted in these Compendiums generally depended upon the taste of the compiler. As a rule, however, such an independent compilation began with the long alphabetical List of words which respectively occur twice in the Bible once without *Vav* (ו) conjunctive and once with it. As the first pair of words in this List are

[1] *Vide supra,* Part II, chap. X, pp. 241—286.

אכלה *eating* (1 Sam. I 9), and ואכלה *and eat* (Gen. XXVII 19), these Manuals in accordance with the ancient Jewish practice were called *Ochlah Ve-Ochlah* after the words with which they begin.[1] Two such Compendiums in separate books without the regular text of the Bible are still extant in MS. The one in the Paris National Library has been published with learned notes by Frensdorff, Hanover 1864, and the other which is a far larger compilation is still in MS. in the Halle University Library. This MS. is of special interest to the Massoretic student since it belonged to the celebrated Elias Levita according to a partially defaced note on the first page and is the *Ochla Ve-Ochla* which he tells us Jacob b. Chayim largely used in the compilation of the Massorah in the edition of the Rabbinic Bible, Venice 1524—25.[2] By the kind permission of the Halle University authorities I made a fac-simile of this MS. in 1867, and incorporated many new Massoretic Lists in my edition of the Massorah. A separate compilation of the Massorah Parva is also still extant in MS. in the Royal Library of Berlin No. 1219.

These Nakdanim or Massoretic Annotators also wrote Treatises on the vowel-points and accents as well as explanations of the Massorah itself. This independent authorship, however, opened up to the Massoretic Annotators a wide field for ingenious speculations and soon developed fine-spun theories about the vowel-points and accents which may or may not be correct, but which were never contemplated by the Massorah. The results of these theories the Massoretic Annotators frequently introduced into the Massorah itself as a constituent part of this ancient

[1] For this List see *The Massorah*, letter ו, §§ 34—53, Vol. I, pp. 391—396.

[2] Comp. Massoreth Ha-Massoreth, p. 93 &c., ed. Ginsburg, London 1867

corpus either with the name of the particular authority or without it, so that in many cases it is now difficult to say which Rubric belongs to the old Massorah, and which is the product of later theorists or Grammarians. A few examples will suffice to illustrate this fact.

We have a List transmitted to us in the name of R. Phinehas, the President of the Academy at Tiberias *circa* A. D. 750 registering eighteen expressions in which this Massoretic Annotator substitutes *Chateph-Pathach* for the simple and primitive *Sheva*.[1] Though these instances are adduced without giving any reason for this peculiar punctuation, an analysis of the words in question shows that the following principles underlie this proposed deviation from the Massoretic system.

(1) When a consonant with *Sheva* is followed by the same consonant he changed the simple *Sheva* into *Chateph-Pathach*. This is evident from Nos. 1, 2, 4, 5 and 6 in the List.

(2) When *Resh* (ר) stands between two *Kametzes*, or between a *Kametz* and *Chirek* or *Shurek* he changed the simple *Sheva* into *Chateph-Pathach*, as is evident from Nos. 7, 8, 9, 10 and 11 in the List.

(3) When the copulative *Vav* has *Shurek* (וּ) he changed the simple *Sheva* into *Chatepli-Pathach*. This is to be seen in the examples Nos. 3, 12, 13, 14 and 16 in the List. And

(4) When nouns from the ל״ה stems have *Yod* (י) at the end, e. g. בְּכִי *weeping* (Deut. XXXIV 8 &c.) the simple *Sheva* under the first consonant is changed into *Chateph-Pathach*. This is implied in No. 15 and in the punctuation

[1] רב פינחם ראש ישיבה קרי סְבָכִים, המשֹרֲרִים, וְקֶרֶב לבו, שׁוֹטֲטוּ, התמוֹטֲטה, התפּוֹרֲרה, מְרֻפָּדִים, כי היתה הָרֽוּחָה, הָרֶכִישׁ, הָרֶשַׁע, וְסָגַר, וּשְׁבָה שָׁבִיךְ, וּשְׁלַח לקראתם, אל תפן אֶל קְשִׁי העם הזה, וְשָׂבַע עשרה דרחבעם, יִכְתֻּבם, ועל לִבָּם אִכְתֻּבָנָה: Comp. *The Massorah*, letter ט, Vol. I, p. 658, § 24.

of גְּדִי *a kid* (Exod. XXIII 19), which is one of the instances given in another recension of R. Phinehas's List.[1]

With these facts before us we shall be able to test the value of these principles, whether they have been adopted by other members of the guild of Massoretic Annotators, and how far they have been followed in the best MSS.

As regards the first principle with respect to the double consonant we have a record from another Massoretic Annotator in Orient. 1478, fol. 1*b*, British Museum, which is as follows:

Mnemonic sign: The Earlier ones [i. e. Massoretic Annotators] have ordained that whenever two of the same letters occur together as for instance הללו *praise ye* [Jerem. XX 30 &c.]; סככים *covering* [Exod. XXV 20]; בהתפללו *when he prayed* [Job XLII 10]; דללו *they are languid* [Isa. XIX 6] and all similar cases, they have Chateph-Pathach. But I have not found it so in the correct Codices.[2]

It will be seen that this Massoretic Annotator emphatically declares that in none of the Model Codices which he investigated was this principle followed: and I can corroborate this fact. The Standard MSS. which I have collated, as a rule have no *Chateph-Pathach* in these cases. Dr. Baer who quotes this identical Rubric in support of the *Chateph-Pathach* theory has entirely suppressed the important words of the Massoretic Annotator, ***but I have not found it so in the correct Codices.***[3] It is, moreover, to be remarked that the few Nakdanim who have espoused this

[1] Comp. Baer and Strack, *Dikdukē Ha-Teamim*, § 14, p. 15, Leipzig 1879.

[2] סימן תקנו הקדמונים דכל תרתין אותיות דרמיין דא לדא כגון הללו סככים כבנפיהם, בהתפללו בעד רעהו, דללו, וכל שאר בחטף פת׳ ולא אשכחית אנא כדין בספרים מוגהים Comp. *The Massorah*, letter ג, § 533, Vol. II, p. 297.

[3] סימן, תקנו הקדמונים דכל תרתין אותיות דרמיין דא לדא, כגון הַלֵּלוּ, סוֹכְכִים בכנפיהם, בהתפַּלֵּלוֹ בעד רעהו, דָּלְלוּ ובלשאר, בחטף פתח. This is what Dr. Baer gives of the Rubric in question in his edition of the Psalms p. 84, Leipzig 1880.

principle consistently also point הִנֵּנִי *behold me,*[1] which Dr. Baer and those who follow him emphatically, though inconsistently reject.

We have also a record with regard to the second principle which affects the punctuation of the letter *Resh* (ר). In the Massoretico-Grammatical Treatise which is prefixed to the Yemen Codices of the Pentateuch it is stated as follows:

> Again according to some Scribes when *Resh* (ר) stands between two *Kametzes,* or between *Kametz* and *Chirek* or *Shurek* the *Sheva* under it is made *Chateph-Pathach,* as for instance הָרֳכוּשׁ *the goods* [Gen. XIV 21 &c.]; הָרְוָחָה *respite* [Exod. VIII 11]; הָרְפָאִים *the giants* [Deut. III 11 &c.]; הָרְשָׁעִים *the wicked* [Exod. IX 27 &c.]; הָרְדִידִים *the vails* [Isa. III 23].[2]

It will be seen that in the record before us this is simply described as a practice which obtained among *a few* Scribes, and is by no means represented as a rule binding upon those who are engaged in the multiplication of MSS.

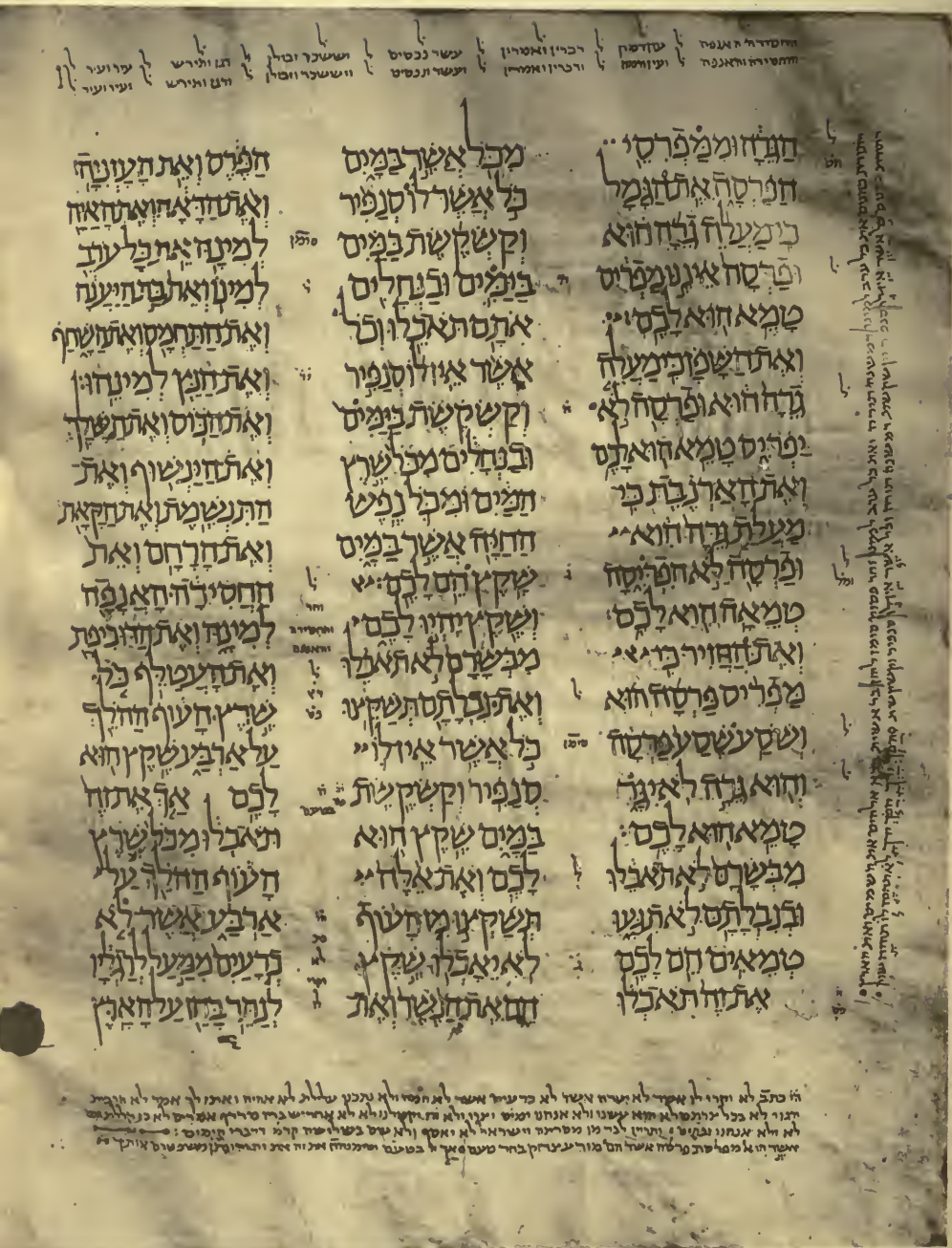
As for the principle which underlies the instances adduced in the third category it may safely be stated that, with few exceptions, I have not found any Standard Codices which point the consonant with *Chateph-Pathach* after ו copulative. I very much question whether any modern editor of the Hebrew Bible would be bold enough uniformly to introduce this punctuation which the statement of R. Phinehas certainly suggests. The same may be said of the principle implied in the punctuation of the nouns adduced in the fourth category.

[1] Comp. Add. 15451 British Museum, Gen. VI 17; IX 9; XLI 17; XLVIII 4 &c. &c.

[2] ועיד למקצת הסופרים כי כל ריש אשר יהיה בין שני קמצין או בין קמץ וחרק או שרק יפתח השוא אשר תחתיו כמו הָרֳכוּשׁ הָרְוָחָה הָרְפָאִים הָרְשָׁעִים הָרְדִידִים ודומי וכל זה לפי העיקרים שהקדמנו: Comp. Orient. 2343, fol. 15*a*; Orient. 2349, fol. 10*b*; Derenbourg, *Manuel du Lecteur,* p. 68, Paris 1871.

The conceit of another Nakdan who formulated a rule that whenever two of the same letters occured one at the end of a word and one at the beginning of the immediately following word the latter is to have Dagesh, has already been discussed.[1] Other Nakdanim are mentioned in Chapter XII in connection with the MSS. which they have produced and Massoretically annotated.

[1] *Vide supra*, Part II, chap. I, pp. 115—121.



REDUCED *FACSIMILE* OF MS. (ORIENTAL, NO. 4445, IN THE BRITISH MUSEUM LIBRARY), SHOWING LEV. XI. 4–21.

This Collotype is kindly presented to the Trinitarian Bible Society by the REV. WM. BRAMLEY-MOORE, M.A., Cantab.

Chap. XII.

The Manuscripts used in the Massoretico-Critical edition of the Bible.

In describing the Manuscripts which I have collated for my Massoretico-Critical text, I find it more convenient to classify them according to the Countries and the Libraries in which they are found; and according to the order in which they are given in the Catalogues of the respective collections wherever that is possible. The exception to this rule which I make is in the oldest two Codices, viz. Orient. 4445 in the British Museum and the St. Petersburg Codex dated A. D. 916.

No. 1.

Oriental 4445.

This MS. contains the Pentateuch and consists of 186 folios, 55 of which are missing and have been added by a later hand. Folios 1 to 28 containing Gen. XXXIX 20 to Deut. I 33; folio 125 containing Numb. VII 46 to 73; folio 128 containing Numb. IX 12 to X 18; and folios 160 to 186 containing Deut. I 4 to XXXIV 12 making in all 55 folios, have been added, and are dated A. D. 1540. The original portion, therefore, which consists of 129 folios runs on continuously from Gen. XXXIX 20 to Deut. I 33 with the exception of folios 125 and 128, containing Numb. VII 46 to 73; IX 12 to X 18.

Though not dated, the original MS. was probably written about A. D. 820 - 850. The text is written in large,

bold and beautiful characters and is furnished with vowel-points and accents. Each page is divided into three columns and each column, as a rule, has twenty-one lines. The lines at the left side of the column are irregular as the dilated letters (א ה ל ת ם), which are now used to obtain uniformity in the length of the lines, did not then exist, and are indeed a modern device. The upper margin on each page has generally two lines of the Massorah Magna, and the bottom margin four lines; whilst the outer margins as well as the margins between the columns contain the Massorah Parva. Both the Massorahs Magna and Parva have been added about a century later by the Massoretic Annotator or Nakdan who revised the text. The Massorah which is here exhibited in its oldest form frequently uses a terminology different from that employed in MSS. of the eleventh and twelfth centuries. It was probably added in the life-time of the Ben-Ashers circa A. D. 900—940.[1]

The consonantal text with the vowel-points and accents is identical with the Western or Palestinian recension which is the present *textus receptus*. The deviations simply extend to the form or arrangement, the most noticeable of which are as follows:

In the division of the text into Open and Closed Sections it differs materially from the present Massoretic Sections as will be seen from the following analysis:

Genesis. — In the small portion of Genesis which is original, this MS. has three Closed Sections where our text exhibits Open Sections, viz. XLIX 8, 13, 14.

[1] *Vide supra*, Part II, chap. X, pp. 249 – 250. To the passage there given is to be added the remark of the Massoretic Annotator which occurs on Levit. XX 17, fol. 106*a*, and which is as follows מלמד הגדול בן אשר בת אבין או בת־אמו ויש אמרים בת אבין או־בת־אמו. It will be seen that here too the Punctuator speaks of Ben-Asher without the benedictory phrase which is used of the dead.

Exodus. — In Exodus this Codex has no Section in seven places where our text exhibits them.[1] In two instances[2] it has Closed Sections where our text has none. In two places it has Open Sections where our text has none.[3] In eleven places it has an Open Section where our text has a Closed Section,[4] whilst in thirteen places it has a Closed Section where the present text exhibits an Open Section.[5]

Leviticus. — In Leviticus this Codex has no break in three instances where our text exhibits Sections[6] and in three passages has a Section where our text has none.[7] In ten instances it has an Open Section, where our text has a Closed one,[8] and *vice versa* it has six Closed Sections where our text exhibits Open Sections.[9]

Numbers. — In Numbers it has no Section in XXXI 21 where our text has one, and has five Sections which our text has not.[10] It has twenty-one Open Sections in places where our text exhibits Closed Sections;[11] and *vice versa* has three Closed Sections where our text has Open Sections.[12]

[1] Comp. Exod. IV 27; VI 14; IX 13; XII 51; XXI 16, 17; XXIII 1.

[2] Comp. Exod. II 11; XXIII 2.

[3] Comp. Exod. XXVI 7; XXXIII 5.

[4] Comp. Exod. VI 29; VII 14; XI 4, 9; XII 29; XVI 28; XXVII 20; XXXI 1; XXXVIII 1; XXXIX 6; XL 24.

[5] Comp Exod. IV 18; IX 8; XII 37, 43; XIV 15; XXI 28; XXIV 1; XXV 23; XXXIII 12, 17; XXXIV 1, 27; XXXIX 8.

[6] Comp. Levit. XV 25; XXII 1; XXV 29.

[7] Comp. Levit. V 7; XI 9, 24; XXV 14.

[8] Comp. Levit. IV 13; V 14; VI 7; IX 1; XI 29; XXI 16; XXIII 26; XXIV 10; XXV 8; XXVII 9.

[9] Comp. Levit. III 6; VII 11; X 12; XII 1; XIII 9; XXIII 23.

[10] Comp. Numb. X 22, 25; XXI 8, 34; XXV 4.

[11] Comp. Numb. II 10, 17, 25; XVII 1; XXVI 23, 26; XXVIII 16, 26; XXIX 12, 17, 20, 23, 26, 29, 32, 35; XXXI 13, 25; XXXII 5; XXXIII 40. 50.

[12] Comp. Numb. I 48; V 11; XVII 6.

It will thus be seen that the omissions, additions, and differences in the Open and Closed Sections in the ten chapters of Genesis, in Exodus, Leviticus and Numbers exhibit no fewer than 116 variations between this MS. and the *textus receptus*. The remarkable part in connection with these variations is the fact that the Massoretic Annotator who revised the text and furnished it with the Massorah corrects only six Sections out of the 116 variations, and that in one of these six instances where the MS. agrees with our present text he deliberately alters it against the *textus receptus*. Thus for instance in two passages where this Codex exhibits Open Sections, the Reviser puts in the vacant space *It should be read straight on*, i. e. without a Sectional break.[1] In two other passages where the MS. has no Sectional break at all, he remarks that it should be a Closed Section.[2] In one instance the text exhibits a homoeoteleuton and the suppletive occupies the original Sectional space. The Annotator, therefore, rightly remarks against it that there is here an Open Section.[3] In Exod. IX 13, however, where this Codex like our text has a Closed Section, the Massoretic Annotator remarks against it that *it ought to be an Open Section*[4] thus deliberately disagreeing with the *textus receptus*.

The Trienniel Pericopes, or *the Sedarim*, are indicated by the letter *Samech* (ס) in only two instances, viz. Gen. XLIII 14 and XLVI 8. The latter, however, does not occur in the official Lists nor in any other MSS. which I have collated.[5]

[1] Comp. Exod. VIII 1, fol. 48*b*; and XXXIII 5, fol 76*a*, where the Massoretic Annoter remarks מישור צריך.

[2] Comp. Exod. XII 51, fol. 54*b*; Levit. XV 25, fol. 101*a*, פרשה סתומה צריך and פרשה סתומה.

[3] Comp. Levit. XXIII 1, fol. 107*a*, where he remarks פסק פתוח and *vide supra*, Part II, chap. VI, p. 171.

[4] Comp. Exod. IX 13, fol. 50*a*, where he remarks פתוחה צריך.

[5] *Vide supra*, Part II, chap. IV, p. 35.

The Annual Pericopes coincide with those in the *textus receptus;* they are marked by the required vacant space which is generally occupied by the letters representing the number of verses in the Pericope in question. The word *Parasha* (פרשׁ) is also put in the margin to indicate the beginning of the hebdomadal Lesson.[1]

The verse-divider (סוף פסוק) which in all the MSS. I have collated, is represented by a kind of colon (:) was originally entirely absent in this Codex, and the end of the verse is simply marked by the *Silluk* (׀) under the last word of the verse which is closely followed by the word that begins the next verse. Hence where the later Massoretic Annotator has added the two dots, they are frequently forced in between the verses for want of space.

The following letters are different in form from those in the ordinary MSS.

ה. — The left shaft of the *He* (ה) like that of the *Cheth* (ח) is not open at the top, and the only difference between the two letters is that in the case of the *He* the left shaft begins a little inside the horizontal or head line; whilst in the *Cheth* the horizontal line is within the two shafts, as will be seen in the word הַטַּבָּחִים *the body-guard* (Gen. XLI 10, 12, fol. 30*a*). הַחַרְטֻמִּים *the magicians* (Gen. XLI 24, fol. 30*b*).

י. — The shaft of the *Yod* (י) is longer than that of the ordinary *Yod*. Comp. וְיִיטַב *it shall be well* (Gen. XL 14, fol. 29*b*).

ל. — The shaft to the left of the horizontal line in the letter *Lamed* (ל) is exceptionally long and is hooked towards the outside as will be seen in the words יֻלַּד־לוֹ *born unto him* (Gen. XLII 27), שָׁלַח *he sent* (Gen. XLII 28, fol. 37*b*).

ן. — The final *Nun* (ן) is simply the length of the medial letters and is hardly distinguishable from the letter

[1] *Vide supra,* Part II, chap. V, pp. 66, 67.

Zayin (ז). Comp. וַיִּישָׁן *and he slept* (Gen. XLI 5, fol. 30*a*), וְאוֹנָן *and Onan* (Gen. XLVI 12, fol. 37*b*).

The aspirated letters (בגדכפת) as well as the silent letter *He* (ה) both in the middle and end of words are marked with the horizontal stroke.

The graphic sign *Kametz* has its primitive form which is simply the *Pathach* with a dot under it in the middle (אָ). Comp. מאוּמָה בְיָדוֹ *anything in his hand* (Gen. XXXIX 23, fol. 29*b*); מִרְיָם הנביאָה *Miriam the prophetess* (Exod. XV 20, fol. 57*a*).

The *Metheg* or *Gaya* is very rarely used and very irregularly. Even the vowels before a composite *Sheva* have no *Metheg* though modern Grammarians describe it as indispensable. The following examples will suffice to establish this fact

לַאֲדֹנֵיהֶם	*to their lord*	Gen.	XL	1
הָעֲנָבִים	*the grapes*	„	„	11
וְהֵשִׁיבְךָ	*and restore thee*	„	„	13
בַּחֲלוֹמִי	*in my dream*	„	„	16
מַאֲכַל	*food for*	„	„	17
מַעֲשֵׂה	*the work of*	„	„	17
אַחֲרֵיהֶן	*after them*	„	XLI	3

It is very remarkable that even in וַיַּחֲלֹם *and he dreamed* (Gen. XLI 5), where the *Vav* has *Metheg,* the *Yod* is without it though it precedes the *Chateph-Pathach.* The same is the case in ואשלחך *and I will send thee* Exod. III 10 which is pointed וְאֶשְׁלָחֲךָ with *Metheg* under the *Aleph,* but not under the *Lamed.* As this is a most accurately written MS. and as the accuracy extends both to the vowel-points and accents, it is evident that it belongs to a period when the superfine speculations about the *Metheg* and the *Gaya* had not as yet asserted themselves. An autotype facsimile page of this important MS. is given at the end of this Introduction.[1]

[1] The Rev. G. Margoliouth of the British Museum has described some features of this MS. in *the Academy* for April 1892.

No. 2.

The St. Petersburg Codex of A. D. 916.

This Codex is dated A. D. 916 and is, therefore, the oldest *dated* MS. of any portion of the Hebrew Scriptures which has as yet come to light, though the text of the preceding undated MS. is at least half a century earlier. The Codex consists of 225 folios, each folio has two columns and each column has 21 lines with the exception of fol. 1*a* and fol. 224*a*—*b* which are occupied with epigraphs. It contains the Latter Prophets, i. e. Isaiah, Jeremiah, Ezekiel and the Twelve Minor Prophets. It has as a rule two lines of the Massorah Magna in the lower margin of each page[1] and gives the Massorah Parva in the outer margin and between the columns. It is of the same importance to the criticism of this portion of the Hebrew Scriptures as the former MS. is to the criticism of the Pentateuch. It is remarkable that the Palaeographical features which this Codex exhibits are almost identical with those in Oriental 4445. It has the same peculiar *He* (ה), the same *Yod* (י), the same *Lamed* (ל) and the same final *Nun* (ן). It has, however, already the verse-divider or *Soph Pasuk* (:) which is still absent in Orient. 4445.

That which distinguishes the St. Petersburg Codex is the fact that it exhibits the oldest dated text with the superlinear system of the vowel points and accents which, as we have seen, was for a time the rival to the Babylonian infralinear system.[2] Because it exhibits the Babylonian punctuation some critics have concluded that it also exhibits the consonantal text of the Babylonian or Eastern recension. This, however, as we have shown is not the

[1] For the number of the Massoretic Rubrics in this Codex see above p. 424 note.

[2] *Vide supra*, Part II, chap. XI, pp. 453—457.

case.[1] It is a mixed text and embodies both the Eastern and Western readings before they were definitely separated. This mixture is also exhibited in the Massorah itself. According to this very MS. the order of the Latter Prophets is Isaiah, Jeremiah, Ezekiel and the Minor Prophets. Yet, in enumerating the instances in which certain words occur in the Bible, Jeremiah is placed before Isaiah in some Lists.[2] In others the order is Jeremiah, Ezekiel and Isaiah,[3] whilst in others again it is Ezekiel Isaiah and Jeremiah[4] which is the Western or Palestinian order.[5]

For the Sectional divisions of the text this Codex is invaluable, inasmuch as it strictly indicates the traditional Sections of this portion of the Hebrew Scriptures which have been greatly neglected in later MSS.[6] The importance of this MS. for textual criticism has been described by Geiger, Strack and others.[7] The MS. has been reproduced in beautiful facsimile by Professor Strack with Prefatory notes by the learned editor, St. Petersburg 1876.

[1] *Vide supra*, Part II, chap. IX, pp. 216—230; chap. XI, pp. 239—242.

[2] Comp. לאור 13 times; Jerem. XIII 16; XXXI 35; XLIX 6; לאמר 9 times Jerem. XXV 5; XLII 14; Amos VIII 5; Zech. XI 3; ויבוא 11 times Isa. XLI 25; בבו 5 times Mal. I 10 &c. &c.

[3] Comp. אותי 32 times plene Jerem. XXXV 6.

[4] Comp. ונתן 7 times Isa. XXXVII 19; Ezek. XXIII 46.

[5] *Vide supra*, Part I, chap. I, pp. 2—8.

[6] *Vide supra*, Part I, chap. II, pp. 13—17.

[7] Comp. Geiger, *Jüdische Zeitschrift für Wissenschaft und Leben*, Vol. II, pp. 137—146, Breslau 1863; Strack, in the *Zeitschrift für die gesammte lutherische Theologie und Kirche*, Vol. XXXVIII, pp. 17—52. Leipzig 1877; also Harkavy and Strack, *Katalog der Hebräischen Bibelhandschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg*, No. B 3. pp. 223–235, St. Petersburg 1875.

MSS. in the British Museum.

No. 3.

Harley 1528.

This MS. which was written *circa* A. D. 1300 is a large quarto in 424 folios and contains the whole Hebrew Bible. It is written in a beautiful Sephardic hand and is furnished with the vowel-points and accents. With the exception of the poetical portions and the three poetical books, each folio has three columns and each column has 32 lines. The upper margin has two lines of the Massorah Magna, and the lower margin has three; whilst the Massorah Parva is given in the outer margins and between the columns. Folios 1*b*—4*b* and 9*a*—10*a* have the Lists of the variations between Ben-Asher and Ben-Naphtali which, however, only extend from Gen. to Ps. LVIII 7. The words which constitute the differences are carefully pointed and accented. They exhibit to a large extent a different record of the variations between these two great redactors of the Hebrew text. I have adopted them in my notes to the Bible from Joshua to the Psalms as far as they go. The Annual Pericopes are carefully indicated by the word *Parasha* (פרש) at the commencement of each hebdomadal Lesson throughout the Pentateuch, but there is no indication of the *Sedarim* or Trienniel Cycle. The Open and Closed Sections are indicated by the prescribed vacant space without the insertion of the letters *Pe* (פ) and *Samech* (ס) in the text. At the end of the MS. there is a List of the *Haphtaroth* (הפטרות) = the Sabbatical and Festival Lessons from the Law and Prophets, written by a later Scribe. I have collated this MS. for the consonants, the vowel points, the accents, the *Keri* and the *Kethiv*, the Sectional Divisions, and the order of the books. The latter

is given in Column III of the Table.[1] This MS. has the two verses in Joshua XXI (verses 36, 37) with the regular vowel-points and accents to which, however, a later reviser has added in the margin against the first word of verse 36 מכאן *from here,* and against the last word of verse 37 עד כאן *to here,* as well as the following marginal gloss:

we have not found these two verses in a correct Bible and so also has Kimchi remarked.[2]

Other glosses by a later hand are to be found throughout the MS.

This MS. is No. 100 in Kennicott's List.

No. 4.

Harley 5710—5711.

This splendid MS., which contains the whole Hebrew Bible, is in two volumes folio. Volume I has 258 folios and contains Genesis to Kings, whilst Volume II, which has 301 folios, contains Isaiah to Ezra-Nehemiah. The order of the books is that exhibited in Column IV in the Table. It was written *circa* A. D. 1230 and is in an excellent Italian hand, beautifully illuminated. The illuminations are not only at the beginning of every book, but in the case of the Pentateuch, the first word of every one of the fifty-four Pericopes is inclosed in a coloured design. The same is the case with the first word of every Psalm and the first word of every section in the Book of Job. At the end of the Pentateuch (fol. 136*a*) there is also an illuminated representation of the seven-branched Candlestick which extends over the whole folio.

Each folio has two columns and each column has 29 lines. As a rule there are three lines of the Massorah

[1] *Vide supra,* Part I, chap. I, p. 5.

[2] Comp. fol. 125*a* and *Vide supra,* Part II, chap. VI, pp. 178—180. במקרא מדוייקת לא מצאנו אילו השני פסוקים וכן כתב הקמחי.

Magna in the upper margin of each folio and five lines in the lower one. Occassionally there is also a long List of the Massorah Magna in the outer margin. The Massorah Parva occupies the outer margins. In the first two divisions of the Bible, viz. in the Pentateuch and the Prophets, the Massorah has been supplied by two different Massorites whilst in the third division, i. e. the Hagiographa, it is uniformly by the same Nakdan who was manifestly the original Annotator of the Law and the Prophets. The Rubrics which emanate from this Annotator, whose name is not given, are almost identical with those in the St. Petersburg Codex of A. D. 916. The name of the second, however, is Hezekiah the Nakdan. This he himself has disclosed to us in eight passages of the Annotations where he takes exception to the readings in this MS. As these readings are of importance, inasmuch as with the exception of one they exhibit variations from the *textus receptus*, I subjoin them with the animadversions of the glossator.

(1) On הַרְאִיתֶם *see ye* (1 Sam. X 24), which has Dagesh in the Resh, he remarks "it appears to Hezekiah the Nakdan that this Dagesh is not according to rule."[1] (2) On מַשְׁחִיתִים *corrupters* (Jerem. VI 28), which is entirely plene in this MS., he says "it appears to me that it is without the second *Yod* according to the Massoreth, Hezekiah the Nakdan."[2] (3) On תָּנוּד *bemoan* (Jerem. XVI 5) the Massoretic gloss is that it is unique and is defective which contradicts the text where it is plene in this MS. and the Annotator also adds "it appears to me Hezekiah the Nakdan it should be תָּנֹד the apocapated form "[3] (4) In Jerem. XXXII 12 this MS. reads הַכְּתוּבִים *that are written*, the Kal participle passive on which he remarks "it appears to me Hezekiah the Nakdan that it should be הַכּוֹתְבִים *that wrote*," the active participle.[4] In the *textus receptus*, however, when it is also the active participle

[1] הַרְאִיתֶם ג' ונ"ל אני חזקי' הנקדן שהיא דגוש' שלא כדין Comp. Vol. I, fol. 179*b*.

[2] מַשְׁחִיתִים נ"ל שהוא חס יוד בתר' על פי המסורת חזקי' הנקדן Comp. Vol. II, fol. 35*b*.

[3] תנוד ל' וחס' ול"נ חזקי' הנקדן תָּנֹד Comp. Vol. II, fol. 41*b*.

[4] הַכְּתוּבִים נ"ל חזקי' הנקדן הַכּוֹתְבִים Comp. Vol. II, fol. 53*b*.

it is defective which does not agree with the correction of the glossator. (5) In Ezek. XX 5 the glossator animadverts upon the accent under the adverb כֹּה *thus*, which is *Mahpach* in the MS. (כָּה), but which he, i. e. Hezekiah the Nakdan says ought to be *Munach* (כָה) according to the Massorah.[1] In the *textus receptus*, however, it has neither the one nor the other accent, but is simply connected by Makkeph with the following word. (6) In Ezek. XXIII 22 this MS. reads וַהֲבֵאתִים *and I will bring them*, on which he remarks "it appears to me Hezekiah that it should be וַהֲבֵאתִים."[2] (7) In Ezek. XLV 4 where this MS. reads לַבָּתִּים *for houses*, the glossator remarks "it appears to me Hezekiah that it should be לְבָתִּים according to the Massorah."[3] And (8) in Hosea IV 19 when this MS. reads ויבשו מִזְבְּחוֹתָם *their altars shall be put to shame*, which as will be seen from my edition of the Bible is also the reading of other MSS. as well as of several early editions and which is adopted in the margin of the Revised Version, the glossator remarks "it appears to me Hezekiah that it should be מִזְבְּחוֹתָם according to the Massorah,"[4] i. e. *and they shall be ashamed because of their sacrifices*, as it is in the Authorised Version.[5]

As to the date of this Hezekiah Nakdan we find in an epigraph to a MS. *Selichah* in the Hamburg Library (Cod. No. 16) that his son R. Joseph Nakdan finished the Codex in question in A. D. 1338. He, therefore, flourished at the beginning of the fourteenth century. Accordingly the activity of his father Hezekiah must have extended over the second half of the thirteenth century. Hezekiah, as we have seen, is the second or later Annotator. This coincides with the date, viz. *circa* A. D. 1230 which I assign to this important MS. of the Bible.[6]

[1] כָּה אמר נ"ל חוקי' מכח המסור Comp. Vol. II, fol. 81*b*.

[2] וַהֲבֵאתִים נ"ל וַהֲבֵאתִים חוקי' Comp. Vol. II, fol. 84*b*.

[3] לַבָּתִּים נ"ל לְבָתִּים חוקי' מכח המסור Comp. Vol. II, fol. 100*b*.

[4] מִזְבְּחוֹתָם נ"ל מִזְבְּחוֹתָם חוקי' מכח המסרת Comp. Vol. II, fol. 104*b*.

[5] Comp. *The Massorah*, letter ח, § 649, Vol. I, p. 605.

[6] The epigraph which is given by Dukes is as follows אני הצעיר יוסף ברבי חזקיה הכהן הסופר הנקדן כתבתי ונקדתי אלו הסליחות לר' . . . בר משה שנת חמשת אלפים וצ"ח לבריאת עולם: Comp. *Literaturblatt des Orients*, Vol. IV, Col. 232—233 note, Leipzig 1843.

The text of the Pentateuch is not only divided into the fifty-four canonical Pericopes or *Parashas,* but into the prescribed Open and Closed Sections. In the vacant space of these Sections the nature of the Section is carefully indicated by the expression פתוחה *Open Section,* or סתומה *Closed Section,* fully written out in small letters. The number of verses in the respective Pericopes is not given at the end of each *Parasha* as is the case in Orient. 4445 or MS. No. 1 in this Chapter, but the sum-total of the verses in each book is given at the end of the respective books. This is followed by an epigraph in which the special name and character of each book are described. As this description is of rare occurrence I subjoin the epigraphs.

At the end of Genesis (fol. 34*b*) it is

Here endeth the work of the First Book which is the Book of the Creation of the world and the genealogy.[1]

At the end of Exodus (fol. 62*b*) it is

Here endeth the work of the Second Book which is the Book of the Exodus from Egypt and the Giving of the Law.[2]

At the end of Leviticus (fol. 83*a*) it is

Here endeth the work of the Third Book which is the Book of the Priestly Code and the Sacrifices.[3]

At the end of Numbers (fol. 110*b*) it is

Here endeth the work of the Fourth Book which is the Book of the Mustered and the Journeyings.[4]

At the end of Deuteronomy (fol. 135*b*) it is

Here endeth the work of the Fifth Book which is the Book of the Repetition of the Law and the departure of our Master Moses.[5]

[1] ותשלם מלאכת ספר ראשון והוא ספר בריאת עולם והיחס.
[2] ותשלם מלאכת ספר שיני והוא ספר יציאת מצרים ומתן תורה.
[3] ותשלם מלאכת ספר שלישי והוא ספר תורת כהנים והקרבנות.
[4] ותשלם מלאכת ספר רביעי והוא ספר הפקודים והמסעות.
[5] ותשלם מלאכת ספר חמישי והוא ספר משנה תורה ופטירת משה רביני.

This is followed by a brief Massoretic Treatise in the hand-writing of the first Annotator, describing the rules which are to be followed in writing MSS. of the Scriptures. This Treatise I have printed in the Massorah.[1]

Besides the other remarkable features of this MS. is to be mentioned the fact that throughout the entire Pentateuch all the Tittled or Crowned Letters of the text are carefully reproduced in the margin. They are placed against the respective words which are thus distinguished and form part of the Massorah Parva.

From the proceedings of the second Annotator we have already seen that this MS. exhibits readings which are at variance with the present *textus receptus*. But whilst this glossator tries to remove them, the first Massorite frequently multiplies them by quoting readings from ancient Codices which differ from those exhibited in the text. These he gives as a part of the Massorah Parva with the introductory remark ס״א *according to other MSS.* as will be seen from the following List.

Vol. I, fol.	148*b*	ס״א הַיָּמָה	יָמָה	Josh.	XVI	3
„ I, „	148*b*	ס״א הַיָּמָה	יָמָה	„	XVI	6
„ I, „	152*a*	ס״א הַשָּׁבָט	שֵׁבֶט	„	XXII	1
„ I, „	152*a*	ס״א לָהֶם	לָכֶם	„	XXII	4
„ I, „	164*a*	ס״א אֶל־זִקְנֵי	לִזְקֵנֵי	Judg.	XI	7
„ I, „	172*b* חכר ל	ס״א בְּיִשְׂרָאֵל	בְּיִשְׂרָאֵל	„	XXI	25
„ I, „	181*b*	ס״א שָׁנָה	סָנָה	1 Sam.	XIV	4
„ I, „	202*b*	ס״א אָדָם מִמֶּנִּי	מִמֶּנִּי אָדָם	2 Sam.	X	11
„ I, „	206*b*	ס״א אִם־	וְאִם־	„	XIV	32
„ I, „	216*b*	ס״א הַמֻּלָּד לָהֶם	לָהֶם הַמֻּלָּד	1 Kings	I	33
„ I, „	235*b*	ס״א עַל־	אֶל־הַדֶּרֶךְ	„	XX	38
„ I, „	249*a*	ס״א לַעֲזַרְיָה	לְעֻזִּיָּה	2 Kings	XV	13
„ I, „	249*b*	ס״א תִּגְלַת	תִּלְגַת	„	XV	29
„ I, „	251*b*	ס״א נִכְחַן	נִכְחָו	„	XVII	31
„ I, „	252*b*	ס״א מִדֵּי	מָדַי	„	XVIII	29
„ I, „	253*a*	ס״א שָׁלָחוֹ	שָׁלַח	„	XIX	16

[1] Comp. *The Massorah*, letter ם, § 174, Vol. II, p. 337.

Vol. II, fol.	6*a*	ס״א כָּל־הארץ	הארץ	Isa.	X	23
„ II, „	51*a*	ס״א אֶל־	עַל־המהפכת	Jerem.	XXIX	26
„ II, „	56*a*	ס״א אֶל־	עַל־הארץ	„	XXXV	11
„ II, „	63*b*	ס״א הַסְּרִינוֹת	הַשַּׁרְינוֹת	„	XLVI	4
„ II, „	72*b*	ס״א אֶנְדַּע	אֶנְדַּע	Ezek.	V	11
„ II, „	80*b*	ס״א מֵאַחַת	מֵאַחַד	„	XVIII	10

Those which I have marked with an asterisk are at variance with the *textus receptus*. These different readings I have given in the notes to my edition of the Bible where I have underlined the introductory remark, viz. ס״א *other Codices,* to show that it is the Massorah itself which adduces the Codices in contradistinction to ס״א without the underlining which indicates MSS. I have collated myself.

This MS. exhibits no hiatus in the middle of the eighteenth verse of Gen. IV nor has it the two verses in Joshua XXI, viz. 36, 37; and though it omits Neh. VII 68 from the text yet it has the verse in the margin with the following condemnatory remark:

I have found in one Codex "their horses, seven hundred thirty and six; their mules, two hundred forty and five"; but according to the Massorah this is evidently a mistake.[1]

In the Hagiographa, which, as we have seen, is by the first Annotator, the *Sedarim* are not unfrequently marked in the margin by the letter *Samech* (ס).[2] In the three poetical books, viz. the Psalms, Proverbs and Job the lines are poetically divided and arranged in hemistichs, as exhibited in my edition of the Hebrew Bible.

The graphic sign *Kametz* still exhibits the primitive form which is simply the *Pathach* with a dot under it in the middle (אַ), as it is in Codex No. 1. This MS. exhibits a larger number of the *Keri* and *Kethiv* than any other

[1] מצאתי בהעתק אחד סוסיהם שבע מאות שלשים וששה פרדיהם מאתים ארבעים וחמשה: ולפי המסורת נראה שהוא טעות. Comp. Vol. II, p. 297*a*.

[2] *Vide supra,* Part I, chap. IV, pp. 32–65.

Codex which I have collated. The Codex Mugah (ספר מוג) I have only found referred to in one instance. In Numb. XXXI 43 this MS. reads שִׁבְעַת *seven,* without *Vav* conjunctive which is to be found in many MSS., editions and ancient Versions, as will be seen in the note to my edition of the Hebrew Bible. The glossator supports this reading by an appeal to the Mugah Codex.[1] In two instances it also uses the technical expression יפה *correctly so,* in approbation of the textual reading. Thus on וַיַּעֲזֹב *and he forsook* (2 Kings XXI 22) the Massorite declares that it is correctly without *Gaya,*[2] and on Isa. I 18 where this MS. reads אִם־יאדימו *though they be red,* without the *Vav* conjunctive which is exhibited in some MSS., editions and ancient Versions, as may be seen in the note in my edition of the text, the glossator remarks against it that it is correctly so without *Vav.*[3]

Incidentally we learn from the Massorah Parva in this MS. the interesting fact that there was a Model Codex written by Abraham Chiyug. On וַיָּשֶׂם *and he put* (Gen. L 26), Kal future third person singular, the glossator states that in the Chiyug Codex it was וַיּוּשָׂם *and he was put,* Hophal future third person singular, as the *Kethiv* or textual reading is in Gen. XXIV 33.[4] Jehudah Chiyug the prince of Hebrew Grammarians who flourished circa A. D. 1020—1040 is well known, but not Abraham Chiyug. The note, therefore, discloses to us the fact that there was a family of Chiyugs who redacted the text, just as there was a family of Ben-Ashers and a family of Ben-Naphtalis.

The Massorah in this MS. is most accurate and important. I have, therefore, made it the basis of my

[1] Comp. Vol. I, fol. 107*a*.

[2] יפה בלא נעיא Comp. Vol. I, fol. 255*a*.

[3] יפה Comp. Vol. II, fol. 1*a*.

[4] וַיָּשֶׂם וַיּוּשָׂם כת וכן מצ בספר שכת ר׳ אברהם חיוג Comp. Vol. I, fol. 34*b*.

edition of this Corpus. It was only in those cases where it failed in certain Lists that I reproduced the Rubrics from other MSS. which I duly indicate in this chapter.

This MS. is No. 102 in Kennicott's List.

No. 5.

Harley 5720.

This important MS. is an imperfect exemplar of the Former and Latter Prophets written circa A. D. 1100—20. It consists of 322 folios and begins with Joshua VII 22 and ends with Ezek. XLV 19. It wants XI 22—XIII 6; Judg. II 8—III 7; Ezek. XXVI 17—XXVII 30; XLV 19—XLVIII 15 and all the Minor Prophets. The order of the Prophets is that exhibited in Column III in the Table given on page 6. It is written in a large and beautiful Sephardic hand. Each folio consists of three columns and each column has 21 lines. The lines on the left side of the column are irregular, which is due to the fact that the practice of using dilated letters (א ה ל ת ם) to obtain uniformity of the lines did not then exist. It is furnished with vowel-points and accents. It has as a rule one line of the Massorah Magna in the upper margin and two lines in the lower margin. The outer margins and the margins between the columns contain the Massorah Parva. The Sedarim are marked in the margin throughout the MS., whilst the Open and Closed Sections are carefully indicated by the prescribed vacant space. The Summary at the end of each book gives the number of verses, the middle verse and the number of the Sedarim in the book in question.

The letters *He* (ה) and *Cheth* (ח) as well as the letter *Lamed* (ל) exhibit the same calligraphical peculiarities which are noticed in Codices Nos. 1 and 2. The aspirated letters (ב ג ד כ פ ת) as well as the silent *He* (ה) both in the middle and at the end of words are duly marked with the

horizontal stroke. The graphic sign *Kametz* is simply the *Pathach* with a dot under it in the middle. Comp. הַשָּׁמַיְמָה *to heaven* (Josh. VIII 20, fol. 2*a*) עֲבָדֶיךָ *thy servants* (IX 8, fol. 3*a*) וְכָל־יִשְׂרָאֵל *and all Israel* (X 15, fol. 4*b*).

The *Metheg* or *Gaya* is not used before a composite *Sheva* or *Segol* as will be seen from the following examples:

נָחֲלוּ	*they inherited*	Josh. XIV	1
נַחֲלָתָם	*their inheritance*	„ „	2
כַּאֲשֶׁר	*as*	„ „	2
אַחֲרֵי	*after*	„ „	8
הֶחֱיָה	*kept alive*	„ „	10
לַאֲחִינֹעַם	*of Ahinoam*	2 Sam. III	2

בֵּית־אֵל *Beth-el* is written uniformly in two words and in some instances is actually in two lines, i. e. בֵּית־ *Beth* is at the end of one line and אֵל *el* at the beginning of the next line (Comp. Josh. XVIII 13; Judg. XXI 19). This is the reading of the Westerns or the Palestinians which is the *textus receptus*.[1]

It has not the two verses in Joshua, viz. XXI 36, 37 and though it is one of the most beautifully and carefully written MSS. being manifestly a Model Codex, there are homoeoteleuta in it;[2] and in one passage we have an instance of dittography where two lines are written twice over.[3] Of the Standard Codices usually referred to in the Massorah, the *Great Machsor* is the only one quoted.[4] In four instances the readings of the Oriental recension are adduced; one of these, however, is by a later Annotator

[1] *Vide supra,* Part II, chap. IX, pp. 200—202.

[2] Comp. folios 5*b*; 20*b*; 26*b*; 316*b*.

[3] Comp. Judg. XI 5, fol. 33*a*.

[4] On לַהֲשׁוֹת (2 Kings XIX 25) without Dagesh in the *Shin* which is the textual reading, the Massorah Parva remarks במחזורא רובא לְעַשֹּׂר לַהֲשׁוֹת Comp. fol. 169*b*.

and is at variance with our Lists.[1] In three instances the Massorite quotes readings of other Codices with the introductory remark ס"א = *according to other MSS.* Thus Jerem. XV 8 the last words of which are "anguish and terrors" in the received text, the Massorite states that these words are followed in other Codices by the words:[2]

Woe unto us! for the day declineth, for the shadows of the evening are stretched out;

the very sentence with which Jerem. VI 4 ends.

The second instance is in Jerem. XVII 1 where the received text has ***your*** *altars* on which the Massorite remarks according to other Codices it is ***their*** *altars.*[3]

The third instance simply affects the orthography and is so far interesting since the textual reading upon which the Massorite makes the remark exhibits a unique form.[4] In one passage the Massorite himself suggests an alteration which he gives with the prefatory remark נ"ל = *it appears to me.* In Jerem. VI 9 the MS. reads *on the vine,* as in VIII 13 for which he suggests *as a vine*[5] which is that of the *textus receptus.* More often, however, he supports the textual reading against other Codices with the approbatory remark יפה = *correctly so, properly so.*

[1] Comp. 2 Sam. VI 23, fol. 88*b*; Isa. XLIX 5, fol. 213*b*; Jerem. XLIV 1, fol. 270*a*; Ezek. XXII 4, fol. 299*b*. It is in the first instance where the gloss is by a later hand. The text of the MS. has here יָלָד (2 Sam. VI 23) in accordance with the Western recension which has no *Keri.* The later Annotator, however, remarks upon it למדינת כת' ולד בוא וקרי ילד ביוד ולמערבא בהפכי.

[2] עִיד וּבֶהָלוֹת: ס"א אוי לנו כי פנה היום כי ינטו צִלְלֵי ערב Comp. fol. 239*a*.

[3] ס"א מזבחותיהם Comp. fol. 240*b*.

[4] The textual reading in Jerem. XV. 11 is בעת רָעָה *in the time of evil,* on which the Massorite remarks ס"א רעה Comp. fol. 239*a*.

[5] בַּגָּפָן נ"ל בגפן עם כף Comp. fol. 230*b*.

The following are the ten instances which the Massorite distinguishes by his special commendation of the textual reading with the expression יפה *correctly so:*

1	יפה	הַמְלַקְקִים	Judg.	VII	6,	fol.	27*a*
2	יפה	אֶת־כל־	1 Sam.	XXV	21,	„	75*b*
3	יפה	וְתַדַּבֵּר־	„	„	24,	„	75*b*
4	יפה נעיה	וְהָיְתָה	„	„	29.	„	75*b*
5	יפה בלא נעיה	וַיַּעֲוֹב	2 Kings	XXI	22,	„	171*b*
6	יפה	שָׁבַר עַמִּי	Jerem.	VI	14,	„	230*b*
7	יפה	ואת כָּל־הערב	„	XXV	20,	„	248*b*
8	יפה בלא אתנח	ואת־כל וכו׳ נקוד	„	„	25,	„	248*b*
9	יפה	לֹא חָנָם	Ezek.	XIV	23,	„	291*a*
10	יפה	שָׁם מַעֲלוֹ	„	XVII	20,	„	294*a*

From these ten instances we learn the two important facts that (1) the conceit of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant finds no favour here. This is not only evident from No. 1 which is pointed הַמְלַקְקִים *that lapped* (Judg. VII 6) and which punctuation is declared by the Massoretic Annotator to be the correct one, but from מְחַלְלִים *piped* (1 Kings I 40), קִלְלַנִי *cursed me* (1 Kings II 8), סְבִבִים *compassing* (1 Kings VII 24), וְהִתְפַּלְלוּ *and they pray* (1 Kings VIII 33, 35, 44), וְהִתְחַנְּנוּ *and they make supplication* (1 Kings VIII 33, 47) &c. &c. In all such cases the first of the two consonants which are the same has the simple Sheva throughout this MS. And (2) that the fad of putting a Dagesh into the first letter of a word when the preceding word ends with the same letter has equally no support from this model Codex. In addition to the instance exhibited in No. 10. I refer to בֶּן־נֵר *son of Ner* (1 Kings II 5), וְטֹבִים מִמֶּנּוּ *and better than he* (1 Kings II 32), מַגְּשִׁים מִנְחָה *they brought presents* (1 Kings V 1 or IV 21 A. V.), שָׁם מָקוֹם *there a place* (1 Kings VIII 21), בְּכָל־לְבָבָם *with all their heart* (1 Kings VIII 48) &c. &c. In all these and similar

instances the initial consonant has no Dagesh in this important Codex.

Equally instructive are the twenty-four variations which the Massoretic Annotator registers under Ben-Asher and Ben-Naphtali, as פְּלִיגָא = פלגי *a difference of opinion, a variation* and מתחלפין = מתחל׳ which denotes the same thing. They are as follows:

1	כְּשִׁמְעֹן בן נפתלי כְּשמע דגש	1 Kings	XIII 4,	fol.	133*a*
2	וְהִנֵּה־זה פל וְהִנֵּה	„	XIX 5,	„	141*a*
3	וְוָהָבְךָ פלגי וְוָהָבְךָ בלא געיה	„	XX 3,	„	142*a*
4	אֶל־עבדך פל אֶל־	„	„ 9,	„	142*a*
5	וְכָל־מחנהו פלגי וְכָל־	2 Kings	V 15,	„	152*a*
6	בְּהִשְׁתַּחֲוָיָתִי בן נפתלי בְּהִשְׁתַּחֲוָיָתִי בפשט ואחר	„	„ 18,	„	152*b*
7	אֲשֶׁר למלך פלגי אֲשֶׁר־	„	VII 2,	„	154*a*
8	אֶת־הברית פלגי אֶת־	„	XI 17,	„	160*a*
9	כָּל־הקדשים פלגי כָּל־	„	XII 19,	„	160*b*
10	בְּסֵפֶר פלגי בְּסֵפֶר	„	XIV 6,	„	162*a*
11	אִם־כמשפטם פל אִם	„	XVII 40,	„	166*b*
12	הַמְכַלְעֲדֵי פלגי הַמְכַלְעֲדֵי	„	XVIII 25,	„	168*a*
13	אִם־מעשה פלגי אִם־	„	XIX 18,	„	169*a*
14	וְנִדַּפְתָּ פל וְנִדַּפְתָּ = וְנִדַּפְתָּ	„	„ 22,	„	169*a*
15	וְיֵדְעוּ מתח וְיֵדְעוּ	Jerem.	XLIV 28,	„	270*a*
16	מִבֵּית אֶל מתחל מִבֵּית־אֶל	„	XLVIII 13,	„	272*a*
17	וְאֶל־יתעל מתחל וְאֶל־יתעל	„	LI 3,	„	276*a*
18	מֹשֵׁל מתחל ומֹשֵׁל	„	„ 46,	„	277*b*
19	תְּשַׁע־עשרה מתחל תְּשַׁע	„	LII 12,	„	279*a*
20	וְשִׁבְלָתָה מתחלפין ושבלתה	Ezek.	XIV 15,	„	290*b*
21	לְכָל־מאהביך פלגי לְכָל־	„	XVI 33,	„	292*b*
22	וַתִּשְׁחָדִי פלגי וַתִּשְׁחָדִי	„	„ 33,	„	292*b*
23	בְּנַעַת פלגי בְּנַעַת דגש	„	XVII 10,	„	294*a*
24	עַל־מְאַהֲבֶיהָ פל עַל־מְאַהֲבֶיהָ	„	XXIII 5,	„	300*a*

But though the Massoretic Annotator mentions the names of Ben-Asher and Ben-Naphtali in only two out of

the twenty-four variations, viz. Nos. 1 and 6, a comparison of this List with the parallel variations in the official Lists which record the differences between these two textual redactors, will disclose the fact that he uses the terms פלוגי and מתחלפין interchangeably with Ben-Naphtali and his School whose redaction exhibited the variations in question. This is incontestably proved by Nos. 9, 12, 19, 21 and 23. In all these five instances the variations described by our Massorite as פלגי and מתחל' are not only expressly called Ben-Naphtali in the official Lists, but exhibit the identical differences which obtained between these two redactors. As thirteen other variations, which exactly correspond to the instances given in the official Lists, exhibit a difference in the precise nature of the variant in the identical words,[1] we obtain here additional evidence that the tradition about the differences in question was not uniform.[2] From the above analysis it will also be seen that five of the variations recorded in this MS. have hitherto been unknown.[3]

Amongst the variations with regard to the accents is also to be mentioned 2 Kings XVIII 32 which is in this MS. as follows:

עַד־בֹּאִי וְלָקַחְתִּי אֶתְכֶם אֶל־אֶרֶץ כְּאַרְצְכֶם

on which the Massoretic Annotator remarks: I have found that in another Codex this verse is accented

עַד־בֹּאִי וְלָקַחְתִּי אֶתְכֶם אֶל־אֶרֶץ כְּאַרְצְכֶם

which is the accentuation of the *textus receptus*.

[1] Comp. 1 Kings XX 3, 9; 2 Kings V 15, 18; VII 2; XI 17; XIV 6; XVII 40; XIX 18; Jerem. XLIV 28; XLVIII 13; Ezek. XIV 15; XVI 33.

[2] *Vide supra*, Part II, chap. X, pp. 249—278.

[3] Comp. 1 Kings XIX 5; 2 Kings XIX 22; Jerem. LI 3, 46; Ezek. XXIII 5.

It is noticeable that the Emendations of the Sopherim[1] are called in the Massorah of this MS. *the Eighteen Emendations made by Ezra and Nehemiah.*[2]

There are also glosses in this MS. which have been made by a later hand about the end of the fifteenth or beginning of the sixteenth century. They are evidently the product of a Nakdan who knew Arabic[3] and are easily distinguished from the Massorah which proceeds from the original Nakdan and which is contemporary with the text of the Codex itself. These notes are of peculiar interest since they all consist of emendations of the text in accordance with the readings of Kimchi and show how later Nakdanim endeavoured to cancel the earlier variations. The following List collected from the margins of the MS. exhibits both the original readings of the Codex and the nature of the Nakdan's corrections:

1	יֵאָשְׁמוּ כפי הקמחי יְאַשְּׁמוּ הא בשוא לבדו	Jerem.	II 3,	fol.	226*a*
2	הַהֲמִיר כפי הקמחי הֶהֱמִיר	„	„ 11,	„	226*a*
3	חָרְבוּ הקמחי חָרֵבוּ	„	„ 12,	„	226*a*
4	יְיָאֲךְ הקמחי יראך ביוד אחת לבד	„	X 7,	„	234*b*
5	דַּרְכֵי פי הקמחי דרכי בנע הדלת מעמדת בנעי״א	„	XII 16,	„	236*b*
6	שָׁפָיִם פי הקמחי שפים חסר יוד הרכים	„	XIV 6,	„	238*a*
7	עֲוֹעֵינוּ פי הקמחי עוענו בנו נָנוּ חסר יוד הרבים	„	„ 7,	„	238*a*
8	דְּבָרֶיךָ כפי הקמחי דְּבָרֶךָ ק	„	V 16,	„	239*a*
9	עֲוֹעֵינוּ פירש הקמחי עוענו בלא יוד	„	XVI 10,	„	240*a*
10	חַטָּאתֵינוּ ובן חטאתנו חסר יוד	„	„ 10,	„	240*a*
11	מַכְתָּיהָ פי הקמחי מכותה חסר יוד הרב״	„	XIX 8,	„	242*b*
12	וְצַעֲקִי פי הקמחי וצעקי בקמץ העין והצדי מפוארה בקמץ חטף	„	XXII 20,	„	245*a*
13	כָּל־מלבי האי פירש הקמחי אין בו כָּל־בספר מוגה	„	XXV 22,	„	248*b*

[1] *Vide supra,* Part II, chap. XI, pp. 347—363.

[2] ר״ח תיקון עזרא ונחמיה Comp. 1 Kings XII 16, fol. 132*a*; Jerem. II 11, fol. 226*a*.

[3] The Arabic note which is on לפגע 1 Sam. XXII 17 is as follows: פי אל תצחיח לבן אשר ובן נפתלי לפגע רפי והם נמיעא מתפקין עלי דלך והו צד אלאצל: Comp. fol. 72*a*.

14 אֲבָתֻכָנָה פי׳ הקמחי אבתכנה בקמץ התיו לבן Jerem. XXXI 33, fol. 255*b*
אשר ולבן נפתלי בשוא ופתח

15 וְאַיֵּו כפי׳ הקמחי וְאָיִן כתי׳ „ XXXVII 19, „ 263*a*

16 מְרַפֵּה הקמחי מרפא האלף במקום הא למד הפעל „ XXXVIII 4, „ 263*a*

17 נְבוּזַרְאֲדָן הקמחי נבוזראדן נון ועירא „ XXXIX 13, „ 265*a*

18 בַּעֲלִים בעלים עם סמך כפי׳ הקמחי „ XL 14, „ 266*a*

19 אֶל־בְּנֵי עמון כפי׳ הקמחי אֶת־בְּנֵי עמון „ XLI 10, „ 266*b*

20 כָּרַתְּ פי׳ הקמחי בספרי׳ מדויק׳ כָּרַתְּ הכף „ XLVI 23, „ 271*a*
מעמדת בגע״א וזאת היא הקריא׳ הנכונ׳

21 נִכְרָתָה כפי׳ הקמחי נסרחה הריש בקמץ חטף „ XLIX 7, „ 273*a*

22 גֵּי המין כפי׳ הקמחי גיא Ezek. XXXIX 11, „ 315*b*

It will be seen that with the exception of the last passage, this Nakdan devoted his revision and corrections to the text of Jeremiah. A still later Nakdan also applied himself, but to a much more limited extent, to occasionally annotating this Prophet and exhibiting various readings from other Codices. As the Codex or the Massorite to whom he refers is indicated by a peculiar expression and as this term has given rise to an apparent discovery, I subjoin all the passages in which it occurs.

1 בְּנָרוּת בכן עשוי בנדרות Jerem. XLI 17, fol. 267*a*

2 לֵאלֹהִים וכבן אין ל „ XLIV 3, „ 268*b*

3 אֶל־נפשתיכם בכן עלי־ „ „ 7, „ 268*b*

4 בחרב בָּרָעָב בכן אין וברעב „ „ 13, „ 269*a*

5 הַמְּרוֹנִית השרונית בכן עשוי „ XLVI 4, „ 270*b*

Now whatever may be the import of the enigmatical expression בכן there can be no doubt as to the nature of the alternative reading which this glossator sets forth in each of the five passages before us. In No. 1 the Nakdan tells us that instead of בְּנָרוּת *in the habition of* (Jerem. XLI 17), ***Kēn*** reads בַּגְּדֵרוֹת *in* or *by the hedges of,* the very expression which occurs in Jerem. XLIX 3, and indeed the phrase camping or dwelling in the hedges (החונים בַּגְּדֵרוֹת) is to be found in Nah. III 17. In No. 2 the glossator tells us with equal explicitness what the variant is. He not only marks

the *Lamed* with the usual small circle [= לְ] to indicate that it is the object of the gloss, but distinctly states that ***Kēn*** reads it without the *Lamed,* so that the phrase exactly corresponds to Josh. XXIV 16. Equally explicit is the glossator's remark in No. 3 where ***Kēn*** reads עַל *upon,* instead of אֶל־ *unto,* as it is in the *textus receptus.* A reference to the Massorah,[1] and to the notes in my edition of the Hebrew Bible will show how often the MSS. and the ancient Versions read the one particle instead of the other. In No. 4 he states that ***Kēn*** reads the phrase "by the sword and by the pestilence" (Jerem. XLIV 13) without the word וּבָרָעָב *by the famine,* whilst in No. 5 ***Kēn*** reads הַשִּׁרְיֹנוֹת *the brigandines* or *coats of mail,* with a *Sin* (שׁ) instead of *Samech* (ס) which is not only an orthographical variant of not unfrequent occurrence, but is an ordinary Massoretic gloss which also occurs in other MSS. noticing this reading.[2]

I have deemed it necessary to set forth minutely the nature of these variants because Mr. Margoliouth of the British Museum has ingeniously conjectured that ***Kēn*** (כן) which is numerically *seventy,* (viz. כ 20 and נ 50), denotes the Septuagint and that the Massoretic Annotator refers here to this ancient Version which exhibits the variations in question.[3] Had Mr. Margoliouth seen all the five notes, and noticed the variants which the glossator explicitly and most unmistakably gives as the alternative readings in ***Kēn,*** he would not have hazarded this tempting conjecture. With the exception of No. 3 none of the readings given by the glossator occur in the Septuagint and indeed the variant in No. 5 is not only an ordinary Massoretic variant exhibited in the margin of other MSS., but could

[1] Comp. *The Massorah,* letter א, § 514, Vol. I, p. 57.

[2] *Vide supra,* Codex No. 4, p. 483.

[3] Comp. *The Academy,* Nov. 26 1892, p. 484.

not possibly be expressed in the Greek which makes no distinction between the Hebrew consonants *Samech* (ס) and *Sin* (שׂ). The enigmatic expression כן like some other Hebrew abbreviations defies solution at present. The *Nun* is most probably the ordinary abbreviation of נקדן *Nakdan* and the *Caph* stands for the name of the writer of a certain Codex who is at present unknown.

In importance Harley 5720 is next to the St. Petersburg Codex of A. D. 916. I have given a facsimile of fol. 169*b*, containing 2 Kings XIX 22—35 in the Oriental Series of the Palaeographical Society, Plate XL edited by the late Professor Wright, London 1875—1885.

This MS. is No. 114 in Kennicott's List.

No. 6.

Harley 5774—5775.

This MS., which consists of two volumes quarto, contains the Prophets and the Hagiographa in the order given in column No. 1 of the Table of Comparison, only that Proverbs precedes Job.[1] It is written in a Sephardic hand; and in the epigraph at the end of the Second Volume the name of the Scribe and the date are given as follows:

> Written at Castion d'Amporia and finished in the month of Elul in the year 5156 of the creation [= A. D. 1396] and the writing is the writing of Ezra b. R. Jacob son of Adereth of blessed memory.[2]

The first volume which contains the Prophets consists of 322 folios; and the second, which gives the Hagiographa has 217 folios. Each folio has two columns and each column has 25 lines. The Massorah Magna is given in two lines in the upper margin and in three lines in the lower, whilst the Massorah Parva is given in the outer margin and between the columns.

[1] *Vide supra,* Part I, chap. I, p. 7.

[2] נכתב בקשטיון דאמפוריא ונשלם בחדש אלול שנת חמש אלפים ומאה וחמשי׳ ישש ליצירה והמכתב מכתב עזרא בר׳ יעקב בן אדרת ז״ל.

The Massorah is frequently given in ornamental and fantastic designs which makes its decipherment very difficult.

It has the two verses Josh. XXI 36, 37 with the proper vowel-points and accents and without any marginal remark that they are absent in other Codices; whilst it omits Neh. VII 68 which, however, has been supplied in the margin by another hand. It frequently adduces various readings from other MSS. (ס״א) which affect the consonants, the vowel-points and the accents, as will be seen from the following examples in each of these three categories.

(1) The consonants. — On עָמֹק *deep* (Ps. LXIV 7) which is plene in this MS. the Massorah remarks ס״א עמק חס *according to other Codices it is defective.* On לִבִּי *my heart* (Ps. LXXIII 13) it remarks ס״א לִבִּי *according to other Codices* it is לִבִּי the shorter form which occurs more frequently in the Psalter. On בִּתְהֹמוֹת *as out of the depths* (Ps. LXXVIII 15) it remarks ס״א בְּתַהְמוֹת *according to other Codices it is in the depths.* On Ps. XCVII 6 where the text of this MS. reads הגידו שָׁמַיִם *heavens declare,* the Massorah remarks ס״א הגידו הַשָּׁמַיִם *according to other Codices it is the heavens declare,* with the article. In Neh. VII 43 where this MS. reads לְהוֹדָוָה *of Hodeva,* the Massorah, instead of the *Keri* simply states ס״א לְהוֹדָיָה that according to other Codices the textual reading is *of Hodeijah.*

(2) The vowel-points. — In Ps. LXIV 6 this MS. reads יראה־לָמוֹ *shall see them,* without Dagesh and the Massorah remarks against it ס״א לָמוֹ בדגש *according to other Codices it is* לָמוֹ *with Dagesh.* On וְאֶבְרוֹתֶיהָ *and her pinions* (Ps. LXVIII 14) it remarks נ״א וַאֲבְרוֹתֶיהָ *another recension is* וַאֲבְרוֹתֶיהָ with *Pathach* under the *Aleph* instead of *Segol.* On מַחְסִי *my trust* (Ps. LXXIII 28) it remarks ס״א מַחֲסִי according to other Codices the *Cheth* has *Chateph-Pathach* instead of *Sheva.* On בָּאֱלִילִים *of idols* (Ps. XCVII 7) it remarks ס״א בַּאֱלִילִים *according to other Codices the Beth has Pathach and the Aleph Chateph-Pathach.* On 1 Chron. XXIV 16 where the text has לִיחֶזְקֵאל *to Jehez-ēl,* with *Sheva* under the *Koph* and *Tzere* under the *Aleph,* contrary to the recensional canon to guard the Divine name אֵל *El,* the Massorah remarks ס״א לִיחֶזְקֶאל *according to other Codices it is to Jehez-kel,* the *Koph* has *Tzere* and the *Aleph* has no vowel-sign at all.[1]

(3) The accents. — On עִירָה כבודי Ps. LVII 9 the Massorah remarks ס״א עֵירָה. On וַאֲנִי־בְעַר (Ps. LXXIII 23) it remarks ס״א וַאֲנִי. On כִּי כַיִם בידי

[1] *Vide supra,* Part II, chap. XI, pp. 397—399.

(Ps. LXXV 9) it has ס"א כי־כוס בְּיד. On אבחָנך (Ps. LXXXI 8) the Massorah remarks ס"א אבחָנך. On וְדָרְשׁוּ (Ps. CIX 10) it has ס"א וְדָרְשׁו.

At the end of each book there is a Massoretic Summary specifying the number of verses, the middle verse and with the exception of Joshua, Ezekiel, Proverbs and Job, the number of the Sedarim in each book.

The text exhibits homoeoteleuta (comp. Vol. I, folios 32*b*; 57*b*; 242*a*; 282*b*; 284*b*; 285*a* &c.) which, however, have duly been supplied in the margin by the Massoretic Annotator. A Massoretic note adducing the Codex Mugah in five passages in support of the textual reading is of special interest. In Jerem. IX 23 (fol. 204*b*) this Codex like the received text reads אַל *not,* without the *Vav* conjunctive, but as a number of MSS. and ancient Versions have it וְאַל with the *Vav,* the Massorite justifies his reading by stating that it is the right one according to the Mugah Codex (יפה בספר מגה). Exactly the same remark he makes on the same particle in Jerem. XXII 3 (fol. 213*b*); on לֹא *not* Jerem. XXXIII 3 (fol. 225*a*); on שֶׁקֶר *falsely* Jerem. XL 16 (fol. 232*b*) and on תִּירְאִי *thou shalt fear* Zeph. III 15 (fol. 311*a*). This leaves it beyond the shadow of a doubt that יפה is not the name of a Codex, but denotes *good, right, correct,* and that the phrase in question means *correctly so in Codex Mugah* or *rightly so according to the Mugah Codex.* Hence when the Massorah has יפה by itself against a reading which is not unfrequently the case, it means to call attention to the fact that the reading exhibited in the text is the right reading.

These two volumes are Nos. 113 and 119 in Kennicott's List.

No. 7.

Arundel Oriental 2.

This imperfect MS., which is written in a beautiful Italian hand, contains the Pentateuch with the Chaldee of Onkelos, the Haphtaroth and the Five Megilloth. It begins

with Gen. VI 21 as far as the Pentateuch is concerned and ends with Deut. XXXIV 12. Besides, however, the missing folios at the beginning of Genesis there are also missing Gen. XIV 10—XXI 9; L 4—26 and Exod. III 18—V 8. There are also several folios torn in the middle, and partly imperfect.

In its present form the MS. consists of 301 folios, each folio has two columns and each column, as a rule, contains 19 lines. In Deuteronomy, however, the columns have more often 17 and 18 lines. The outer margin and the bottom one of each folio in the Pentateuch give the Onkelos Targum. Both the Hebrew text and the Chaldee Paraphrase are furnished with vowel-points and accents. Immediately after the end of the Pentateuch (fol. 271*b*) begin the Haphtaroth, in the outer and bottom margins of which are the Five Megilloth in the following order: Song of Songs, Ruth, Lamentations, Esther and Ecclesiastes, breaking off with II 20. It will be seen that this does not coincide with any one of the orders exhibited in the Table.[1]

In the sectional divisions of the text, this MS. materially differs from the Open and Closed Sections of the *textus receptus*. Thus for instance in Genesis alone it has seven new Sections,[2] whilst it omits four which are in the received text.[3]

The Annual Pericopes or *Parashiyoth* (פרשיות) are mostly indicated by three *Pes* (פ פ פ) in the vacant space in the text, which are followed by the first words of the new Pericope in large letters. Some Pericopes, however, begin with only the first words in large letters and have

[1] *Vide supra*, Part I, chap. I, p. 4.

[2] Comp. Gen. X 13; XXV 7, 13; XXXVI 9; XXXIX 7; XLI 38; XLIX 3.

[3] Comp. Gen. X 15, 21; XXXIV 1; XXXV 1, *Vide supra*, Part I, chap. II, p. 9 &c.

no *Pes* at all, some have one *Pe*, and some have two *Pes*. Besides the two Pericopes ויצא = Gen. XXVIII 10 and ויחי = Gen. XLVII 28, which do not coincide with an Open or Closed Section and, therefore, begin with only the first words in large letters,[1] ויגש = Gen. XLIV 18 and תצוה = Exod. XXVII 20 have no *Pe* at all, מקץ = Gen. XLI 1, יתרו = Exod. XVIII 1 and משפטים = Exod. XXI 1 have each one *Pe*; whilst בא = Exod. X 1 and בשלח = Exod. XIII 17 have each two *Pes*. It is noticeable that תרומה = Exod. XXV 1 (fol. 87), which is supplied by another hand and is not divided into columns, has פרש' *Parsha* in the text. This analysis of Genesis and Exodus will suffice to show the absence of uniformity in indicating the Pericopes.

Exodus is the only book at the end of which there is a summary giving the number of verses in this book. The first two words of this epigraph are on fol. 114*a* and the rest is contained in four large hollow letters ש מ ח ה *Simcha*, which occupy the centre of fol. 114*b*. The epigraph is as follows:

The number of verses in Exodus is 1250, this is the sign Isaac b. Simcha his rest is in Paradise A. M. [5] 967 = A. D. 1216.[2]

Accordingly this is one of the oldest dated MSS. of the Pentateuch. It is, however, to be remarked that the number of verses assigned here to Exodus exceeds by forty-one the number given in the Massorah,[3] and that Isaac b. Simchah is not the Scribe of this Codex, but the son of the Scribe. This is evident from the following epigraph which occurs at the end of Deuteronomy:

[1] *Vide supra*, Part I, chap. V, pp. 66, 67.

[2] מנין פסוקי מאלה שמות אלף ומאתים וחמשים זה סימן יצחק בן שמחה בעם תתקעי מפרט The expression בעם is the abbreviation of בגן ערן מנוחתו *his rest is in Paradise.*

[3] *Vide supra*, Part I, chap. VI, p. 78.

Courage and strength Simchah the son of Joseph [1]

which is the customary formula appended by the Scribe as a pious utterance at the end of the MS. or at one of the three Divisions of the Hebrew Scriptures. The Scribe's name is also indicated in the text itself. Thus the expression בשמחה with *Simchah,* which occurs in Gen. XXXI 27 is enclosed by dots, viz. בְּשִׂמְחָה

The letters *He* (ה) and *Cheth* (ח) exhibit almost the same calligraphical peculiarities which are noticeable in Codices Nos. 1, 2 and 6; whilst the *Beth* (ב) and the *Caph* (כ) are in many instances indistinguishable. The aspirated letters (ב ג ד כ פ ת), however, as well as the silent *He* (ה) in the middle and at the end of words are treated most inconsistently, inasmuch as they are sometimes marked with the horizontal stroke and are sometimes without it in one and the same verse. Thus for instance we have אַבְרָהָם *Abraham,* and אַבְרָהָם in Gen. XXV 1 5. שְׁבָא *Sheba,* and וּבְנֵי *and the sons of,* in the same verse (Gen. XXV 3): קֶדְמָה *eastward,* and קֶדֶם in Gen. XXV 6; הַמַּכְפֵּלָה *Machpelah* and לְנֹכַח *for,* in Gen. XXV 9, 21; שִׁפְחַת *handmaid of,* and נָפִישׁ *Naphish,* in Gen. XXV 12, 15; בְּתוּאֵל *Bethuel,* and אֲחוֹת *sister of,* in the same verse Gen. XXV 19.

The final letters (ך נ ף ץ) are, as a rule, no longer than the medial ones. The graphic sign *Kametz* is simply the *Pathach* with a dot under it in the middle. As to the other vowel-signs *Pathach* and *Kametz,* as well as *Tzere* and *Segol* they are frequently interchanged, and not only is the Dagesh *lene* often absent, but the Dagesh *forte* after the *Vav* consecutive is not expressed, as may be seen from the following examples from fol. 27 *b.*

וַיִּקַּח	*and he took*	Gen. XXXI	45
וַיִּקְחוּ	*and they took*	„ „	46
וַיַּעֲשׂוּ	*and they made*	„ „	46

[1] חוק ונתחזק שמחה בר יוסף Comp. fol. 271 *b.*

וַיִּקְרָא	*and he called*	Gen.	XXXI	47
הַגָּל הַזֶּה	*this heap*	„	„	48
עֵד בֵּינִי	*is witness between me*	„	„	48, 50
יִצֶף יהוה	*the Lord watch*	„	„	49
הִנֵּה הגל	*behold this heap*	„	„	51
וְהִנֵּה הַמַּצֵּבָה	*and behold the pillar*	„	„	51
יָרִיתִי	*I have cast*	„	„	51
וְעֵדָה הַמַּצֵּבָה	*and this pillar be witness*	„	„	52
וַיִּשָּׁבַע	*and he sware*	„	„	53

But on the same page we have also

וַיֹּאמֶר *and he said* Gen. XXXI 46.

The *Metheg* and the *Gaya* never occur. The accents, too, differ frequently from those exhibited in the *textus receptus*. The *Kethiv* has the vowel-signs of the *Keri*, though this official alternative reading is not given in the margin except in a few instances where it has been added by a later hand. In the consonants too, the text often differs from our *textus receptus*. It often exhibits homoeoteleuta. Comp. Gen. VII 23, fol. 1*b*; XXIX 28, 29, fol. 23*a*; Levit. XIX 28, fol. 142*b*; XXI 21, fol. 145*a* &c. &c. All these, however, have been supplied in the margin by a later reviser. As the MS. is without the Massorah there are no other Codices adduced in the margin.

In Kennicott's List this MS. is No. 129.

No. 8.

Arundel Oriental 16.

This magnificent MS. in huge and broad folio is manifestly a Model Codex. It is written in a beautiful German hand, *circa* A. D. 1120. It consists of 389 folios and contains the Prophets and the Hagiographa, with vowel-points, accents, and both the Massorah Parva and the Massorah Magna. The order of the books is that

exhibited in Column V in the Table.[1] Each folio has three columns and each column has 30 lines. There are four lines of the Massorah Magna in the upper margin of each folio, and seven lines in the lower one; whilst the outer margins as well as the margins between the columns contain the Massorah Parva.

It is greatly to be regretted that the folios containing Jerem. XLI 12—LII 34; Ezek. I 1–XIV 3; Dan. XI 3—XII 13 and Ezra I 1—II 27 are missing.

The text is carefully divided into Open and Closed Sections which are frequently indicated by the expressions פתו' = *Open Section,* and סתו' = *Closed Section,* in the sectional vacant space of the text itself when the redactor of the Codex thought that there might be any doubt as to the nature of the Section. As this is of extremely rare occurrence in the MSS. of the Prophets and the Hagiographa and moreover as it will enable the student to test the accuracy of the insertion of the letters *Pe* (פ) and *Samech* (ס) into the text in Dr. Baer's edition, I subjoin an analysis of the passages in which the Sections are thus described in this Model Codex.

In *Joshua* the expressions פתו' *Open Section,* and סתו' *Closed Section,* occur nine times in the body of the text. The former occurs in the following seven instances Josh. I 12; VIII 20; X 36; XI 6, 10; XII 9; XIII 1; and the latter in two passages, viz. Josh. IV 4; X 34.

In *Judges* they occur eight times, פתו' *Open Section,* occurs six times, viz. Judg. XI 29, 32; XII 1; XIX 1; XX 12; XXI 1 and סתו' *Closed Section* twice, viz. Judg. VII 1, 15.

In *Samuel* they occur thirty-three times, פתו' *Open Section,* occurs in the following twenty passages: 1 Sam. II, 27;

[1] *Vide supra,* Part 1, chap. I, p. 7.

VI 15; XI 1; XIII 1, 15; XIV 17; XVIII 6; XIX 11; XXI 1; XXVI 10; XXIX 1; 2 Sam. I 17; III 14; IV 4, 11, 17, 22; VII 1; XVI 15; XXIII 1 and סתו' *Closed Section,* occurs thirteen times, viz., in 1 Sam. V 9; VIII 11; XXI 10*b*; XXIII 2, 13, 19, 21; XXIV 1; XXV 32; XXVII 1, 5; XXI 8; 2 Sam. XII 1.

In *Kings* they occur twenty times, פתו' *Open Section,* occurs sixteen times, viz. 1 Kings III 3; IV 1; VI 1; VII 13, 51; X 14; XI 1; XIII 1, 20; XIV 21; XVI 21, 23; XXI 12; XXII 3; 2 Kings XXI 12; XXII 3 and סתו' *Closed Section,* occurs four times, viz. 1 Kings IV 2; VII 27; XXV 1; 2 Kings XXV 1.

In *Isaiah* they occur fifteen times, פתו' *Open Section,* occurs seven times, viz. Isa. III 13; XXVII 7; XXVIII 16; XLII 1; XLVII 4; LIV 1; LVIII 1 and סתו' *Closed Section,* eight times, viz. Isa. VII 9; XVIII 7; XXVI 16; XLIII 25; XLIV 25; XLVIII 20; XLIX 8.

In *Jeremiah* which is imperfect, wanting eleven chapters, the expressions occur forty-four times, פתו' *Open Section,* occurs twenty-eight times, viz. Jerem. I 11; II 4; IX 16; X 1; XI 6, 14; XIV 11; XV 1; XVI 16; XVII 19; XVIII 5; XIX 1, 14; XXI 1, 11; XXII 10; XXIII 1, 5, 15; XXIV 1; XXV 8; XXIX 20: XXXI 23; XXXII 16, 42; XXXIV 1; XXXVII 9; XL 7 and סתו' *Closed Section,* sixteen times, viz. Jerem. I, 7, 13; VII 3; VIII 4; XIII 8; XVI 3; XXII 11; XXIII 19, 30, 37, 39; XXIV 8; XXVI 11; XXX 12, 18; XXXII 26.

In *Ezekiel* where thirteen chapters are missing, these expressions occur twenty-three times, פתו' *Open Section,* occurs in the following eleven passages Ezek. XIV 12; XXI 1, 13; XXII 1; XXV 15; XXVIII 20; XXX 20; XXXI 1; XXXIII 23; XL 1; XLIV 16; and סתו' *Closed Section,* in twelve passages, viz. Ezek. XIV 9; XVI 51, 59; XVIII 24; XX 27; XXVII 1; XXXIV 1; XXXV 14; XXXVI 5; XXXIX 11; XLIII 18; XLVI 16.

In the *Minor Prophets* they occur eighteen times, פתו׳ *Open Section,* occurs nine times, viz. Hosea III 1; XIII 12; Amos VII 1; Zech. VIII 6, 7; IX 1, 9; XI 4; XIV 12; and סתו׳ *Closed Section,* nine times, viz. Hosea II 16; Joel IV 9, 18; Amos IV 1; Zeph. I 8, 12; Hag. I 13; II 14; Mal. I 14.

In *Ezra-Nehemiah,* where Ezra I 1—II 27 is missing, סתו׳ *Closed Section,* occurs twice, viz. Ezra V 16 and Neh. V 9.

In *Chronicles* these expressions occur seventy-seven times, פתו׳ *Open Section,* occurs nine times, viz. 1 Chron. II 1; XV 3, 11; XVI 23, 34; XIX 1; XXIX 26; 2 Chron. XVIII 28; XXXIV 29; and סתו׳ *Closed Section,* occurs sixty-eight times, viz. 1 Chron. I 13, 35, 42; II 3, 21, 27; III 1, 24; IV 24, 28; VI 3, 45, 46, 50, 57, 59; VII 1, 2, 8, 10; VIII 33; IX 12, 35; X 6; XI 14, 11, 26, 40; XII 1, 15, 19; XIII 1; XV 6, 26; XVII 1; XXV 3, 4, 10, 11, 12, 13, 14, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; XXVI 1, 2, 6, 7; 2 Chron. III 8; VI 32; VII 1, 5; X 12, 18*b*; XIV 7*b*; XVIII 18.[1]

In the Psalms, Proverbs, Job and the Five Megilloth these expressions do not occur in the text of this Codex.

The Sedarim are not only indicated in their proper places against the text, but are registered in a separate List at the end of every book, giving the verse with which each Seder begins and the number of the Sedarim in each book. At the end of each book, moreover, are Lists registering the number of verses, the middle verse,[2] the *Paseks*,[3] the Variations between the Easterns and Westerns,[4] the *Keris*

[1] *Vide supra,* Part I, chap. II, pp. 10—31.

[2] Comp. *The Massorah,* letter פ, §§ 195—215, Vol. II, pp. 450—453, and *Vide supra,* Part I, chap. VI, pp. 88—108.

[3] Comp. *The Massorah,* letter פ, §§ 205—223, Vol. II, pp. 648—652.

[4] Comp. *The Massorah,* letter ח, §§ 622—640, Vol. I, pp. 592—599, and *Vide supra,* Part II, chap. IX, pp. 208—240.

and the *Kethivs*,[1] and sometimes also the differences in the phraseology of the parallel passages or the dittographs[2] of the book in question. These I have reproduced in my edition of the Massorah under the letters indicated in the notes below. It is, however, to be remarked that some of these Lists do not occur at the end of every book. With the exception of Ezra-Nehemiah and Chronicles they are absent in the Hagiographa.

It has the two verses in Josh. XXI, viz. 36, 37 without the vowel-points and the accents; and the second Annotator added the lengthy note in the margin which I have already given.[3] It, however, omits altogether Neh. VII 68. The text as a whole differs in many respects from the *textus receptus* in the orthography, the vowel-points and the accents, though it has been thoroughly revised by Jacob Nakdan in accordance with the celebrated Codex Sinai. This is stated by the Reviser himself. Thus for instance on 1 Chron. II 4 where the text has סִסְמַי *Sisamai*, with *Pathach*, the Reviser corrects it in the margin into סִסְמָי with *Kametz* with the remark that it is in accordance *with the Codex which I had before me, Jacob.*[4] That Jacob

[1] Comp. *The Massorah*, letter ב, §§ 493—522, Vol. II, pp. 56—74.

[2] Comp. *The Massorah*, letter ח, §§ 496—588, Vol. I, pp. 521—571.

[3] *Vide supra*, Part II, chap. VI, p. 179 note.

[4] כָּל יעק Comp. fol. 238*b*. That כל is an abbreviation of כן לפני *so it was before me*, meaning the Codex before me according to which the correction is made, is stated by R. Jacob himself, since he uses this solution of the abbreviation in a number of his notes. Thus for instance on Jerem. XII 3 where the text originally had הַתִּיקֵם *pull them out*, plene, he corrected it into הַתְקֵם defective, remarking against it in the margin כן לפני Comp. fol. 155*a*. In Jerem. XXXI 4 where the text originally was וְיָצָאת *and thou shalt go forth*, with *Kametz* under the *Tzadi* (צָ) as it is in the *textus receptus*, he corrected it into וְיָצַאת with *Pathach* and has against it כן לפני Comp fol. 166*b*. Again Jerem. XXXII 27 where the text has הֵמִמֶּנִּי *from me?* with *Gaya*, he states כו לפני *it is so in the Codex before me*. Comp. fol. 168*b*. For other instances

was the Reviser is, moreover, attested by the note on לסרבה *for the increase of* (Isa. IX 6) which is pointed in the text, למרבָה with *Segol* under the *Beth* and on which the Annotator remarks "according to the Codex before me it is with *Tzere*, Jacob";[1] as well as by the remark on Song of Songs I 1 where it is stated by another Reviser in quite a different hand-writing "this Column [consisting of Song of Songs I 1—9] was not pointed by Jacob".[2]

It is equally certain that the Codex which R. Jacob had before him and according to which he revised the whole text, is the Codex Sinai. Thus on Judg. VIII 27 where Arund. Or. 16 exhibits the vacant space of a break which R. Jacob could not remove, he corrects it by remarking against it "there is no Section here in Codex Sinai".[3] The same is the case in Jerem. XXXIX 1. Here too the MS. exhibits in the text the vacant space of a sectional break and here also R. Jacob remarks: "In Codex Sinai there is here no Section whatever, either Open or Closed."[4] In the MS. the Song of Songs follows immediately after the Psalms, which is against the order of the Sinai Codex. R. Jacob could not of course alter it to make it conformable to his Sinai Model. The only expedient, therefore, to which he could possibly resort was to indicate the deviation from his examplar. Accordingly he states at the end of the Psalms "Here in Codex Sinai

where the Reviser uses this full form instead of the abbreviation see Ezek. XXVI 20; XXIX 10; Amos III 12; V 6 &c. &c. In one instance where וכנור *and harp*, is pointed וְכִנּוֹר Ps. CXLIX 3 he remarks כן נקוד לפני *it is so pointed in the Codex before me.* Comp. fol. 321*a*.

[1] כֻּל יעק Comp. fol. 122*b*.

[2] עמוד זה לא נקד יעק Comp. fol. 348*b*. The hand-writing of this note is identical with that of the lengthy note on Josh. XXI 36. *Vide supra*, Part II, chap. VI, p. 179, note.

[3] אין כאן פתוח׳ בסיני Comp. fol. 24*b*.

[4] בסיני אין כאן פסקא לא פתוחה ולא סתומה Comp. fol. 173*b*.

follow the book of Ruth and the rest of the Five Megilloth one after the other."[1]

In some instances R. Jacob justifies the reading of the Sinai Codex which he adopts by appealing to other MSS. Thus for instance on יַעְקֹב *he shall supplant* (Jerem. IX 3) without *Dagesh* as it is in the text of Arund. Or. 16 which R. Jacob corrects, he remarks "so it is in the Codex before me [i. e. the Sinai], the *Coph* with *Dagesh* and so it is also in other MSS."[2] In Prov. VII 18, where the text in Arund. Or. 16 has בְּאֲהָבִים *with loves,* with *Chateph-Pathach* under the *Aleph,* R. Jacob corrects it in the margin into *Chateph-Kametz* in accordance with the Sinai Codex which he had before him and justifies this correction by stating that it is so in other MSS. also.[3]

In other instances, however, where he supports the textual reading of the MS. because it is in accordance with the Sinai Codex which he had before him, he tells us that other MSS. are against the reading. Thus in Amos III 12, Arund. Orient. 16 reads כה אמר אדני יהוה *thus said the Lord Jehovah,* as it is in the immediately preceding verse. Being preceded by אֲדֹנָי *Lord,* the expression *Jehovah* in such combination is pointed יְהֹוִה. A previous Nakdan marked אדני *Lord,* as spurious and left it unpointed. But R. Jacob defends the pointing of Jehovah (יְהֹוִה) which carries with it the reading of אֲדֹנָי *Lord,* on the ground that it is so in the Sinai Codex which he had before him and which was his model. He, however, frankly states that it is not the reading of other MSS.[4]

In one instance he tells us that the reading of Arund. Orient. 16, which agrees with his Model Codex, is

[1] כאן כתב בסיני ספר רות וכל ה' מגלות זו אחר זו Comp. fol. 348*b*.

[2] בל דגש הקוף וכן בס"א Comp. fol. 153*a*.

[3] בָּל וכן בס"א Comp. fol. 338*b*.

[4] כן לפני ולא בס"א Comp. fol. 206*a*.

both against the Massorah and against other MSS. and he, therefore, hesitates about accepting it. Thus וְתַדְכְּאוּנַנִי *and break me in pieces* (Job. XIX 2), which is pointed with *Sheva* under the *Caph,* and *Gaya* under the *Vav,* R. Jacob states that this is the pointing of his Model Codex, but in his opinion the *Caph* ought not to have the *Sheva* because the *Aleph* is not pronounced according to the Massorah, and also according to other MSS.[1]

As R. Jacob Nakdan flourished *circa* A. D. 1130[2] and, moreover, as he was the second Reviser these notes disclose to us the important fact that (1) Arund. Orient. 16 must have been written about A. D. 1120, (2) that the Codex Sinai was then still extant and served as a Model Codex, and that (3) the systematic corrections of the British Museum MS. to make it conformable to the readings of the Sinai MS. virtually constitute Arund. Orient. 16 a representative of the now lost famous Codex Sinai.

The supreme importance which R. Jacob attached to the Codex Sinai may also be seen from the fact that though he constantly corrects the MS. by it he never quotes any of the other famous Standard Codices which are mentioned by the other Nakdanim. The appeal to the Codex Mugah which is twice made in this MS. proceeds from the first Massoretic Annotator.[3] The single reference

[1] וְתַדְכְּאוּנַנִי כן לפני וי״ל וְתַדַכְּאוּנַנִי בלא שוא תחת הכף כי אין הא נקראת לפי המסורת וגם כן בס״א Comp. fol. 327*b*.

[2] Comp. Biesenthal and Lebrecht's *edition of Kimchi's Lexicon, Introduction* p. 15, Berlin 1847; Geiger in *Ozar Nechmad* II, p. 159 &c., Vienna 1857; Graetz, *Geschichte der Juden* VI, p. 131 &c., Leipzig 1861; Levita, *Massoreth Ha-Massoreth,* p. 258, ed. Ginsburg, London 1867. Jacob Nakdan also redacted a standard Codex which is frequently quoted in Massoretic Annotations by the name *Rin* (ר״ן) being the abbreviation of רבי יעקב נקדן *R. Jacob Nakdan.*

[3] Comp. Isa. XXXVI 15, fol. 133*b*; Nah. III 7, fol. 213*a*.

to R. Phinehas also proceeds from the first Reviser.[1] The writing of the two Annotators is very easily distinguished. That of the first Reviser is larger and in a German hand, whilst that of the second is exceedingly small and partly cursive. The first seems chiefly to have confined himself to corrections of the various readings exhibited in the consonants and in the orthography, the second devoted himself principally to the vowel-points and the accents. The following analysis of the treatment to which these two Annotators have subjected the text of Isaiah will best show their respective functions.

First Reviser.

Corrected	Original Reading		
לַעֲמָרָה	וּלַעֲמָרָה	Isa.	I 9
בִּסְדֹם	בְּסָדִים	„	III 9
וַנַּבְקִיעָהּ	וְנַבְקִיעָהּ	„	VII 6
הָשְׁלַכְתָּהּ	הָשְׁלַכְתָּה	„	XIV 19
שְׁלַחְתִּיהָ	שְׁלוּחוֹתֶיהָ	„	XVI 8
לֹא יִרְעֶה	וְלֹא יִרְעֶה	„	„ 10
יְהוָה	יְהוָה צְבָאוֹת	„	XVII 6
מַמְלָכָה	וּמַמְלָכָה	„	XIX 2
כָּל־אִנְחָתָהּ	וְכָל־אִנְחָתָהּ	„	XXI 2
עַל־הָאֲדָמָה	וְעַל־הָאֲרָמָה	„	XXIV 21
וַיֹּאמֶר אֲדֹנָי	וַיֹּאמֶר יְהוָה	„	XXIX 13
מֶלֶךְ	הַמֶּלֶךְ	„	XXXVII 6
אֱלֹהֵיךְ יִתְפַּלְלוּ	וֵאלֹהַיִךְ יִתְפַּלְלוּ	„	XLV 14
נָשַׁמּוֹת	נְשָׁמוֹת	„	LIV 3
צָרְכֵךְ	צִירַיִךְ	„	LVII 9
אֶשְׁבֹּן	אָשְׁבֹּן	„	„ 15

[1] Comp. Ezek. XXXI 7, fol. 186*b*.

Second Reviser.

		Original Reading	Corrected
Isa.	VII 25	שָׁמִיר	כַּל [= שמיר]
„	VIII 3	וָאֶקְרָב	כַּל [= ואקרב]
„	IX 5	פֶּלֶא	כֶּל [= פֹּלֵא]
„	X 9	כְּאַרְפַּד	כל הנוקד
„	XIV 3	הַעֲבֹדָה	כָּל [= הָעבדה]
„	XVI 9	וְאָלְעָלָה	כַּל [= ואלעלה]
„	XXV 6	מְמֻחָיִם	כל הנגון למטה על היוד
„	XXVI 10	לְמַד	כל למֵד וכס"א מסור ל מלעי
„	XXIX 16	עָשָׂנִי	*כַּל [= עשני]
„	„ 17	*לְיַעַר	כל מקף [= ליער]
„	XXXI 3	כָּלָם	כָּל [= כֻּלָּם]
„	XXXII 4	צָחוֹת	כַּל בשקל רַפּוּת [= צחות]
„	XXXIII 14	פַּחֲדוּ	סָ"א [= פָּחֲדוּ]
„	XXXIV 14	לִילִית	*כל רפי למד הנינא
„	XXXVII 37	וַיִּסַּע	ברור לי פתח [= ויסע]
„	XXXVIII 14	הַלוּ	כל שכח הרגש דָּגֵשׁ
„	XLI 21	קָרְבוּ	*כַּל [= קָרְבוּ]
„	„ 29	וְתֹהוּ	כָּל [= וָתהו]
„	XLII 16	מַחְשָׁךְ	כָּל [= מחשָׁך]
„	XLIII 1	אָמַר	כַּל [= אמַר]
„	XLV 10	לְאַב	כָּל [= לְאָב]
„	„ 14	מִצְרַיִם	כָּל [= מִצְרַים]
„	XLVI 11	דִּבַּרְתִּי	כַּל [= דִּבּרתי]
„	XLVIII 18	לְמִצְוֹתָי	כָּל [= למצוֹתָי]
„	LI 2	וַאֲבָרְכֵהוּ	כָּל [= ואברכהו]
„	LIV 17	יוֹצֵר	כַּל [= יוצר]
„	LVI 12	יַיִן	כַּל [= יַין]
„	LIX 7	דַּם	כָּל [= דָּם]
„	„ 19	מִמַּעֲרָב	כָּל [= ממערב]
„	LXV 11	הָעֹרְכִים	כָּל [= הָערכים]
„	LXVI 14	תִּפְרַחְנָה	כָּל [= תִּפָּרַחְנָה]
„	„ 19	הָרֹחֲקִים	כָּל [= הָרחקים]

Variations from the received text not corrected by either of the Nakdanim.

Isa.	XXXIII 23	תָּרִנִם	Isa.	III 23	וְהַגְלִיֹנִים
„	XXXIX 4	בְּאַצְרֹתַי	„	VI 5	יוֹשֵׁב
„	XLI 10	תִּשְׁתַּע	„	X 13	שִׁשֵּׁיתִי
„	XLIV 21	וְיִשְׂרָאֵל לֹא	„	XIV 11	וּמְכַסֶּךָ
„	XLV 11	וְיֹצְרוֹ	„	XXIX 8	וְרֵיקָה
„	XLIX 7	וְיִבְחָרֶךָ	„	XXXIII 1	בְּגָלוֹתְךָ
„	LIII 1	לִשְׁמָעָתֵינוּ	„	„ 20	יְצַעָן

From the above analysis it will be seen that originally the text of this Codex exhibited no fewer than 52 variations from the received text in Isaiah alone, that 16 were made conformable to the *textus receptus* by the first Reviser, and 32 by the second Reviser, whilst 14 still differ from the Massoretic text.

The graphic sign *Kametz* is simply the *Pathach* with a dot under it in the middle as is the case in Orient. 4445 (Codex No. 1) and all the other ancient Codices.

It is almost needless to state that in this Model Codex there is no *Dagesh* in a consonant at the beginning of a word if the same consonant happens to terminate the immediately preceding word. Thus it is שְׁאַל־לְךָ *ask thee,* and not שאל־לְךָ Isa. VII 11; וְכָל־לֵבָב *and every heart of,* and not וכל־לֵבָב Isa. XIII 7 &c. &c.[1] Nor is a *Dagesh* inserted into a consonant which follows gutterals with silent *Sheva*. Thus it is אַעְלִים *I will hide,* and not אַעְלִּים Isa. I 15; לַחְמֵנוּ *our own bread,* and not לַחְמֵּנוּ Isa. IV 1; וּלְמַחְסֶה *and for a shelter,* and not וּלְמַחְסֶּה Isa. IV 6 &c. &c.[2] Nor is the *Sheva* changed into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant. In this Codex it is סוֹרְרִים *rebellious,* and not

[1] *Vide supra,* Part I, chap. I, pp. 116—121.

[2] *Vide supra,* Part II, chap. I, pp. 121—135.

סוֹרְרִים Isa. I 23; וְעֹנְנִים *and soothsayers,* and not וְעֻנֵּנִים Isa. II 6; הַחֹקְקִים *that decree,* and not הַחֹקְקִים Isa. XI &c. &c.[1]

Like Orient. 4445 (= No. 1) the vowels before composite *Sheva* have no *Metheg*. Thus

Isa. I 20	תְּמָאֲנוּ	Isa. I 2	וְהַאֲזִינוּ
„ „ 21	נֶאֱמָנָה	„ „ 9	וְלַעֲמֹרָה
„ „ 26	אַחֲרֵי	„ „ 10	הַאֲזִינוּ
„ „ 26	נֶאֱמָנָה	„ „ 13	וַעֲצֶרָה
„ „ 31	וּפָעֳלוֹ	„ „ 16	רַחֲצוּ

This MS. exhibits a remarkable instance of punctuation in Ps. CXLIX 3 where the expression וכנר *and the harp,* is pointed וּכְנֹר. That this is no clerical error is perfectly certain, for the careful Annotator R. Jacob assures us that it was thus pointed in the celebrated ancient Codex Sinai which he had before him as his model.[2] But according to our present orthography the *Vav* conjunctive has *Sheva* (וְ) or is sounded *Ve.* It is only changed into the vowel *ū* before the labials *Beth* (ב), *Mem* (מ) and *Pe* (פ) or before words whose first consonant has the simple *Sheva.* From Origen's transliteration of the Hebrew into Greek, however, we see that in olden days the *Vav* conjunctive was as a rule pronounced *ū.* This is manifest from Gen. I 1—4 which is as follows:

Βρεσιθ βαρα ελωιμ εθ ασαμαιμ ουεθ [= וְאֵת] *ααρεσ. Ουααρες* [= וְהָאָרֶץ] *αιεθα*

θοου ουβοου [= וּבֹהוּ] *ουωσεχ* [= וְחֹשֶׁךְ] *αλ φνε θεωμ ουρουε* [= וְרוּחַ] *ελωειμ*

μαραιφεθ αλ φνε αμμαιμ. Ουιωμερ [= וַיֹּאמֶר] *ελωιμ ιει ωρ ουιει* [= וַיְהִי] *ωρ.*

Ουιαρ [= וַיַּרְא] *ελωιμ εθ αωρ χι τωβ ουιαβδελ* [= וַיַּבְדֵּל] *ελωιμ βεν αωρ ουβεν αωσεχ.*

These two independent records confirm one another that the primitive pronunciation of the *Vav* was *ū.*

[1] *Vide supra,* Part II, chap. XI, pp. 465—466.

[2] בן נקוד לפני Comp. fol. 321*a.*

Besides the sundry Massoretic Rubrics at the end of each book, this MS. has extensive Lists of the variations in the dittographs in the Prophets and the Hagiographa. These Lists which are given at the end of the Minor Prophets and which occupy fol. 225*b*—233*b*; 235*b*—236*b*, I have reproduced in the Massorah.[1]

The Lists of the differences between Ben-Asher and Ben-Naphtali in the Prophets which are given between the dittographs in the Prophets and the Hagiographa and which occupy fol. 234*b*—235*b*, simply contain the catchwords and do not specify the nature of the differences.

From the above description it will be seen that the Massorah in this MS. is most copious. This MS. has yielded me numerous Rubrics which do not occur in Harley 5710—11 or No. 4 of this Description. My edition of the Massorah is substantially taken from the Massorahs in these two important Codices supplemented by Lists from other MSS.

Besides the three Massoretic Annotators who elaborated this Codex at different times in olden days, a studious owner at the beginning of the seventeenth century added the names of the separate books as running head lines to the respective folios. He also indicated in Hebrew letters the number of each chapter both against the text where such a chapter begins and on the top of each column.

This MS. is No. 130 in Kennicott's List.

No. 9.

King's 1.

This folio contains the whole Hebrew Bible and consists of 439 leaves. According to the Epigraph it was written at Solsona, by Jacob b. R. Joseph of Ripoll of

[1] Comp. *The Massorah*, letter ת, §§ 501—587, Vol. I, pp. 522—568.

blessed memory for R. Isaac b. Jehudah of Tolosa in the month of Kislev in the year of the creation 5145 = A. D. 1385.[1]

The first folio contains the title and history of the MS. in Latin. Folios 2*a*—8*a* consist of illuminations exhibiting respectively amidst sundry Biblical texts the Tetragrammaton, the name of the owner for whom the MS. was written, the seven-branched candlestick, the Table of Shew-Bread, the Temple utensils, the Massoretic Lists of the Majuscular and Minuscular letters, and the Title page. The text itself begins with fol. 8*b*.

Each folio has two columns, and each column has 32 lines. The text is provided with the vowel-points and the accents. The order of the Prophets is that exhibited in Column III of the Table on page 6. With the exception of Ruth being detached from the Five Megilloth and being placed between the Psalms and Proverbs, the order of the Hagiographa is that which is followed in the early editions and is exhibited in Column VIII of the Table on page 7. It is remarkable that the Massorah Magna is given only on Joshua I—II and Judges XVI 1—1 Sam. XII where the upper margin has two lines of this Corpus and the lower margin three lines.[2] It has, however, the Massorah Parva throughout, but in an exceedingly scanty form.

The Open and Closed Sections are indicated by the required vacant space without the insertion of *Pe* (פ) or

[1] כתבתי אני יעקב בר׳ יוסף דריפול ז״ל ספר ארבעה ועשרים זה לר׳ יצחק בר׳ יהודה דטולושאה ז״ל בחדש כסליו פה שולשונה שנת חמש אלפים ומאה וארבעים וחמשה ליצירה המקום יזכהו להגות בו הוא וזרעו וזרע זרעו ויקיים בהם מקרא שכתוב ואני זאת בריתי אותם אמר יהוה רוחי אשר עליך ודברי אשר שמתי בפיך לא ימושו מפיך ומפי זרעך ומפי זרע זרעך אמר יהוה מעתה ועד עולם אמן אמן: Comp. fol. 427*a*.

[2] Comp. fol. 105*b*—106*a*; 127*b*—136*a*.

Samech (ס) into the text;[1] whilst the Pericopes are marked with the simple letter *Pe* (פרשה = פ) in the margin against the beginning of the respective hebdomadal Lessons. The three Poetical books, viz. Psalms, Proverbs and Job are in hemistichs. With the exception of clerical errors, the text is the same as the *textus receptus*.

In Gen. VI 3 this MS. has בשגם with *Kametz* under the *Gimel* as it is in the Codex Hilleli. This makes it the infinitive Kal of שָׁגַג *to transgress, to sin, to err,* with the suffix third person plural. Accordingly the passage is to be rendered

in their going astray he [i. e. the man] is flesh

as it is substantially in the margin of the Revised Version.

בֵּית־אֵל *Beth-el* is written throughout in two words. Like the earlier Codices, this MS. has no *Metheg* under the vowels before composite *Sheva*. It has the two verses, viz. 36 and 37 in Joshua XXI with the proper vowel-points and the accents, and indicates in the margin against the word בָּצֶר *Bezer,* in verse 36 that בַּמִּדְבָּר *in the wilderness,* has been omitted from the text by mistake. It has not Neh. VII 68.

In 2 Sam. XIII 37, this MS. has two words which are not in the *textus receptus* nor indeed in any other MS. which I have collated. It has

וַיִּשְׁמַע דָּוִד ויתאבל על־בנו

And David heard it and mourned for his son.

But these two words are marked by the Scribe himself or the Annotator as spurious and as having been written by mistake.

In the scanty Massorah Parva the Annotator quotes once, a variant from the Codex Mugah. He tells us that in

[1] *Vide supra,* Part I, chap. II, p. 9 &c.

Gen. IX 29 this celebrated Codex read וַיִּהְיוּ the plural instead of וַיְהִי the singular.[1]

On Gen. XXII 17, where the expression וְכַחוֹל *and as the sand,* occurs, the Massoretic Annotator states that this exact form occurs only twice and in two different senses, viz. here and in Job. XXIX 18; but that according to the Western School and that of Nehardea it occurs only once, since in Job. XXIX 18 they point it וְכַחוֹל and it denotes *the phenix.*[2]

On והנה הוּא *and behold,* Gen. XXIX 25, which is pointed וְהִנֵּה with *Tzere* under the *Nun* and הוּא is with *Vav,* he tells us that it has *Segol* in the *Great Machsor* and that this celebrated Codex reads הִיא with *Yod.*[3] He also adduces variants from the Hilleli Codex in three instances, but these are already known.[4] He, however, quotes one variant from other Codices which is not recorded in other MSS. Instead of "and great pain ***shall be*** (וְהָיְתָה) in Ethiopia" he informs us that according to other Codices it is "and great pain ***shall befall*** (וְנָפְלָה) in Ethiopia".[5]

The remarkable feature of this MS. is that the chapters and verses are marked in the margin throughout the whole Bible in red Hebrew letters. In the margin against Gen. I 1 the Scribe frankly avows that he has taken the chapter and verse division from the Christians and by a play upon the word אדום *Edom,* which denotes both *Christian* and *red,* he tells us he indicated them in

[1] בספר מוגה מצאתי ויהיו Comp. fol. 11*b* and the note in my edition of the Bible on this passage.

[2] וְכַחוֹל ב׳ בתרי ליש וְכַחוֹל ארבה ימים למערבאי ולנהרדעי לית דכו׳ וקורין וְכַחוֹל ארבה ימים והוא שם עוף: Comp. fol 16*b*.

[3] במחזו רבא וְהִנֵּה־הִיא Comp. fol. 20*b*.

[4] Comp. Judg. VI 5, fol. 127*b*; 2 Sam. VIII 1, fol. 151*b*; 1 Kings XIII 22, fol. 173*b* and the notes on these passages in my edition of the Bible.

[5] וְהָיְתָה ס״א וְנָפְלָה Comp. fol. 260*a*.

distinct and red ink so that he who readeth may run and be enabled to answer those who turn white into black and green into red, as well as to cope with unbelievers.[1]

These divisions as well as the titles of the respective books in the head lines, the pagination and the various tables embracing folios *2a*—*8a*; *427b*—*429a*, were added by D'Arvieux into whose possession the MS. came in 1683.

The MS. which is in a Sephardic hand is carelessly written. It makes hardly any distinction between the *Beth* (ב) and the *Caph* (כ); it seldom and very arbitrarily uses the *Raphe* mark; it frequently omits the Dagesh not only after the article, but after the *Vav* conversive (ן) in the third person future, and has plenes instead of defectives and *vice versa*. The following few verses from the beginning of Judges XV will amply corroborate this statement.

וַיִּפְקֹד	Judg. XV	1	וַיִקַח	Judg. XV	4
לָבֹא	" "	1	לַפִּידִים	" "	4
וַאֲגַנֵּה	" "	2	בַּתָּוְך	" "	4
הַקְטֹנָה	" "	2	וַיִּתֵּן	" "	6
תְּהִי	" "	2	וַיִּשְׂרְפוּ	" "	6
נִקֹּתִי	" "	3	אֹתָהּ	" "	6
וַיִּלְכֹד	" "	4	נִקַּמְתִּי	" "	7

The MS., moreover, exhibits many omissions due to homoeoteleuta. Comp. Exod. I 17, fol. *31b*; XXIX 27, fol. *44b*; Numb. XXIX 9, fol. *80a*; 1 Sam. XXIV 11, fol. *144a*; Isa. XXXVII 14, fol. *208a*; Jerem. XXXII 8, fol. *234a*; Jerem. XLIV 11, fol. *240b*; Jerem. XLVIII 1, fol. *242a*; Ezek. VIII 8, fol. *248b*; Ezek. XXXIV 10, 11, fol. *262b*; Ezek. XL 23, fol. *266a*; Hosea II 9, fol. *271a* &c. &c. These omissions have duly been supplied in the margins by different Revisers.

[1] מספר פרשיות זה בא מאדום חמוץ בנדים למחלקותם כתבתים ברזו צח ואדום למען ירוץ קורא בו להשיב להופכים לבן לשחור וירוק לארום והאמת יורה צדק לאמר הלעיטני נא מן האדום האדום, סמכתי על מה שאמרו ז"ל הוי שקוד ללמוד תורה מה שתשיב את אפיקורוס ולכונה טובה נתכוונתי: Comp. fol. *8b*.

With these facts before us it is rather startling to find the following description by Kennicott in his own handwriting prefixed to this MS.

The Hebrew MS. purchased for The Royal Library, contains *the whole Hebrew Bible*; and is elegantly written, finely illuminated, and very valuable on different Accounts. It is particularly curious, as having belonged to *a Synagogue of Jews at Jerusalem*; where it was preserved as a most Sacred and Venerable Treasure, till, on account of some Persecution from the Turks, the Jewish chief carried it to Aleppo: and there, after the Death of this chief, his widow, thro' extream Distress, sold it. It afterwards came into the possession of the celebrated *D'Arvieux*, Consul for France and Holland at Aleppo, in 1683. This Account is found in Latin, on the Back of the Title-page; it is attested by 3 Rabbies at Aleppo, and witnessed by 2 Christians. At the End of the Book is an Account, in Hebrew, given by the Writer of the MS. — that it was written by *Jacob the son of Joseph De Riphul*; *in the year from the Creation 5145*, which answers in the Christian Æra to the year 1385: and the MS. is, therefore, 383 years old.

The 3 Poetical Books of *Psalms, Job,* and *Proverbs* are here written (not, as in most MSS. and printed Copies, like Prose, but) like *Poetry*; the 2 parts of each verse being ranged in 2 distinct Columns.

Some later hand has inserted parts of the Masora, at the Top and Bottom, only from *Judges* ch: 16 to 1 Samuel ch: 12; and has placed some Variations in the Margin. But several words of consequence, which are only in the Margin of the Common Bibles, are here happily found in the Text itself. And it has in one place, ***Two whole Verses,*** which are most certainly genuine, and yet are now to be found in very few MSS.

Dr. Kennicott, after the Examination he has already made of this MS. in a few places, has no doubt, but it will be found, upon a perfect Examination of it, to contain many Various Readings, and some of great Importance. And he, therefore, humbly prays, that His Majesty will be graciously pleased to entrust him with it; in order that an entire Collation of it may be made, for the Honour of his Work, during the present Year.

This description and petition Dr. Kennicott addressed to George III in 1768. The only explanation which I can vouchsafe of this glowing description of what unquestionably is a second-rate MS., is Kennicott's extreme hostility to the Massorah and the deplorable state in which the knowledge of Hebrew Palaeography was in his time.

A minute collation of these constituent parts of the text together with the consonants would have undeceived him. The gorgeous illuminations which occupy the preliminary pages and which are by a later hand led the learned Doctor to think that the MS. itself was equally valuable.

This MS. is No. 99 in Kennicott's List.

No. 10.

Add. 4708.

This MS., which consists of 213 folios large quarto, contains the Latter Prophets. It is written in a bold Sephardic hand and the order of the books is that exhibited in Column III on page 6. It is slightly imperfect since Jerem. XXXII 7—XXXIII 4 and Ezek. XL 27—XLIII 13 are missing. Each folio has two columns and each column has 20 lines. It is furnished with the vowel-points and the accents, but has no Massorah Magna. Up to Ezek. XLIII 23, fol. 161*a*, it has not even the Massorah Parva and only gives the *Keri*, indicates the Haphtaroth and supplies the words which the original Scribe has omitted from the text and which are rather numerous. From fol. 161*b* to 188*a*, however, we have occasionally remarks from the Massorah Parva by a later Nakdan. By a later Nakdan also are the Massoretic Summaries at the end of Isaiah (fol. 48*b*), Jeremiah (fol. 112*b*) and Ezekiel (fol. 168*b*), which record the number of verses and the middle verse in the respective books. The first Summary also gives the number of the Sedarim in Isaiah. The numbers given in these Summaries agree with the statements in the best attested Massorahs.[1] So too are the three instances in which other Codices are appealed to for various readings in Ezekiel.[2]

[1] *Vide supra,* Part I, chap. VI, pp. 91—94.

[2] Thus on תִּשְׁאֲנָה Ezek. XXIII 49 which is here the textual reading the Nakdan remarks against it בספר אחר מדוייק תִּשָּׂאינָה (fol. 140*a*); on מִמֶּנָּה

The writing, as already stated, is that of the Sephardic School and the letters exhibit the development noticeable in MSS. of the twelfth and thirteenth centuries. The difference between the *Beth* (ב) and the *Caph* (כ) is marked by a thin stroke projecting upwards in the lower horizontal line of the *Beth*. The difference between the *Gimel* (ג) and the *Nun* (נ) is indicated by the bottom line being almost semicircular. The *He* (ה) and the *Cheth* (ח) exhibit the latest form of development. The left shaft of the *He* is no longer closed at the top like the *Cheth* as is the case in Codices Nos. 1 and 2 of this List, but is quite open. The final letters too are not as short as in these early MSS., but are elongated far below the lines of the medials. There is not only a considerable space left between the verses, but the verse-divider (:) which is absent in the ancient Codex No. 1 is here prominently introduced and forms part of the original text.

The text itself is strictly of the Western recension which is the same as our *textus receptus*. It is, however, carelessly written as may be seen from the number of omissions due to homoeoteleuta and to sheer negligence. The following examples will suffice to prove this statement.

(1) Omissions due to homoeoteleuta. — There are no fewer than twenty-five omissions due to this cause.

(1) Isa. VI 5 יֹשֵׁב . . . . . אָנֹכִי fol. 5*a*
וּבְתוֹךְ עַם־טְמֵא שְׂפָתַיִם אָנֹכִי

(2) „ XXVIII 11 קַו לָקָו . . . . . צַו לָצָו „ 19*b*
צַו לָצַו קַו לָקָו

(3) „ XXIX 8 וְהִנֵּה . . . . . הַצָּמֵא „ 20*b*
וְהִנֵּה שׁתֶה וְהִקִיץ

(4) „ XLVI 4 וַאֲמַלֵּט . . . . . אֶסְבֹּל „ 35*a*
אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא וַאֲנִי אֶסְבֹּל

XXIV 12 he remarks ובספר מדוייק מְמֶנּוּ (fol. 140*b*) and on וְכָהּ, which is the original reading in XXXIII 10, he states בספר אחר וְכֵם (fol. 150*b*).

(5) Isa. LVI 2 יָדוֹ . . . . . שֹׁמֵר fol. 41*a*
שֹׁמֵר מֵחַלְלוֹ וְשֹׁמֵר

(6) „ „ 11 הַכֶּלֶב . . . . . לֹא יָדְעוּ „ 41*b*
שֹׁכְבָה הֲמָה רֹעִים לֹא יָדְעוּ

For other instances see: (7) Jerem. III 9, fol. 51*a*; (8) Jerem. XXXIII 8, fol. 84*a*; (9) Jerem. XXXIII 11, fol. 84*a*; (10) Jerem. XXXVIII 3—6, fol. 90*b*; (11) Jerem. XLIV 1, fol. 97*b*; (12) Ezek. XX 30, 31, fol. 134*b*; (13) Ezek. XXV 3, fol. 141*b*; (14) Ezek. XXVI 18, fol. 143*a*; (15) Ezek. XXVIII 24, 26; XXIX 4, fol. 145*b*; (16) Ezek. XXXIII 22, fol. 151*a*; (17) Ezek. XXXVI 1, fol. 153*b*; (18) Ezek. XXXIX 11, fol. 158*b*; (19) Ezek. XLVI 2, fol. 164*b*; (20) Ezek. XLVIII 13, fol. 167*b*; (21) Hosea III 4, 5, fol. 170*a*; (22) Zeph. II 2, fol. 197*b*; (23) Zeph. III 20, fol. 198*b*; (24) Zech. III 7, fol. 202*b*; (25) Zech. XIV 19, fol. 210*b*. In all these instances the Nakdan who revised the text duly supplied the omissions in the margin.

(2) Omissions due to negligence. — Of the numerous omissions which are due to the carelessness of the Scribe I subjoin the following examples. In Isa. XXV 11 הַשֹּׂחֶה *the swimmer,* is omitted, which spoils the sense and mars the rhythm. In XXVII 9 יַעֲקֹב *Jacob,* is left out and the passage now states "by this, therefore, shall the iniquity of be purged". In XXIX 6 תִּפָּקֵד *thou shalt be visited,* is omitted, and the clause is simply "from the Lord of hosts with thunder". In XXXII 16 מִשְׁפָּט *judgment,* is left out and we have it "then shall dwell in the wilderness" and we are not told what is to dwell there. In XXXVI 1 עָרֵי *the cities of,* is omitted and the passage as it now stands makes the clause impossible to construe. To indicate all the careless omissions which make the text talk nonsense would fill several pages. The Nakdan, however, who revised the consonantal text of the Scribe, has in all these passages supplied the omissions in the margin.

In the sectional divisions of the text, this MS. differs materially from the *textus receptus*. Thus for instance in Isaiah alone it has no section in 24 instances in which the present text has a Section[1] and *vice versa* it has a Section in ten passages in which there is no Section in the received text.[2]

A remarkable feature of this MS. is the absence of the *Raphe* stroke over the aspirated letters (בגדכפת), a fact which I have hitherto not noticed in any other Massoretic Codex.

The graphic sign *Kametz*, however, has here its primitive form which is simply the *Pathach* with a dot under it in the middle as it is in the other MSS.

The *Metheg* or *Gaya* is very rarely used and even the vowels before a composite *Sheva* have no *Metheg*, as will be seen from the following examples which I take from one page (fol. 23*a*).

כְּמַחֲבֵא	*as a hiding from*	Isa.	XXXII	2
יַעֲשֶׂה	*it will work*	„	„	6
לַעֲשׂוֹת	*to practice*	„	„	6
שַׁאֲנַנוֹת	*that are at ease*	„	„	9, 11
וַחֲגֹרָה	*and gird*	„	„	11
תַּעֲלֶה	*shall come up*	„	„	13
מַעֲשֵׂה	*the work of*	„	„	17
וַעֲבֹדַת	*and the service of*	„	„	17

The *Yod* (י) of the third person future after *Vav* conversive (וַ) has frequently no *Dagesh*. Here again I simply take the illustrations from one page of the MS. (fol. 95*a*).

[1] Comp. Isa. I 18; V 22; VIII 3, 19; XVI 5; XVII 9; XIX 8; XX 3; XXIII 15; XXXV 1; XXXVI 1, 16; XXXVII 1, 15, 36; XL 17, 25; XLII 14; XLVII 1; XLVIII 3; XLIX 24; LIII 1; LXII 6; LXIV 15.

[2] Comp. Isa. XIII 5, 16, 17; XVII 7; XXIV 9; XXVII 5; XXX 26; XLIII 25; LVI 7; LXVI 15.

וַיִּשְׁבְּ	*and he carried away captive*	Jerem.	XLI	10
וַיִּשְׁבֵּם	*and he carried them away captive*	„	„	10
וַיִּקְחוּ	*and they took*	„	„	12
וַיֵּלְכוּ	*and they went*	„	„	12
וַיִּמְצְאוּ	*and they found*	„	„	12
וַיִּשְׂמְחוּ	*and they were glad*	„	„	13
וַיִּקַּח	*and he took*	„	„	16

The conceit of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant, or of putting a *Dagesh* into the first letter of a word when the preceding word ends with the same letter, or into consonants which follow a gutteral with silent *Sheva,* finds no support in this MS.[1] as will be seen from the following examples.

סָרְרִים	Isa.	I 23	שְׁאֹל־לְךָ	Isa.	VII 11	אַעֲלִים	Isa. I 15
הַחֹקְקִים	„	X 1	עַל־לֵב	„	XL 2	לַחְמֵנוּ	„ IV 1
נָדָה	„	„ 31	עַל־לֵב	„	XLII 25	וּלְמַחֲסֶה	„ „ 6
סִבְבִי	„	„ 34	בָּל־לֵב	Ezek.	XXI 12	נָחְשָׁבוּ	„ V 28
וְצֹרְרֵי	„	XI 13	בֶּן־נְתַנְיָהוּ	Jerem.	XL 8	הַעֲמֵק	„ VII 11

בֵּית־אֵל *Beth-El,* which occurs ten times in the Latter Prophets, is not only written uniformly in two words, but has in five instances two distinct accents[2] and in one instance is in two separate lines *Beth* (בֵּית) being at the end of one line and *El* (אֵל) at the beginning of the next line.[3]

A most important contribution which this MS. makes to Biblical criticism is the fact that it has still retained the abbreviated form of writing in at least one instance. Thus in Isa. XLIV 21 (fol. 23*a*) we have the abbreviation ישר for ישראל *Israel.*[4]

The relative positions which the *Kethiv* (כתיב) or the textual reading and the *Keri* (קרי) or the official and

[1] *Vide supra,* Part II, chap. I, pp. 116—134.

[2] Comp. Jerem. XLVIII 13; Hosea X 15; Amos V 5, 6; VII 13.

[3] Amos VII 10, fol. 183*b*.

[4] *Vide supra,* Part II, chap. V, p. 166 &c.

authoritative marginal substitute occupy in this MS. have still to be considered, inasmuch as they throw light upon the treatment which these variants have received in other MSS. and especially in the early editions. An analysis of these official variations in Isaiah will enable the student to form an approximate conclusion as to their proper position in the other books of the Hebrew Scriptures.

In Isaiah there are no fewer than sixty-one official *Keris* or different marginal readings which the Massorah directs us to substitute for the textual reading or the *Kethiv*. Of these, thirty actually occupy the text itself or are the substantive readings in this MS. and there is no indication whatever that they are the *Keri*.[1] In seventeen instances the *Kethiv* or the consonants in the text have not only the vowel-points of the alternative reading, but have against them in the margin the *Keri* or the vowel-less consonants of the official reading[2] as the vowel-signs are already given with the textual consonants to which they do not belong, whilst in fifteen instances we have the strange appearance of the *Kethiv* or the consonants of the text exhibiting vowel-points which belong to other consonants or to the *Keri* without the official reading to which these graphic signs belong being given in the margin.[3]

The interest which attaches to this MS. arises from its supposed great antiquity. At the end of the Codex

[1] They are: Isa. III 8, 16; V 29; IX 2; X 6, 13, 13, 13, 32; XII 5; XIV 9; XVI 3; XXIII 12; XXV 10; XXVI 20; XXVIII 15, 15; XXIX 11; XXX 6; XXXII 7, 15; XXXVII 30; XLI 23; XLII 20, 24; XLV 2; XLVII 13; XLIX 13; LVII 19; LVIII 14.

[2] They are as follows: Isa. III 15; IX 6; XIII 16; XVI 3; XXIII 13; XXX 32; XXXVI 12, 12; XLIV 24; XLVI 11; XLIX 5; LII 5; LIV 16; LXIII 9; LXV 4, 7; LXVI 17.

[3] Comp. Isa. XV 3; XVI 7; XVIII 4; XXVI 20; XXX 5, 32; XXXV 2; XXXIX 2; XLIV 17; XLIX 6; LII 2; LV 13; LVI 10; LX 21; LXII 3.

(fol. 213*b*) there is a slip of parchment with the following words:

נביאים אחרונים
כתיבת יד רבינו תם
The Latter Prophets
A MS. of Rabenu Tam.

It is self evident that the slip could not have been written by this celebrated Scholar who was the grandson of Rashi and who was born circa A. D. 1100 and died 1171, since he would not describe himself as *Rabenu Tam* = ***Our Pious Rabbin.***[1] If this slip has not been attached by a later owner in order to exhance its value, it describes the MS. as having formed part of Rabenu Tam's Library and in that case the Codex would at least be of the twelfth century. Whilst Kennicott, who devotes to it two and half lines of description, ascribes it to the beginning of the 15th century,[2] the late Dr. Margoliouth, as will be seen from the following extract, assigns it to the *sixth* century.

The work bears internal evidence that it was written at different times and I say without reserve that the greatest part of the MS. is of the sixth century. I have investigated all the known MSS. in Europe and Asia and have in consequence become acquainted with their different calligraphies. I, therefore, claim the right to pass a judgment independent of Kennicott and De Rossi. Kennicott was most assuredly led astray by the inscription of the MS. כתיבת יד רבינו תם *a MS. of Rabanu Tam.* I have collated the very oldest MS. at Guber in the neighbourhood of Damascus which the Jews ascribe as belonging to the third century. The older portions of the MS. in question [i. e. Add. 4708] agree with that Codex in the writing. Moreover, I have seen the splendid and valuable MS. at Damascus which the Jews assert to be 1300 years old. Our MS. [i. e. Add. 4708] is much older than that one. The MS. at Guber and the first part of 126 [= Add. 4708] are according to my opinion of the sixth century.[3]

[1] Comp. Kitto, *Cyclopaedia of Biblical Literature* s. v. ***Tam***, Vol. III, p 945.

[2] Comp. *Dissentatio Generalis*, Cod. 126, p. 387, ed. Bruns Bronwik 1783.

[3] Das Werk trägt selbstbestimmende Spuren an sich, dass es zu verschiedenen Zeiten geschrieben wurde, und ich sage ohne Zurückhaltung, dass

It will be seen that Dr. Margoliouth bases his conclusion solely upon the calligraphy of the MS. Dr. Heidenheim, however, who has subjected the Codex to an extensive collation in four separate articles,[1] says that though he does not venture with Dr. Margoliouth to place it in the sixth century, still maintains that it may have been written between the sixth and the eighth centuries and that at all events it is the oldest Codex in Europe. His reasons for assigning it to this early period are (1) the form of the letters and (2) the variations which occur in this MS. and which agree with the Septuagint. He, therefore, concludes that it must date from a time when the Jews were not only still familiar with the Septuagint, but when Judaism still acknowledged the authority of this ancient Version.

As regards the first statement, we have already adverted to the fact that the characters exhibited in this MS. are a later form of development than those in Codices

der grösste Theil des Manuscripts aus dem sechsten Jahrhundert ist. Ich habe alle bekannten Manuscripte Europas und Asiens untersucht und bin hierdurch mit den verschiedenen Kalligraphien derselben vertraut geworden. Ich glaube darum das Recht beanspruchen zu dürfen, ein von Kennicott und De Rossi unabhängiges Urtheil zu fällen. Kennicott wurde ganz gewiss durch die Aufschrift des Manuscripts כתיבת יד רבינו חם irre geleitet. Ich habe das sehr alte Manuscript zu Guber in der Nähe von Damaskus, das die Juden als aus dem dritten Jahrhundert stammend ausgeben, collationirt. Die älteren Theile des in Frage stehenden Manuscripts Kennicott 126 stimmen mit diesem Manuscript hinsichtlich der Schreibweise überein. Ferner habe ich das pracht- und werthvolle Manuscript zu Damaskus gesehen, wofür die Juden ein Alter von 1300 Jahren beanspruchen. Unser Manuscript (d. h. Ken. 126) ist viel älter als jenes. Das Manuscript von Guber und der erste Theil des von 126 Ken. sind meiner Ansicht nach aus dem sechsten Jahrhundert u. s. w. Comp. Heidenheim, *Deutsche Vierteljahrsschrift für Englisch-theologische Forschung*, Vol. I, p. 263, note. Gotha 1861 - 62.

[1] Comp. *Deutsche Vierteljahrsschrift* &c., Vol. I, pp. 259—274; 396—405; 552 562; Gotha 1861—62. Vol. II, pp. 72—79, Gotha 1865.

Nos. 1 and 2 of this List which belong to the ninth and tenth centuries. Indeed the writing is such as we meet with in the Sephardic Codices of the twelfth and thirteenth centuries. This is the period to which the Codex would now be assigned by any student who is acquainted with the present state of Hebrew Palaeography. The second argument which Dr. Heidenheim bases upon the variations in this MS. ignores the fact that the Codex is carelessly written and the few among the numerous omissions, which happen also to be omissions in the Septuagint, were either supplied by the Scribe himself or by the first Nakdan who certainly was a contempory of the original Scribe.

This Codex is No. 126 in Kennicott's List.

No. 11.

Add. 9398.

This MS., which is a huge folio and consists of 316 leaves, is written in a beautiful German hand probably of the 14th century. It contains the second and third divisions of the Hebrew Scriptures, i. e. the Prophets and the Hagiographa with the exception of the Five Megilloth. Though the Megilloth form a constituent part of the Hagiographa they have been removed from the third division and appended to the Pentateuch for ritual purposes which is often the case both in MSS. and in the early editions.[1] This shows beyond doubt that the MS. before us is the second Volume of the original Codex and that the first Volume, which consisted of the Pentateuch and the Five Megilloth and probably also of the Haphtaroth, is missing.

The order of the Prophets is that exhibited in Column I in the Table on page 6, whilst that of the

[1] *Vide supra,* Part I, chap. I, p. 4.

Hagiographa is the same as in the early editions which is shown in Column VIII in the Table on page 7 only without the Megilloth. The text is furnished with vowel-points and accents. Each folio is divided into three columns, and each column, as a rule, has thirty-four lines. The upper margin on each page has two lines of the Massorah Magna and the bottom margin three lines, whilst the outer margins and the margins between the columns contain the Massorah Parva. The first word of each book is in large letters. The Massoretic Summary, giving the number of verses, the middle verse and the Sedarim, which is usually appended to each book, is not given at the end of the books.

Though the text as a whole is that of the Western School which is the *textus receptus,* it exhibits many variations from the Massoretic recension in its orthography, the vowel-points, the accents and the readings. Thus for instance when a word is too large for the end of the line not only is the abbreviated form of it used to fill up the line and the whole word is repeated at the beginning of the next line, but the abbreviated part is sometimes given in the margin as is the case in Josh. XII 20, 22, 23. Here the expression אֶחָד *one* could not be got into the line. The Scribe, therefore, put in all the three instances the letters *Aleph* (א) and *Cheth* (ח) into the text and gives the *Daleth* (ד) in the margin.[1]

The extent to which the text deviates from the present Massoretic recension in the consonants and the vowel-points may be approximately inferred from the following collation of one chapter.

M. T.	MS.			M. T.	MS.		
הָעֲרֻכוֹת	הָעֲרוּכוֹת	Josh. II	6	בֵּית־אשה	אֶל־אשה	Josh. II	1
יִשְׁכָּבוּן	יִשְׁכְּבוּ	„	„ 8	לַחְפֹּר	לַחֲפֹּר	„	„ 3
אֶת־הָאָרֶץ	אֶת־כָּל־הארץ	„	„ 9	לִסְגֹּר	לְסָגֹר	„	„ 5

[1] *Vide supra,* Part II, chap. V, pp. 165—166.

M. T.	MS.				M. T.	MS.			
וְאֶת־אביך	אֶת־אבין	Josh. II	18		לְסִיחֹן	לְסִיחוֹן	Josh. II	10	
וַאֲנַחְנוּ	וָאֲנַחְנוּ	„	„	19	אִתָּם	אִתָּם	„	„	10
נְקִים	נְקִים	„	„	19	אחותי אַחְיֹתַי ק׳	אַחְיוֹתַי	„	„	13
דְּבָרֵינוּ	דְּבָרֵינוּ	„	„	20.	נַפְשֹׁתֵינוּ	נַפְשׁוֹתֵינוּ	„	„	13
נְקִים	נְקִים	„	„	20	נַפְשֵׁנוּ	נַפְשֵׁינוּ	„	„	14
מִשְׁבְּעָתֵךְ	מִשְׁבּוּעָתֵךְ	„	„	20	תַּגִּידוּ	תַּגִּידִי	„	„	14
כֵּן־הוּא	כֵּן־הוּא	„	„	21	דְּבָרֵנוּ	דְּבָרֵינוּ	„	„	14
בְּדָבֵנוּ	בְּדָבֵינוּ	„	„	24	וַתּוֹרִידֵם	וַתּוֹרִידֵם	„	„	15
ובינו וּבֵינָיו ק׳	וּבֵינָיו	„	III	4	נְקִים	נְקִים	„	„	17
בַּמַּדָּה	בָּמַּדָּה	„	„	4	מִשְׁבְּעָתֵךְ	מִשְׁבּוּעָתֵךְ	„	„	17

Some of these variations have been altered by the original Scribe and some by the Nakdan who revised the Codex.

It has the two verses in Joshua XXI, viz. 36, 37, with the usual vowel-points and accents, without any remark that they are absent in other Codices. It also has Neh. VII 68, but without the vowel-points and accents, and with the Massoretic Annotator's remark in the margin that this verse does not belong to the description here given.[1]

בֵּית־אֵל *Beth-el* is uniformly written in two words, and though the *Metheg* is expressed before a composite *Sheva* or *Segol* it is used most arbitrarily, as will be seen from the following examples taken from two pages.

וַיְהִי	Josh. II	5			בַּאֲשֶׁר	Josh. I	3	
וְהָאֲנָשִׁים	„	„	7		וְאֶמֶץ	„	„	7
הָאֹמְרִי	„	„	10		לַעֲשׂוֹת	„	„	7
הַחֲרַמְתֶּם	„	„	10		הָאֲנָשִׁים	„	II	3, 4, 5
וְאֶנְחְנוּ	„	„	19		וְהָאֲנָשִׁים	„	„	4, 5

The *Dagesh* in the suffix third person singular is not placed in the body of the *He* (ה), but under it as if it were the graphic sign *Chirek* (ה), e. g. וּשְׁמָהּ *and her name* Josh. II 1; לָהּ *to her* Josh. II 6, 14; בֵּיתָהּ *her house* Josh. II 15 &c.

[1] מוסים ופרדים אין היחש השני Comp. fol. 276*a*.

This is a feature which is generally characteristic of MSS. belonging to the German School.

It has no *Dagesh* in a consonant at the beginning of a word if the same consonant happens to terminate the immediately preceding word, as will be seen from the following:

בן־נון	Josh.	I 1 &c.	אל־לָשון	Josh.	XVIII 19
עם־משה	„	„ 5 &c.	בכל־לָבבכם	„	XXII 5
בניכם מָחר	„	IV 6	בניכם מָחר	„	„ 27
בצאתם מִמצרים	„	V 5	וחזקתם מְאד	„	XXIII 6
היצאים מִמצרים	„	„ 6			

It has no *Dagesh* in a consonant which follows gutturals with silent *Sheva*. Comp. לַחְמֵנוּ Josh. IX 12; יַעְזֹר XIII 25, XXI 37; וְלַחְמָם XV 39; מַחֲלָה XVII 3. Nor is the *Sheva* changed into *Chateph-Pathach* when a consonant with a simple *Sheva* is followed by the same consonant. Comp. בָּזְזוּ Josh. VIII 27, XI 14. It has, however, סָבֲבוּ Josh. VI 15, fol. 6*a*, and וַיִּרְצְצוּ Judg. X 8, fol. 24*b*, thus showing that this practice was already beginning to be introduced into MSS. of the German Schools.

In one instance the Massoretic Annotator gives the alternative reading of Spanish Codices. Thus in Jerem. LI 3, where this MS. reads וְאַל . . . אַל the negative particle, the Reviser tells us that this reading is in accordance with Rashi, but that the Spanish Codices read it וְאֶל־ *unto, against.*[1]

In another place, where the text of this MS. reads חֲנוּרֵי (Ezek. XXIII 15) the participle passive plural construct, the Massoretic Annotator states that he had found it in other Codices חֲנוֹרֵי adjective plural construct, which is the reading of the *textus receptus*, though he does not

[1] רשׁ׳י פ׳ וְאל יבספרי אספס׳ וְאֶל Comp. fol. 131*a*. For the important difference in the sense of the passage which this variation yields see above Part II, chap. XI, p. 317.

specify the MSS.[1] On three occasions the Massoretic Annotator appeals to the Massorah, twice against the readings in the MS. and once in support of it and against Rashi. Thus on Nah. I 1, where the MS. has חָזוֹן *vision*, the absolute, he states that according to the Massorah it is חֲזוֹן *the vision of*, in the construct.[2] On Nah. II 14, where the MS. has רִכְבָּהּ *her chariots*, he states that Rashi explains it without the suffix, but that the Massorah supports the MS. reading.[3] On Neh. XI 17 again, where the MS. reads מִיכָה *Michah*, with *He* at the end, he states that according to the Massorah it is with *Aleph* (מִיכָא).[4]

Besides other omissions, this Codex contains no fewer than thirty-two which are entirely due to homeoteleuta.[5] One of these omissions is of special interest inasmuch as it confirms the instance we have adduced from 1 Kings VIII 16. We have shown that the phrase omitted in Kings is preserved in the parallel passage in 2 Chron.

[1] חֲגִיגֵי מצ' חֲגֵי Comp. fol. 144*a*.

[2] חָזוֹן במם חֲזוֹן Comp. fol. 194*b*.

[3] רִכְבָּהּ רש' פירש רִכְבָּהּ והמם מפי' ה Comp. fol. 194*b*.

[4] מִיכָה מצ' במם כת' א Comp. fol. 278*b*.

[5] Comp. (1) Josh. II 16, fol. 2*a*; (2) Judg. IX 2, fol 23*b*; (3) Judg. IX 20, fol. 25*a*; (4) 1 Sam. X 18, fol. 37*a*; (5) 1 Sam. XV 3, fol. 41*a*; (6) 1 Sam. XXIII 18, fol. 46*b*; (7) 2 Kings II 13, 14, fol. 85*a*; (8) 2 Kings III 4, fol. 85*b*; (9) 2 Kings IV 43, fol. 87*a*; (10) 2 Kings VII 4, fol. 88*b*; (11) 2 Kings XI 11, fol. 91*b*; (12) Jerem. XXV 35, 36, fol. 115*b*; (13) Jerem. XXXII 37, fol. 120*b*; (14) Ezek. VIII 5, fol. 136*a*; (15) Ezek. XIV 22, 23, fol. 139*a*; (16) Ezek. XX 5, fol. 142*a*; (17) Ezek XXXI 18, fol. 148*b*; (18) Ezek. XXXVII 16, fol. 152*a*; (19) Ezek. XL 44, fol. 154*b*; (20) Isa. XXXVII 29, fol. 172*a*; (21) Isa. XXXIX 4, fol. 173*a*; (22) Hosea XIV 7, fol. 186*b*; (23) Jonah III 3, 4, fol. 192*a*; (24) Ps. CXXIX 2, 3, fol. 232*a*; (25) Neh. I, 2, 3, fol. 272*a*; (26) 1 Chron. VI 20, 21, fol. 283*b*; (27) 1 Chron. VI 59, fol. 284*a*; (28) 1 Chron. VIII 32, fol. 285*a*; (29) 1 Chron. XXIII 5, fol. 292*b*; (30) 2 Chron. VI 6, fol. 298*b*; (31) 2 Chron. XXIII 8, fol 307*b*; and (32) 2 Chron. XXV 25, fol. 309*a*

VI 6.[1] Now in this MS. the Scribe has not only omitted this very passage which the ancient Scribe omitted in 1 Kings VIII 16, but the whole verse, because both verses five and six end with the same expression, viz. יִשְׂרָאֵל *Israel.* Some of these omissions have been supplied in the margin by the original copyist and some by different Nakdanim who periodically revised the text.

There is one feature, though not peculiar to this MS., which is yet to be noticed. The Scribe or the Nakdan has often erased a reading because it was either a mistake or contrary to the Massorah and left the erased space vacant.[2] When a subsequent reviser supplied the missing word or words he could not always fit them into the space and he was, therefore, obliged to write the suppletive smaller. This accounts for אֹרִין Isa. XVI 1 being smaller in Codex No. 9, from which Dr. Heidenheim has drawn such a remarkable conclusion[3] as to the antiquity of the MS.

A remarkable omission occurs at the end of Jeremiah. On fol. 132*b* Jeremiah LII 29—34 are omitted and the suppletive is by a much later hand. The cause of the omission is due to a practice which obtained among the copyists and which was followed by the early printers. When the Scribe wanted to finish a book within a certain number of leaves and was anxious to begin the text of the next book on a fresh folio, he not unfrequently had only one or two columns on the last folio and left the space of the other columns entirely blank. If the text which was to occupy the last leaf was small in quantity the Scribe gradually diminished the length of the lines and thus produced a kind of tapering apex, as will be

[1] *Vide supra,* Part II, chap. VI, pp. 174, 175.

[2] Comp. folios 36*b*; 37*a*; 86*a*–*b*; 113*b*; 114*a*; 173*a* &c. &c.

[3] Comp. *Deutsche Vierteljahrsschrift für Englische Theologie,* Vol. I, p. 267, Gotha 1861.

seen on folio 101*a*—*b* of this very Codex where the end of Kings is so arranged. The Scribe of the MS. before us had manifestly reserved the last six verses of Jeremiah for such an arrangement on a special folio which he, however, omitted to insert.

According to a note on fol. 113*b* this MS. was purchased for ten gold florins in the year 1436, by Abraham b. Joel Cohen who records that he effected this transaction on the second of Sivan of that year.[1] From a memorandum which is signed by Dr. Adam Clarke and which is attached to the MS. we learn that this Codex was one of a collection of ten MSS. and this distinguished Divine acquired the whole collection in 1823. As this memorandum is of interest to Biblical students I subjoin the following extract.

These MSS. have been long preserved in two families; first in that of ***Shultens,*** and since the year 1726 in that of Mr. ***John Van der Hagen.***

They seem to have been an heirloom in the latter family; and to have descended regularly to *that son* in the family who should enter into the *sacred Ministry*; but on the death of the Revd. ***John Van der Hagen,*** about the year 1797, the son who was expected to enter the sacred Order, having refused to do so, the family agreed to sell the Library, containing these ***Ten MSS.***, by public auction, and they were accordingly advertised to be sold at ***Utrecht*** in June 1823.

I requested the late ***Mr. Wm. Boynes,*** to go over and buy them for me. They were marked in the Cat. as ***ten*** different ***Lots;*** at his request, the ***ten lots*** were sold in ***one*** . . .

Mr. Baynes, who was *then* my *agent,* said "he had difficulty to buy them, as some of the Professors in that University wished them not to go out of the Country; but when they learnt that they were for me, they were satisfied, as they concluded, they would then be sacred to the use of Biblical Criticism".

Haydon Hall, Pinner, Middlesex ***Adam Clarke.***
April 16 1832.

[1] זה הספר קניתי בער עשרה והוכי והניתי בו יומם ולילה ולמעז אביל (?) לפרט אני אברהם בר יואל הכהן המכונה . . . . אמכר ונכתם יום ב׳ סיון: Comp. fol. 113*b*.

The whole of this important Collection consisting of the ten MSS. were bought by the British Museum from the Rev. J. B. Clarke the son of Dr. Adam Clarke in February 1834.

No. 12.

Add. 9399.

This Codex is the second of the Collection of ten MSS. which Dr. Adam Clarke purchased at Utrecht. Like its predecessor (No. 10) it is a large folio written in a beautiful German hand circa A. D. 1250 and contains Isaiah, Ezekiel, the Twelve Minor Prophets and the Hagiographa. The text which is that of the Western recension and which is furnished with the vowel-points, the accents and both the Massorahs Parva and Magna, deviates in many respects from the *textus receptus*.

In its present form the MS. consists of 249 folios. Each folio has three columns and each column, as a rule, has 30 lines. The upper margin of each folio has two lines, of the Massorah Magna and the lower margin three lines, whilst the outer margins and the margins between the columns contain the Massorah Parva. The order of the Hagiographa is Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Psalms, Proverbs, Job, Daniel, Ezra-Nehemiah and Chronicles. It will be seen that this order does not coincide with any of the sequences exhibited in the Table on page 7, though when taken separately the Five Megilloth coincide with the order of Column III in the Table on page 4, whilst the rest of the Hagiographa coincide with the sequence exhibited in Column VIII in the Table on page 7 which is followed in the early editions. It is to be regretted that Ezek. XXVIII 13*b*—XXXIX 2; 2 Chron. XVI 5—XXVIII 9*a* and XXXVI 12*b*—23 are missing. The first word in Isaiah

and in all the books in the Hagiographa is in large ornamental letters. In the other books of the Prophets the blank space reserved for the ornamental initial word has not been filled up.

Both the writer of the Codex and the original owner for whom it was written are mentioned in different parts of the MS. Whilst at the end of the Psalms the Scribe simply finishes the book with the pious ejaculation *Be of good courage, and let us be courageous, may the Scribe never be hurt,*[1] which is frequently appended to a book, or to one of the three divisions of the Hebrew Scriptures, or to the end of the whole volume especially in MSS. of the German School, he gives in two places his own name in this customary phrase. Both at the end of Malachi and at the end of Job he adds *Be of good courage and let us be courageous, may Solomon the Scribe never be hurt.*[2] In accordance with the custom which obtained in the German School he also indicates his name in the text itself. Thus in 1 Chron. XXIII 1 and 2 Chron. VI 1 where שְׁלֹמֹה *Solomon* begins the line, he marked it with a flourish in both instances to show his name.[3] The name of the patron for whom he wrote the Codex, the Scribe gives in hollow letters in the large ornamental word שִׁיר *Song,* with which the book of Canticles begins. Within the thick strokes of the letters are the words *Jacob the son of the Saint R. Joetz.*[4]

The text itself which is that of the Western School exhibits a number of variations from the present Massoretic text in the orthography, in the consonants, in the vowel-points and the accents, the most important of which I have

[1] חוק ונתחזק המוסר לא יזוק Comp. fol. 147*a*.

[2] חוק ונתחזק שלמה המוסר לא יזוק Comp. fol. 83*a*, 178*b*.

[3] Comp. fol. 227*b* and 235*b*.

[4] יעקב בן הקדוש ר׳ יוסף Comp. fol. 86*b*.

noticed in the notes to my edition of the Bible. The following collation of the first chapter of Ezekiel with the Massoretic text will show approximately the extent of these variations:

Massor. Text	MS.			Massor. Text	MS.		
לְאַרְבַּעְתָּן	לְאַרְבָּעָתָם	Ezek. I	16	בְּתוֹךְ	בְּתוֹךְ	Ezek. I	1
וְגַבֹּתָם	וְגַבֹּתָם	„ „	18	עַל־נְהַר	עַל־נְהַר	„ „	1
מְלֵאוֹת	מְלֵאוֹת	„ „	18	לְגָלוּת הַמֶּלֶךְ	לְגָלוּת הַמֶּלֶךְ	„ „	2
הָאוֹפַנִּים	הָאוֹפַנִּים	„ „	19	עַל־נְהַר	עַל־נְהַר	„ „	3
עַל־אֲשֶׁר	עַל־אֲשֶׁר	„ „	20	הַחַשְׁמַל	הַחַשְׁמַל	„ „	4
וְהָאוֹפַנִּים	וְהָאוֹפַנִּים	„ „	20	מתחת כְּנְפֵיהֶם	מתחת כַּנְפֵיהֶם	„ „	8
לְעָמָתָם	לְעֻמָּתָם	„ „	20	אַרְבַּעַת	אַרְבַּעַת	„ „	8
לְעָמָתָם	לְעֻמָּתָם	„ „	21	יִסַּבּוּ	יִסַּבּוּ	„ „	9
הַחַיָּה	הַחַיּוֹת	„ „	22	כְּלָכְתָּן	כְּלָכְתָּן	„ „	9
לְאִישׁ	לְאִשָּׁה	„ „	23	אִישׁ	אִשָּׁה	„ „	9
גְּוִיֹּתֵיהֶם	גְּוִיֹּתֵיהֶם	„ „	23	חֹבְרוֹת	חֹבְרוֹת	„ „	11
תרפינה כַּנְפֵיהֶם	תרפינה כַּנְפֵיהֶם	„ „	24	גְּוִיֹּתֵיהֶנָּה	גְּוִיֹּתֵיהֶנָּה	„ „	11
מֵעַל	מֵעַל	„ „	25	אֶל אֲשֶׁר	אֶל אֲשֶׁר	„ „	12
כְּמַרְאֵה אש	כְּמַרְאֵה אש	„ „	27	הַלַּפִּידִים	הַלַּפִּידִים	„ „	13
פֶּגֶן	פֶּגֶן	„ „	28	היא מתהלכת	וְהִיא מתהלכת	„ „	13
דְּמוּת	דְּמוּת	„ „	28	הָאוֹפַנִּים	הָאוֹפַנִּים	„ „	16

One of the remarkable features of this MS. is its use of actual abbreviations when a word is too long to be got into the line. As this is an important contribution to textual criticism, corroborating what we have stated on this point,[1] I subjoin the following examples:

fol.	33*a*	מְמַרְאֵה	= ממרא	Ezek.	I	27
„	34*b*	סְבִיבֹתֵיכֶם	= סביבתיכם	„	V	7
„	35*a*	גִּלּוּלֵיכֶם	= גלוליכם	„	VI	6
„	35*a*	בָּרָעָב	= ברעב	„	„	12
„	40*b*	הֶאֱבַלְתִּי	= האבלתי	„	XVI	19
„	40*b*	הַמְנָאָפֶת	= המנאפת	„	„	32
„	40*b*	בְּתַזְנוּתַיִךְ	= בתזנותיך	„	„	33, 36

[1] *Vide supra*, Part II, chap. V, pp. 165–170.

fol.	41*b*	בְּצַדָּקָתֵךְ = בְּצַדָּקָתְךָ	Ezek.	XVI	52
„	44*a*	וְנִשְׁפַּטְתִּי = וְנִשְׁפַּטְתִּי	„	XX	35
„	48*a*	לְהַשְׁמִעַת = לְהַשְׁמִיעַת	„	XXIV	26
„	51*a*	בַּמִּדּוֹת = בַּמִּדּוֹ	„	XL	28
„	57*a*	וּמָאתָיִם = וּמָאתַיִם	„	XLVIII	17
„	57*a*	תְּבוּאָתָה = תְּבוּאָתָהּ	„	„	18
„	57*a*	רְבִיעִת = רְבִיעִי	„	„	20
„	238*a*	הַמְּסֻכְּנוֹת = הַמְּסֻכְּנִי	2 Chron.	VIII	6
„	238*a*	מִשְׁמְרוֹתָם = מִשְׁמְרוֹתָ	2 „	„	14

In all these instances a later reviser has supplied the letters in a smaller hand.

Another remarkable feature in this MS. in the division of the Psalter into 159 Psalms. The variation in the number is due to several causes, as will be seen from the following explanation. Up to Psalm LVI the MS. and the printed text coincide. Owing, however, to the homoeoteleuton in Psalms LVII 1 and LVIII 1 the Scribe omitted Psalm LVII. Hence from Psalm LVII to Psalm LXXVII the numbering in the MS. is one Psalm less, that is Psalms LVIII—LXXVII of the printed text are Psalms LVII—LXXVI in the MS. As Psalm LXXVIII of the printed text is divided into two Psalms in the MS., viz. (1) verse 1—37 and (2) verse 38—72, this restores the evenness in the numeration between the MS. and the printed text up to Psalm XCIII. But here again a divergence takes place, since Psalms XCIV and XCV of the printed text are one Psalm in the MS. so that Psalms XCVI—CXIV of the printed text are Psalms XCV—CXIII in the MS. Hence Psalms XCVI—CXIV are Psalms XCV—CXIII or one number behind in the MS. Henceforth the divergence is gradually increasing in the MS. Thus Psalms CXV and CXVI are each two Psalms in the MS, viz. CXV 1—11 is CXIV in the MS. CXV 12—18 is CXV; Psalm CXVI1—11 is CXVI in the MS. and CXVI 12—19 is CXVIII in the MS. Psalms CXVII to CXVIII 4 are one Psalm, i. e. CXVIII in the MS. and Psalm

CXVIII 5—29 is two Psalms in the MS., viz. CXVIII 5—24 is Psalm CXIX, and Psalm CXVIII 25—29 in the printed text is Psalm CXX in the MS.; Psalm CXIX of the printed text constitutes eight Psalms in the MS. CXXI—CXXVIII. Hence Psalms CXX—CXXVII are Psalms CXXIX—CXXXVI. The two Psalms CXXVIII and CXXIX are one Psalm, i. e. CXXXVII in the MS. so that Psalms CXXX—CL are CXXXVIII—CLIX in the MS. The following Table will exhibit the difference between the MS. and the Massoretic text.

	Printed text			*MS.*
Psalms	I—LVI		=	I—LVI
„	LVII		=	°
„	LVIII - LXXVII		=	LVII—LXXVI
„	LXXVIII	1 37	=	LXXVII
„	„	38—72	=	LXXVIII
„	LXXIX - XCIII		=	LXXIX—XCIII
„	XCIV—XCV		=	XCIV
„	XCVI—CXIV		=	XCV - CXIII
„	CXV	1—11	=	CXIV
„	„	12—18	=	CXV
„	CXVI	1 - 11	=	CXVI
„	„	12—19	=	CXVII
„	CXVII CXVIII	4	=	CXVIII
„	CXVIII	5—24	=	CXIX
„	CXVIII	25—29	=	CXX
„	CXIX	1 - 16	=	CXXI
„	„	17—40	=	CXXII
„	„	41—64	=	CXXIII
„	„	65—88	=	CXXIV
„	„	89 - 112	=	CXXV
„	„	113—136	=	CXXVI
„	„	137—160	=	CXXVII
„	„	161 - 176	=	CXXVIII
„	CXX—CXXVII		=	CXXIX—CXXXVI
„	CXXVIII—CXXIX		=	CXXXVII
„	CXXX—CL		=	CXXXVIII—CLIX

This is the first MS. in the List which has בֵּיתְאֵל *Bethel,* uniformly as one word. This is in accordance with the Eastern recension. It does not, however, countenance the fad of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant,[1] nor of putting a *Dagesh* into the first letter of a word when the preceding word ends with the same letter[2] nor of inserting a *Dagesh* into a consonant which follows gutturals with silent *Sheva*.[3] The *Metheg* and the *Gaya* are more generally and more regularly used in this MS. as indeed is the case in Codices which emanate from the German Schools.

At the end of Ruth the Massoretic Annotator gives the old tradition that Samuel wrote the Books of Ruth, Judges and Samuel.[4] Only in one instance have I found the Nakdan quote a variant from other Codices. Thus on Isa. XX 5 where the MS. reads מַבָּטָם *their expectation,* as it is in the *textus receptus,* the Nakdan states that according to other MSS. it is מָבטם with *Segol* under the *Mem*.[5] On Ezra VIII 30 where the MS. reads מִשְׁקָל *weight,* with *Kametz,* which is against the *textus receptus,* he supports it by appealing to the authority of Parchon (flour. *circa* A. D. 1130—1180) in justification of it.[6]

We have still to call attention to the remarkable number of omissions in the text of this MS. which are entirely due to homoeoteleuta. There are no fewer than

[1] Comp. בְּגָלְלֵי Ezek. IV 12; גָּלְלֵי IV 15; חַלְלֵיכֶם VI 4; חַלְלֵיהֶם VI 13; וְשָׁלְלוּ XXVI 12 &c &c.

[2] Comp. ואל־לֵב Ezek. XI 21; וגם־מְרוּטָה XXI 14; יחזקאל לָכֶם XXIV 24; כל־לְחָיַיִם XXVII 5 &c. &c

[3] Comp. אֲחִמוֹל Ezek. V 11, VII 4, 9; לַחְמִי XVIII 7, 16; וַעֲמִי XXI 36, XXII 31; מַחֲמַד XXIV 16, 21, 25; הָעֲלִימִי XXII 26 &c. &c.

[4] שמואל כתב ספר רות ושפטים וספרו Comp. fol. 86*a*.

[5] ס״א מָבטם Comp. fol. 10*b*.

[6] מִשְׁקָל קמ׳ בפרחון Comp. fol. 197*b*.

sixty-eight such instances. As this is a subject which has been almost entirely ignored in the criticism of the Hebrew text, I subjoin the passages.

(1) *Isaiah* XVII 13, fol. 9*b*; (2) XXV 6, fol. 12*b*; (3) XXX 23, fol. 15*a*; (4) XXXI 17, fol. 16*a*; (5) XLVIII 5, fol. 24*a*; (6) LII 2, fol. 26*a*.

(7) *Ezekiel* VI 5, fol. 35*a*; (8) VII 19, fol. 36*a*; (9) XV 5, fol. 40*a*; (10) XL 30, fol. 50*b*; (11) XLIII 3, fol. 53*a*; (12) XLIV 10, fol. 54*a*; (13) XLV 14, fol. 55*a*; (14) XLVI 10, fol. 55*b*; (15) XLVIII 17, fol. 57*a*; (16) XLVIII 20, fol. 57*a*

(17) *Hosea* II 18, fol. 58*b*; (18) *Jonah* I 8, fol. 68*a*; (19) *Hag.* II 14, fol. 75*b*; (20) *Zech.* IV 6, fol. 77*a*; (21) VIII 9, fol. 78*b*; (22) XII 12, fol. 80*b*.

(23) *Esther* II 19, fol. 99*a*; (24) III 12, fol. 99*b*.

(25) *Psalms* XXIV 10, fol. 109*a*; (26) XXIX 8, fol. 110*a*; (27) XLIV 4, fol. 115*a*; (28) LVII, fol. 118*b*; (29) XC 17, fol. 130*b*; (30) XCVII 9, fol. 132*a*; (31) CI 5, fol. 132*b*; (32) CXIX 48, fol. 139*b*; (33) CXX 3, fol. 141*a*; (34) CXXV 3, fol. 142*a*; (35) CXXXIX 11, 12, fol. 144*a*.

(36) *Proverbs* XI 9, 10, fol. 152*a*; (37) XIV 12, 13, fol. 153*b*; (38) XXVII 20, fol. 160*a*.

(39) *Job* XXIV 16, 17, fol. 171*b*.

(40) *Daniel* I 8, fol. 179*a*; (41) I 15, fol. 179*b*; (42) III 3, fol. 181*b*, (43) V 3, fol 184*a*; (44) VI 24, fol. 186*a*; (45) VIII 5, fol. 187*a*; (46) VIII 13, fol. 187*b*; (47) X 17, fol. 189*b*; (48) XI 18, fol. 190*a*.

(49) *Ezra* II 70, fol. 193*a*; (50) X 25, fol. 199*b*; (51) *Neh.* VII 16, fol. 204*a*; (52) VII 18, fol. 204*a*; (53) XI 5, fol. 208*a*; (54) XII 39, fol. 209*b*.

(55) *1 Chronicles* XI 6, fol. 219*b*; (56) XIX 17, fol. 225*b*; (57) XXV 15, fol. 228*b*; (58) XXV 30, fol 229*a*; (59) XXVII 29, fol 231*a*; (60) 2 Chron. IV 12, fol. 235*a*; (61) VIII 6, fol. 238*a*; (62) VIII 8, 9, fol. 238*a*; (63) IX 4, fol. 238*b*; (64) XIII 15, 16, fol. 241*b*; (65) XXIX 6, fol. 243*b*; (66) XXIX 19, fol. 244*a*; (67) XXIX 22, fol. 244*a*; (68) XXXIV 27, fol. 248*b*.

Besides these omissions, some of which have been supplied by the Scribe himself and some by successive Revisers, the Scribe wrote one column twice containing Ps. LXXXIX 16*a*—28*a*. This, the Nakdan not only left without points and accents, but describes in the margin against the first word as due to dittography.[1]

[1] כל העמוד הזה שלא לצורך Comp. fol. 129*b*.

The MS. has not Neh. VII 68 and no statement is made in the margin that it is to be found in some Codices.

No. 13.

Add. 9400.

This is the third of the Collection of ten MSS. which belonged to the Hagen family and which was purchased by Dr. Adam Clarke. It consists of 337 folios. It contains the Pentateuch with the Targum of Onkelos in alternate verses, the Five Megilloth and the Haphtaroth. The order of the Megilloth is that which is exhibited in Column I in the Table on page 4 and which is followed in the early editions.

Each folio has three columns and each column has 28 lines. The text which is written in a beautiful German hand *circa* A. D. 1250 is furnished with vowel-points and accents. The Chaldee of Onkelos too has not only the vowel-points, but the same accents as the Hebrew Original. Though the Scribe has left five ruled lines in the bottom margin on each folio for the Massorah Magna, the Massoretic Annotator has not furnished the Codex with this portion of the Corpus. Even the Massorah Parva, which is given in the outer margins and in the margins between the columns, is of an extremely scanty nature.

The text generally exhibits the vowel-points of the *Keri* where such a variant exists and where the official reading is given in the margin. The fifty-four *Parashiyoth* (פרשיות) or hebdomadal Lessons according to the Annual cycle into which the Pentateuch is divided are indicated in the margin by the letters פר or simply by פ [= פרשה] which are generally surmounted by a pen-and-ink design representing the head of some animal. The Open and Closed Sections are indicated simply by a vacant space and indented lines. These, however, show only the paragraph, but do not

enable us to decide whether it is an Open or Closed Section.

On Levit. X 16 the Massorah Parva remarks that it is the middle word in the Pentateuch, that the word דָּרֹשׁ *seeking,* rendered "diligently" in the Authorised Version, is the last word of the first half and that the second דָּרַשׁ *he sought,* begins the second half.[1] On Levit. XI 42 the Massorah Parva states that the letter *Vav* (ו) in the word גָּחוֹן *belly,* is the middle letter in the Pentateuch.[2]

As to the calligraphy of the MS., though the final letters are not much longer than the medials, the characters are very distinct. The difference between the *Beth* (ב) and the *Caph* (כ), between the *Gimel* (ג) and the *Nun* (נ), between the *Daleth* (ד) and the *Resh* (ר), the *He* (ה) and the *Cheth* (ח) &c. is almost impossible to mistake, and the writing as a whole exhibits a perfect state of development.

Though the text is that of the Western School, it exhibits considerable variations from the *textus receptus* in the consonants, the vowel-points and in the accents. That which will strike the student most is the use of the *Dagesh* and the *Raphe* mark. Letters at the beginning of words have *Dagesh* without any apparent cause, as will be seen from the following examples:

אלה תולדת נֹחַ	Gen. VI 9	ומן־הבהמה לְמִינָהּ	Gen. VI 20
נֹחַ איש צַדִּיק	„ „ 9	מֵאָדָם ועד בהמה	„ VII 23
מִבֵּית ומחוץ	„ „ 14	את־נֶפֶשׁ האדם	„ IX 5

The same inexplicable use is made of the *Raphe* stroke over the letters, viz.

והנה נְשחתה	Gen. VI 12	חֲמִשִּׁים אמה	Gen. VI 15
בא לְפָנַי	„ „ 13	ופתח התבה בְּצִדָּהּ תשים	„ „ 16
חָמָס מִפְּנֵיהֶם	„ „ 13	ואתה קַח־לך	„ „ 21

[1] חצי התורה בתיבות דרש מיכא ודרש מיכא Comp. fol. 140*b*.

[2] רנחון חצי איתיות התורה Comp. fol. 142*b*. *Vide supra,* Part I, chap. VI, p. 69.

In the Chaldee Paraphrase which follows each verse of the Hebrew text, the *Dagesh* and the *Raphe* are still more copiously employed. This shows the length to which some of the Nakdanim have been carried by the fine-spun theories of eccentric purists.

The following collation of Pericope Noah [נח = Gen. VI 9–XI 32] will show the variations in the consonants, the vowel-points and the accents between this MS. and the revised text.

M. T.	MS.				M. T.	MS.			
יֶתִי בלי ימי	וַיְהִי בל־ימי	Gen	IX	29	הַטְהֹרָה	הַטַּהֹרָה	Gen.	VII	8
שם חָם	שם וְחָם	„	X	2	וְכֹל אֲשֶׁר־	וְכָל־אֲשֶׁר	„	„	8
וְתִמְרָמָה	וְתִמְרָמָה	„	„	3	הַשֵּׁנִי	הַשֵּׁנִי	„	„	11
בְּנוֹתֵיהֶם	בְּנוֹתֵיהֶם	„	„	5	מַעְיְנוֹת	מַעְיָנוֹת	„	„	11
no break	ומצרים [סתימה]	„	„	13	חַלּוֹן	חַלֹּן	„	VIII	6
בְּנוֹתֵיהֶם	בְּנוֹתֵיהֶם	„	„	20	לְעֵת־עֶרֶב	לְעֵת עֶרֶב	„	„	11
כִּי הֵימָּה	כִּי הֵימָּה	„	„	25	וְיַדַּבֵּר אֱלֹהִים	וַיְדַבֵּר אֱלֹהִים	„	„	15
וְקָטָן	וְקָטָן	„	„	25	עֵבֶר	עֵבֶר	„	„	21
וְקָטָן	וְקָטָן	„	„	26	מִנְעָרָיו	מִנְּעָרָיו	„	„	21
עִיבָל	עִיבָל	„	„	28	אֲשֶׁר־הוּא חי	אֲשֶׁר־הִוא חי	„	IX	3
וְקָטָן	וְקָטָן	„	„	29	לְאָכְלָה	לְאָכְלָה	„	„	3
לְתוֹלְדֹתָם	לְתוֹלְדֹתָם	„	„	32	כְּבָהֵמָה	כַּבְּהֵמָה	„	„	10
וְעָהָה	עָהָה	„	XI	6	וּרְאִיתִיהָ	וּרְאִיתִיהָ	„	„	16

In Gen. VI 3 the MS. has בְּשַׁגַּם with *Pathach* under *Gimel*, i. e. *for that he also*. The name *Beth-el* is uniformly written בֵּיתְאֵל *Bethel* as is mostly the case in MSS. of the German School. Only in one instance have I found that the Massoretic Annotator who altered some of the variants appeals to other Codices. Gen. XXIV 28 the MS. has וַתָּרָץ *and she ran*, with *Munach*, and the Nakdan remarks against it that other Codices have it with *Pashta*[1] which agrees with the received text. On the Chaldee Paraphrase,

[1] וַתָּרָץ ס״א והרץ Comp. fol. 29*a*.

however, the Nakdan in several instances adduces variations from other MSS.[1]

On fol. 273*b* there is an Epigraph at the bottom of the first column written in cursive Rabbinic characters which is now very faded, but which has been transcribed into square characters in the second column and is as follows:

I Jechiel son of Jacuban have written this Codex in the City of Constantinople in the year 1007 after the destruction of the Temple, that is 1387 of the era of contracts which is 4836 A. M. = A. D. 1076.[2]

If the Epigraph were genuine, the MS. would be one of the oldest dated Hebrew Codices which have as yet come to light. But the most cursory examination of it shows that it is a forgery of the sixteenth if not the seventeenth century. Besides, the whole character of the MS. itself, the developed calligraphy, the orthography and the disposition of the text show beyond doubt that it was written by a Scribe of the German School *circa* A. D. 1250 at the earliest. Dr. Adam Clarke's descriptive note on the fly leaf which endorses the early date of the Epigraph and which pronounces the MS. as emanating from the Spanish School is due to the imperfect knowledge of Hebrew Palaeography at the beginning of this century.

No. 14.

Add. 9401—9402.

These two large volumes, containing the Pentateuch, the Five Megilloth, the Haphtaroth, the Hagiographa as well as Isa. XXXIV 1—XXXV 10; Jerem. I 1—XXIII 6, constitute the fourth and fifth volumes of the Collection

[1] Comp. Exod. XXI 14, fol. 97*b*.

[2] אני יחיאל בר יקובן כתבתי זה הספר בעיר קונשתנתין אלף ושבע מאות לחרבן הבית שהיא אלף שלוש מאות שבע ישמונים למנין השטרות שהיא שנת ארבע אלפים שמונה מאות שלושים ושש ליצירה.

of ten MSS. which belonged to the Hagen family and which Dr. Adam Clarke purchased. The first volume consists of 297 folios and contains the Pentateuch, the Five Megilloth and the Haphtaroth. Folios 2, 4, 7 and 9, which were missing, have been supplied by a later hand. The leaves, which contained Eccl. IX 10–XII 14, the whole of Lamentations and Esther I 1–3, are missing altogether. The second volume, which contains the Hagiographa (except the Five Megilloth), Jerem. I 1—XXIII 6 and Isa. XXXIV 1—XXXV 19, consists of 229 folios.

The order of the Megilloth is that exhibited in Column I in the Table on page 4, whilst that of the Hagiographa is that of Column VII in the Table on page 7. Each folio has, as a rule, three columns and each column has 25 lines. There are two lines of the Massorah Magna in the upper margin of every folio and three lines in the lower one, whilst the outer margins and the margins between the columns contain the Massorah Parva. The text which is written in a beautiful German hand is furnished with the vowel-points and the accents.

At the end of the second volume there is the following Epigraph written in large characters, consisting of eleven lines and occupying the whole page:

I Isaac son of Judah the Scribe, have written this Pentateuch, the Hagiographa and Jeremiah for R. Mordechai son of ..... in the year 5046 of the creation of the world [= A. D. 1286] and on the twenty-second day of the month Elul being the fifth day of the week. May the Lord permit him to transmit it as an inheritance to his children and children's children to the end of all generations. Amen, Amen, Amen, Selah. Blessed be He who giveth power to the faint, the Holy One, the Creator. Blessed be He who created men. Courage, and let us be courageous.[1]

[1] אני יצחק בר יהודה הסופר כתבתי זה החומש כתובים ירמיה לר׳ מרדכי בר .... בשנת חמשת אלפים יארבעים וששה לבריאת עולם ועשרים ושנים לירח אליל ביום חמישי המקום יזכהו להורישו לבניו ולבני בניו עד סוף כל הדורות אמן אמן אמן סלה: ברוך הוא הנותן ליעף כח: הוא הנקדש והנקדם ברוך אשר יצר את

Accordingly the name of the Scribe was Isaac and the Codex was finished A. D. 1286 for R. Mordecai. This explains the peculiar appearance which the text exhibits in no fewer than nineteen passages where the name יִצְחָק *Isaac* occurs at the beginning or at the end of the line. In all these instances there is a foliated ornament over the beginning or end of the patriarch's name to indicate that this was also the name of the Scribe of the MS.[1]

The Pentateuch is divided into the usual fifty-four *Parashiyoth* (פרשיות) or hebdomadal lessons. They are indicated by three *Pes* (פ פ פ) at the beginning of each Pericope as well as by the first word being written in large letters and occupying the middle of the line. The only exceptions are the two Pericopes *Vayetze* [ויצא = Gen. XXVIII 10] and *Vayechi* [ויחי = Gen. XLVII 28] which have not the three *Pes* and which simply begin with a large word without any intervening vacant space to mark off the preceding *Parasha*.[2] The number of verses in each Pericope with a proper name as the mnemonic sign is generally given in the margin against the last line of the *Parasha*, but sometimes in small letters between the three *Pes*. The Open and Closed Sections are indicated throughout the text by a vacant space without the letter *Pe* [פתוחה = פ]

חזק ונתחזק: האדם: Comp. fol. 229*a*. The words הסופר לא at the end have been added by a much later hand.

[1] Comp. Gen. XXI 4, Vol. I, fol. 20*a*; XXII 2, fol. 21*a*; XXVII 1, fol. 28*b*; XXXV 27, fol. 38*b*; XLVI 1, fol. 50*b*; L 24, fol. 55*b*; Exod. II 24, fol. 57*b*; VI 8, fol. 61*a*; XXIII 2, fol. 89*b*; Numb. XXXII 11, fol. 170*b*; Deut. I 8, fol. 176*b*; VI 9, fol. 184*a*; IX 5, fol. 186*b*; IX 27, fol. 187*b*; XXX 20, fol. 208*b*; XXXIV 4, fol. 212*b*; 1 Chron. I 28, Vol. II, fol. 143*b*; XXIX 18, fol. 170*b*; 2 Chron. XXX 6, fol. 198*a*.

[2] *Vide supra*, Part I, chap. V, pp. 66, 67, and comp. *The Massorah*, letter פ, § 378, Vol. II, p. 468.

or *Samech* [ס = סתומה]. And as both these paragraph divisions begin with an indented line, it is difficult to say whether they are intended for an Open or Closed Section. At the end of Genesis and of Numbers there are the Massoretic Summaries giving the number of verses, Pericopes and Sedarim in these two books, but it is absent at the end of Exodus, Leviticus and Deuteronomy. In the Hagiographa the Summary is given only at the end of Ezra-Nehemiah.

As is generally the case in MSS. which proceed from the German Schools, the *Metheg* and the *Gaya* are more uniformly used in this Codex and the name *Beth-el* is written as one word (בֵּיתְאֵל). The innovation, however, of inserting *Dagesh* into consonants which follow a guttural with *Sheva*,[1] or into the first letter of a word when the preceding word happens to end with the same letter[2] derives no support from this Codex.

Though the text is essentially identical with the present Massoretic recension, yet it exhibits interesting orthographical and Palaeographical features as well as some readings which are of importance. The *He* (ה) and the *Cheth* (ח) are more like these letters in Codices Nos. 1 and 2 in this List, and the final letters do not descend much below the line. The *Kametz* is simply the *Pathach* with the dot in the middle of the line, whilst the *Dagesh* of the suffix third person singular feminine is a *Chirek* under the *He* (הִ).[3]

This Codex has preserved to us the interesting fact that in ancient days words were divided in Hebrew as in

[1] Comp. וְנַחְמָד Gen III 6; רַעְמָה X 7; רַחְמָה XXIX 31; XXX 22 &c.

[2] Comp. אם־מְחוּט Gen. XIV 23; לאבל־לָחֶם XXXI 54; עַל־לֵב XXXIV 3 &c.

[3] Comp. רֹאשָׁהּ *her head* or *top* Gen. XXVIII 18; לִמְקֹמָהּ *in her place* Gen. XXIX 3, fol 30*a*.

other Semitic Scripts. In Jerem. VIII 18 the word מַבְלִיגִיתִי *Oh that I could comfort myself,* is divided into two words, מבלי is at the end of one line and גיתי is at the beginning of the next line. It needs hardly to be added that a later Massoretic Reviser altered this division.[1]

Another contribution which this MS. makes to textual criticism is the indication of the passages where there is a hiatus in the Pentateuch. The List of these "Breaks in the middle of the Verse", as they are Massoretically called, embracing the whole Hebrew Bible, is of extreme rarity. I have found it in only one MS.[2] The printed Massorah of Jacob b. Chayim gives only the List of the five passages in the Pentateuch. Our MS. marks the hiatus in four out of the five instances and among these is Gen. IV 8. Against each of the four passages the Massoretic Annotator has in the Massorah Parva פרינמ = פרינמא = *πρηγμα, πραγμα, break, hiatus,*[3] the expression which was such a puzzle to the distinguished Massorite Elias Levita.[4]

In Deut. XI 4 where the textual reading of this MS. is

as they pursued after *them* (אַחֲרֵיהֶם)

instead of

as they pursued after *you* (אַחֲרֵיכֶם)

as the present Massoretic text has it, the Massoretic Annotator justifies it by appealing to the authority of the Sephardic Codices.[5]

At the end of the Psalms the Massoretic Annotator states that the Psalter consists of 147 Psalms.[6]

[1] Comp. Jerem. VIII 18, Vol. II, fol. 215*a*.

[2] Comp. *The Massorah*, letter פ, § 185, Vol. II, p. 449.

[3] Comp. Gen. IV 8, Vol. I, fol. 6*a*; XXXV 22, fol. 38*a*; Numb. XXV 19, fol. 163*a*; Deut. II 8, fol. 178*a*.

[4] Comp *Massoreth Ha-Massoreth,* pp. 242, 262 ed. Ginsburg.

[5] ברדפם אַחֲרֵיהֶם כן הוא בספרדי Comp. Vol. I, fol. 188*b*.

[6] סך הכל קמו מזמורים Comp. Vol. II, fol. 59*b*.

In accordance with most MSS. and the present Massoretic recension, this Codex has not Nehemiah VII 68. The Codex, moreover, has not only כְּדָר־לָעֹמֶר *Chedor-laomer* in two words which is the Western recension, but in two lines כְּדָר *Chedor* at the end of one line and לָעֹמֶר *laomer* at the beginning of the next line.[1]

The MS. exhibits over fifty instances of omission which are entirely due to homoeoteleuton.

(1) ***Exodus*** XXXIV 27, Vol. I, fol. 91*b*.

(2) ***Leviticus*** XV 4, fol. 115*b*; (3) XX 20, fol. 122*a*.

(4) ***Numbers*** II 9, fol. 134*a*; (5) IV 6, fol. 136*b*; (6) VI 3, fol. 139*b*; (7) VIII 22, fol. 144*a*; (8) XXIX 2—8, fol. 166*b*; (9) XXXIII 41, fol. 172*b*; (10) XXXIV 7, fol. 173*a*.

(11) ***Deuteronomy*** XXIII 8, fol. 200*a*; (12) XXVIII 52, fol. 205*b*.

(13) ***Psalm*** XCVII 5, Vol. II, fol. 40*a*; (14) CXVIII 11, fol. 48*a*.

(15) ***Job*** X 14, fol. 65*a*; (16) XXXIX 28, fol. 80*a*.

(17) ***Daniel*** II 33, fol. 103*a*; (18) II 48, fol. 104*a*; (19) V 13, fol. 108*a*; (20) V 19, fol. 108*a*; (21) IX 16, fol. 113*a*; (22) XI 28, fol. 115*b*.

(23) ***Ezra-Nehem.*** II 29, fol. 118*a*; (24) II 42, fol. 118*a*; (25) II 68, fol. 119*a*; (26) VI 16, 17, fol. 122*b*; (27) Neh. I 11, fol. 127*b*; (28) VII 9, fol. 132*b*; (29) VII 73, fol. 134*a*.

(30) ***Chronicles*** V 35, fol. 148*a*; (31) VI 7, 8, fol. 148*b*; (32) VI 10, fol. 148*b*; (33) VI 43, fol. 149*a*; (34) VI 45, fol. 149*a*, (35) XII 27, fol. 156*a*; (36) XXIII 9, fol. 164*a*; (37) XXIII 13, fol. 164*b*; (38) XXIV 1, fol. 166*a*; (39) XXV 14, fol. 166*a*; (40) XXV 29, fol. 166*b*; (41) 2 Chron. II 27, fol. 172*b*; (42) III 8, fol. 173*a*; (43) VIII 8, fol. 178*a*; (44) VIII 12, fol. 178*a*; (45) XII 7, fol. 181*b*; (46) XXIX 22, fol. 179*b*; (47) XXIX 31, fol. 179*b*; (48) XXX 23, fol. 199*a*; (49) XXXIV 22, fol. 202*b*;

(50) ***Jeremiah*** XVII 27, fol. 223*b*.

As is usually the case, some of these omissions have been supplied by the original Scribe and some by the different revisers. It is remarkable that most of the MSS. in which the omissions due to homoeoteleuton are very numerous are of the German School.

[1] Comp. Gen. XIV 5, 9, Vol. I, fol. 14*b*.

No. 15.

Add. 9403.

This is another of the Codices which constituted the Hagen Collection bought by Dr. Adam Clarke. It consists of 230 folios of which, however, 212 folios represent the original portion of the MS. They contain the Pentateuch in which Gen. I 1—25 is missing, the Haphtaroth for the whole year to which are added the Chaldee for Pericope *Tzav* [צו = Levit. VI 1—VIII 36], as well as for the Feasts of Passover and Pentecost, the Five Megilloth in the order exhibited in Column I in the Table on page 4, and the Three Poetical Books, viz. Psalms, Proverbs in which XVIII 20—XXIX 2 are missing and Job in which XLII 11—17 has disappeared.

Each folio has three columns and each column has 31 lines. The text is furnished with the vowel-points and accents. The upper margin on each folio has two lines of the Massorah Magna and the lower margin three lines, whilst the outer margins and the margins between the columns give the Massorah Parva.

The text of the Pentateuch is divided into the fifty-four canonical Pericopes. Each of these commences with the first word in large letters which occupies the middle of the column with the exception of the two following *Parashiyoth:* (1) Pericope *Vayishlach* (וישלח = Gen. XXXII 4 &c.) which has simply a vacant line with two *Pes* (פ פ) one at each end of the vacant line, but with the word itself written like the rest of the text, and (2) Pericope *Vayechi* (ויחי = Gen. XLVII 28 &c.) which though beginning with the large word does not stand by itself in the middle of the column, nor is there a vacant space between the lines.

The division of the text into Open and Closed Sections (פתוחות וסתומות) is not only indicated in several

ways, but deviates in many respects from the received text. In a number of instances there is simply a vacant space at the end of the Section, and the next Section begins with an indented line. Hence it is difficult to say whether the break in question is meant for an Open or Closed Section.[1] In the majority of passages, however, the Massoretic Annotator indicated the Open Sections by the letter *Pe* [פתוחה = פ] or by two *Pes* (פ פ) or by the two words (פתוח שורה) in the vacant space of an Open Section occupying the two ends of the line in question.[2] The Closed Section is not only expressed by the usual letter *Samech* (ס), but by the unusual expression *Sedurah* (סדורה).[3]

The extent to which this Codex differs from the Sectional divisions in the received text will be seen from the following analysis of Genesis.

MS.	M. T.	MS.	M. T.
Open Sections	Closed Sections	Open Sections	Closed Sections
פתוחה שורה	ס Gen. XVII 15	פ	ס Gen. VII 13
פ פ	ס „ XXI 1	פ	ס „ VIII 15
פ פ	ס „ XLIV 18	פ	ס „ XI 24
[פ]	ס „ XLVI 8	פתוח שורה	ס „ XV 1
		פתו שור	ס „ XVI 1

In one instance the reverse is the case. Thus Gen. XLI 1 which is expressly marked in the text of the MS. as a Closed Section (ס) is in the received text an Open Section (פ).

The MS., moreover, exhibits no fewer than five Sections in Genesis alone which do not occur in the received text, viz.

[1] Comp. Gen. I 21; III 16, 17, 22; V 1, 6, 9, 12, 15, 18, 21, 25, 28, 32; VI 5; XXV 1. 12; XXVI 1, 34; XXVII 1; XXXIII 18; XXXIV 1; XXXV 1, 9; XXXVI 1, 20, 31; XXXVIII 1; XXXIX 1; XL 1; XLVI 28; XLVIII 1; XLIX 1, 5.

[2] Comp. Gen. X 1; XI 10; XIV 1; XVI 1; XVII 15; XXI 1; XXII 1; XLIV 18.

[3] Comp. Gen. XVII 1. fol. 8*b*; XXIV 1, fol. 12*b*.

ואלה תלדות עשו	Gen. XXXVI 9	וידע אדם עוד	Gen. IV 25
ויהי אחר הדברים	„ XXXIX 7	ויאמר יהוה לנח	„ VII 1
		ואלה ימי שני־חיי	„ XXV 7

The writing shows that the Scribe was an accomplished calligraphist and that the Codex was intended as a model from and by which other MSS. were to be made and corrected. Hence nearly all the letters of the alphabet are in their turn furnished with Tittles or Crowns in certain words. The peculiar forms of these distinguished letters I have given in my edition of the Massorah both under the respective letters and under the word *Taagim* (תאגים).[1]

Even in this Model Codex the difference between the *Beth* (ב) and *Caph* (כ) is hardly distinguishable.[2] The final letters as a rule, do not descend below the line of the medials, so that the vowel-signs *Sheva* and *Kametz* are not placed within the final *Caph* (ךָ ךְ) as they are in other MSS. and in the editions, but under it (כָ כְ) as if the letter in question were *Daleth* (ד).

Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe,* but the silent *Aleph* (א) in the middle of a word and the *He* (ה) both in the middle and end of words are marked with the horizontal stroke.[1] The *Metheg* is rarely used before a composite *Sheva* or *Segol.* The *Soph Pasuk* (:) or verse-divider resembles a thin stroke (ו) and is frequently absent. (Comp. Gen. VII 10, fol. 4*b*.) One of the remarkable features of this MS. is its frequent use of abbreviations. When a word is too long for the line a portion of it is given in the text and the suppletive is placed perpendicularly above it. The text differs in many

[1] Comp. *The Massorah,* letter ת, § 25, Vol. II, pp. 680—701.

[2] Comp. הַתֵּבָה Gen. VI 14, 15 &c.; לַתֵּבָה Gen. VI 16; בַּכֹּפֶר Gen. VI 14, fol. 4*a*.

[1] Comp. לִקְרָאתָם Gen XIX 1, fol. 9*a*.

respects from the Massoretic recension in the orthography, the consonants, the vowel-points and the accents. The following collation of Pericope *Noah* (נח = Gen. VI 9—XI 32) will show the extent of these variations.

M. T.	MS.	Gen.	M. T.	MS.	Gen.
הַמָּיִם	הַמַּיִ֫ם	VIII 13	תּוֹלְדֹת	תֹּלְדוֹת	VI 9
ם	פ	„ 15	הָאֱלֹהִים	הָאֱלֹהִים	„ 11
וּבְכָל־הַבְּהֵמָה וּבְכָל־הַחַיָּה	וּבכהמה ובחיה	„ 17	ם	[פ]	„ 13
הָאָרֶץ	הָאָ֫רֶ֫ץ	„ 17	תַּעֲשֶׂה	תַּעֲשֶׂה	„ 14, 15, 16
כָּל־רוּחַ	כל רוחש	„ 19	אֶת־הַתֵּבֵל	את־התבל	„ 17
עֹלֹת	עולת	„ 20	וַהֲקִמֹתִי	והקמתי	„ 18
אַמָּה	אמ֫ה	„ 21	מִכֹּל רֶמֶשׂ	מכל רמש	„ 20
וְחִתַּכְתָּם	וְחִתַּ֫כְתָּם	IX 2	הָאֲדָמָה	הארמה לְמִינֵהוּ	„ 20
הָאֲדָמָה	הָאֲדָמָ֫ה	„ 2	°	ם	VII 1
אֲדֹרֹשׁ	אֶדְרֹשׁ	„ 5	הַטְּהוֹרָה	הַטְּהֹרָה	„ 2, 8
וַהֲקִמֹתִי	וַהֲקִמֹתִ֫י	„ 11	רֹמֶשׂ	רֹמֵשׂ	„ 8
וְלֹא־עוֹד	ולא־עיד	„ 11	הָאֲדָמָה	הָאֲדָמָ֫ה	„ 8
הַבְּרִית	הַבְּרִי֫ת	„ 12	הַבְּהֵמָה	הַבְּהֵמָ֫ה	„ 14
מַיִם לְמַבּוּל	מים למבול	„ 15	הָרֶמֶשׂ	הָרֹמֵשׂ	„ 14
וַיֹּאמֶר	וַיֹּאמֶ֫ר	„ 17	בְּעֶדוֹ	בַּעֲדוֹ	„ 16
הֲקִימֹתִי	הֲקִימֹתִ֫י	„ 17	פְּנֵי הַמָּיִם	פני הארץ	„ 18
עֵרוֹת	עֵרֹ֫ת	„ 23	הָהָרִים	הָהָרִים	„ 20
בְּאָהֳלֵי	בְּאָהֳלַ֫י	„ 27	וְכִחֹה	וכחה	„ 21
שנה וחמשים וגו׳	omitted	„ 28, 29	חמשים	מקצה חמשים	„ 24
וְתִכְסֶל	וְתוּכַל	X 2	וַיַּעֲבֹר	ויעבר	VIII 1
וְתִנְרָמָה	וְתִנְרָמָ֫ה	„ 3	מַעְיְנוֹת	מַעְיָנוֹת	„ 2
לְלָשׁוֹנוֹ	לְלָשׁוֹנ֫וֹ	„ 5	וַאֲרֻבּוֹת	וַאֲרֻבֹּת	„ 2
וַחֲוִילָה	וַחֲוִילָ֫ה	„ 7	וַיֹּסֶף	וַיּוֹסֶף	„ 10
נִבְרַי־	נִבְרַ֫י־	„ 9a	בְּפִיהָ	בְּפִיהָ	„ 11
עִיָּה	עִיָּ֫ה	„ 11, 12	הַיּוֹנָה	הַיּוֹנָ֫ה	„ 12

M. T.	MS.		M. T.	MS.	
לַעֲשׂוֹת	לַעֲשׂוֹת	Gen. XI 6	פְּלִשְׁתִּים	פְּלִשְׁתִּי֫ם	Gen. X 14
וְעַתָּה	וְעַתָּה	„ „ 6	וּכְבוּיִם	וּכְבוּיִם	„ „ 19
אֹתָם מִשָּׁם	מִשָּׁם אֹתָם	„ „ 8	וְנָתַר	וְנָשַׂר	„ „ 23
לִבְנוֹת	לִבְנוֹת	„ „ 8	שָׁלַף וְאֶת־	omitted	„ „ 26
הֻפְּיָצֵם	הֻפְּיָצֵם	„ „ 9	לְתוֹלְדֹתָם	לְתוֹלְדֹתָם	„ „ 32
ם	פ	„ „ 24	וְנִשְׁרְפָה	וְנִשְׁרְפָ֫ה	„ XI 3

It will be seen from the above collation that in one Pericope alone, consisting of less than six chapters, or of 153 verses, the MS. exhibits (1) *sixteen* variations from the Massoretic recension in the orthography, or in cases of plene and defective,[1] (2) *seven* in the vowel-points,[2] (3) *one* variant in the accents,[3] (4) *nine* variants in the *Metheg* or *Gaya*,[4] (5) *four* in the division of the Sections,[5] (6) *ten* in the textual readings,[6] (7) *thirteen* in the use of abbreviations[7] and (8) *two* omissions of words due to homoeoteleuton.[8]

To the various readings in this Pericope I must add one from Gen. XXXV 6. Instead of simply "and Jacob

[1] Comp. Gen. VI 9, 18; VII 2, 8; VIII 2, 10, 20, 21; IX 17; X 2, 3, 5, 9, 19, 32; XI 8.

[2] Comp. Gen. VIII 11; IX 5, 27; X 11, 12; XI 6, 9.

[3] Comp. Gen. VII 21.

[4] Comp. Gen. VI 11, 14, 15, 16; VII 16; VIII 1; IX 11; X 7; XI 6.

[5] Comp. Gen. VI 13; VII 1; VIII 15; XI 24.

[6] Comp. Gen. VI 7, 20; VII 18, 24; VIII 17, 19; IX 11, 15; X 23; XI 8.

[7] Comp. Gen. VII 8, 14, 14; VIII 12, 13, 17; IX 2, 2, 12, 17, 23; X 14; XI 3.

[8] Comp. Gen. IX 28, 29, where the words וַיִּהְיוּ כָּל־יְמֵי־נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה . . . וחמשים שנה are omitted because of the similar ending וחמשים שנה, and Gen. X 26, where the words שָׁלַף וְאֶת־ are omitted because of the homoeoteleuton ואת . . . . ואת. In supplying these omissions the Massoretic Annotator adopted the reading וַיִּהְיוּ the plural in Gen. IX 29 instead of וַיְהִי the singular which is in the present Massoretic recension. Comp. the note on this passage in my edition of the Hebrew Bible.

came to Luz" as it is in the Massoretic recension, the MS. reads here

ויבא יעקב לוזה עיר שכם

and Jacob came to Luz, *a city of Shechem*.[1]

In the classical passage Gen. VI 3 the MS. has בשגם with *Pathach* under the *Gimel* (ג). Far more uncertain is its treatment of the proper name *Beth-el*. Of the twelve passages in which it occurs in the Pentateuch or rather in Genesis, the MS. has it as one word (בֵּיתְאֵל) in the first six instances,[2] and in two words (בֵּית־אֵל) in the second.[3] It is, therefore, evident that, at the time when this Codex was written or in the model from which it was copied, the Eastern and Western readings of this name were not as yet strictly separated.

The innovation of putting a *Dagesh* into the first letter of a word when the preceding word happens to end with the same letter finds no support in this Model Codex as may be seen from the following:

fol. 22*a*	לאבל־לָחֶם	Gen. XXXVII 25	fol. 8*a*	אם־מחיט	Gen. XIV 23
„ 50*b*	בן־נין	Exod. XXXIII 11	„ 19*a*	לאבל־לָחֶם	„ XXXI 54
			„ 20*a*	על־לֵב	„ XXXIV 3

Equally unsupported is the innovation of inserting a *Dagesh* into a consonant which follows gutturals with silent *Sheva*. This is rendered beyond doubt from the following instances:

fol. 10*b*	וְאָחְשׁוֹךְ	Gen. XX 6		fol. 2*a*	נֶחְמָד	Gen. II 9	
„ 17*b*	רַחְמָה	„ XXIX 31		„ 2*b*	וְנֶחְמָד	„ III 6	
„ 17*b*	רַחְמָה	„ XXX 22		„ 5*b*	וְרַעְמָה	„ X 7	
„ 17*b*	מַחְשַׁף	„ „ 37		„ 5*b*	רַעְמָה	„ „ 7	

[1] Comp. fol. 20*b*. A later Nakdan ran his pen slightly through the variant to make it conformable to the Massoretic recension.

[2] Comp. Gen. XII 8, 8; XIII 3, 3; XXVIII 19; XXXI 13.

[3] Comp. Gen. XXXV 1, 3, 6, 8, 15, 16.

fol. 28*a*	וַיֶּאְסֹר	Gen.	XLVI 29	fol. 21*a*	יַעְלָם	Gen.	XXXVI 5
„ 28*b*	רַעְמְסֵס	„	XLVII 11	„ 21*a*	יַעְלָם	„	„ 14
„ 29*b*	לַחְמוֹ	„	XLIX 20	„ 21*a*	יַעְלָם	„	„ 18

Neither is the *Sheva* in this Model Codex changed into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant. Thus it is here

fol. 16*b*	וְגָלְלוּ	Gen.	XXIX 3	fol. 7*b*	וַיְהַלְלוּ	Gen.	XII 15
„ 16*b*	וְגָלְלוּ	„	„ 8	„ 15*b*	קִלְלָתְךָ	„	XXVII 13

In Gen. XLII 21, however, it is בְּהִתְחַנְּנוֹ *when he besought.* (Comp. fol. 25*b*.)

With fol. 212, or Job XLII 11*a*, ends the original portion of the MS. which was written by an accomplished Scribe of the German School, who has not disclosed his name. Though there is no mention of the date, yet the whole complexion of the Codex shows that it was finished *circa* A. D. 1160 or at latest about A. D. 1200. It is the most important of the Hagen Collection of MSS. and it is to be deplored that the MS. has been so cruelly used and so barbarously mended. Much of the valuable Massorah has been almost obliterated. The vowel-points and accents have often been roughly restored by an unskilful hand, but the consonants as a whole have fortunately been preserved in their original state.

Bound up with it are two different fragments. The first fragment which extends from fol. 213 to 227 contains the Hebrew text of Genesis I 1—XII 15 with the Chaldee Paraphrase and the Commentary of Rashi. This portion is probably of the thirteenth century. The second fragment which extends from fol. 228 to 230 contains several short Treatises. (1) On the Accents of the twenty-one Prose books of the Hebrew Bible. (2) A List of words in the Bible written with *Sin* (שׂ) and with *Shin* (שׁ) by the Nakdan R. Salman of Rothenburg, two more complete recensions

of which I published in the Massorah.[1] (3) A fragmentary Treatise on the Tittled or Crowned Letters, attributed to R. Akiba &c. &c.

No. 16.

Add. 9404.

This MS. which is written in a German hand *circa* A. D. 1350, contains the Pentateuch, the Five Megilloth and the Haphtaroth. The order of the Megilloth is that exhibited in Column II in the Table on page 4. The MS. has 210 folios. Each folio as a rule has three columns and each column has 40 lines. The text is provided with vowel-points and the accents, but is without the Massorah though the lines for it are exhibited in the lower margin.

The Pentateuch, in which folios 1 [= I 1—20] and 8 [= X 21—XII 4*b*] have been supplied by a later hand, has the Hebrew verity and the Chaldee in alternate lines. Like the Hebrew, the Targum is not only furnished with the vowel-points, but with the accents. The text of the Pentateuch is divided into the fifty-four annual Pericopes each of which begins with the first words or word in larger letters occupying the middle of the line.

Though the text is substantially that of the Western recension and though the MS. has neither of the Marginal Massorahs, it exhibits Palaeographical features and textual variations which make it peculiarly interesting to the criticism of the Old Testament.

(1) Many of the letters throughout the text are furnished with Tittles or Crowns known as *Taagim*.

(2) The double pronunciation of ש is not only indicated in the usual way by the diacritic point being on the top

[1] Comp. *The Massorah*, letter ש §§ 7, 8, Vol. II, pp. 586—591.

of the right branch of the letter when it is ***sh*** (שׁ) and on the top of the left when it is ***s*** (שׂ), but by placing the point within the letter to the right with a *Raphe* stroke over the right branch when it is ***Sh*** (שֹׁ) and in the left with the same stroke when it is ***S*** (שֹׂ). Thus for instance the *Shin:*

אֲשֶׁר	Gen. XVIII 8, 17, 19	אֲנָשִׁים	Gen. XVIII 2
רָשָׁע	„ „ 23	כַּאֲשֶׁר	„ „ 5
כָּרָשָׁע	„ „ 25	אָשׁוּב	„ „ 10, 14

The *Sin:*

אֲעֲשֶׂה	Gen. XVIII 29, 30	לַעֲשׂוֹת	Gen. XVIII 7
הָעֲשָׂרִים	„ „ 31	מַעֲשֵׂה	„ „ 25
		יַעֲשֶׂה	„ „ 25

(3) The *Chateph-Pathach* has also a double form. Besides its ordinary position under the consonant, the *Pathach* alone is in many instances under the consonant whilst the *Sheva* is in the body of the letter especially where it is *He* (ה) or *Cheth* (ח). Thus

חֲמִשִּׁים	Gen. XVIII 24, 26, 28	מֵרַחַי	Gen. XVIII 6
הַשָּׁפֵט	„ „ 25	הַנִּפְלָא	„ „ 14
הַתַּחְתִּית	„ „ 28	אַחֲרֵי	„ „ 19

(4) *Pathach-Chateph.* — The *Pathach* furtive which in certain words is placed under the *Cheth* (חַ) at the end of words, but which is sounded before it, has often *Sheva* after it (חָ) and thus becomes a kind of *Pathach-Chateph,* e. g.

נֹחַ	Gen. X 1	רוּחַ	Gen. VI 17
מִזְבֵּחַ	„ XII 7	מְנוּחַ	„ VIII 9
לִבְרֹחַ	„ XXXI 27	רֵיחַ	„ „ 21

(5) The guttural *Cheth* (ח) at the end of a word after *Pathach,* which according to the ordinary system has no vowel-point, is frequently furnished with *Sheva,* e. g.

וַיַּמַּח	Gen. VII 23	מְתוּשֶׁלַח	Gen. V 21, 22, 25
וַיִּפְתַּח	„ VIII 6	נֹחַ	„ VI 21
הַמָּלַח	„ XIV 3	תִּקַּח	„ VII 2

(6) In case of the guttural *Ayin* (ע) which is without a vowel-sign at the end of a word after a *Pathach,* it too has frequently a *Sheva.* Thus for instance

שָׁבַע	Gen. XXI 31	וַיֵּדַע	Gen. VIII 11
שִׁמַע	„ XXVII 43	לָשַׁע	„ X 19
שֶׁמַע	„ XXIX 13	תֵּרַע	„ XV 13

(7) When the *Ayin* (ע) itself has a *Pathach* at the end of a word according to our system of vocalization, it often has *Pathach-Chateph* in this Codex just as is the case of the guttural *Cheth* (ח). Thus for instance

הַנַּעַ	Gen. XXVI 11	וְנָסַעַ	Gen. XII 9
כִּמְחַסַעַ	„ XXVII 12	יָרַעַ	„ XV 13
שְׁבַעַ	„ XXIX 28	לְנָגַעַ	„ XX 6
		הַשְׁמַעַ	„ XXI 6

(8) The audible *Vav* (ו) at the end of a word, whether as suffix third person singular masculine or as a constituent part of the expression which is without a vowel-point in the present Massoretic text, has frequently *Sheva.* Thus for instance

אָבִיו	Gen. XXII 7	בְּאַפָּיו	Gen. VII 22
גְּמַלָיו	„ XXIV 20	אֵלָיו	„ VIII 9
עַמָיו	„ XXV 8	יְחַדָו	„ XIII 6
עֲשָׂו	„ „ 27	אָחָיו	„ XIV 16

Not unfrequently the *Sheva* is in the body of the letter, just as it is in the final *Caph* (ךָ) in the present Massoretic text, e. g. עֵשָׂו *Esau* (Gen. XXV 30), לְעֵשָׂו *to Esau* (Gen. XXV 34) &c.

(9) The audible *Yod* (י) at the end of a word after *Pathach* or *Kametz,* whether as suffix first person singular or as a constituent part of the expression which is without

a vowel-sign according to the present recension of the Massoretic text, has often a *Chirek*. Thus for instance

רֹעִי	Gen.	XIII	8	חֵי	Gen.	VIII	21
מֵעָלָי	„	„	9	וּמָרִי	„	X	2
אֵרֵנִי	„	XVIII	27	שָׁרִי	„	XII	5
*לַאדֹנִי	„	„	30	הָעִי	„	XIII	3

These abnormal forms are used side by side with the normal ones. As they are exceptional it is evident that they simply represent the remnants of an older system of vocalization which was once in friendly rivalry with the present system, but which the system now in vogue has gradually vanquished. We shall see in the sequel that older Codices than the MS. before us have retained this vocalization to a far larger extent. Apart, however, from these abnormal forms, the MS. also differs in many respects from the present Massoretic text in the vowel-points, the accents and the consonants. The following collation of the first part of Pericope *Vayera* (וירא = Gen. XVIII 1—XXII 24) will show approximately the extent of the variations throughout the Codex:

I. The vowel-points.

M. T.	MS.				M. T.	MS.			
וַיֹּאמְרוּ לֹא	וַיֹּאמְרוּ לֹא	Gen.	XIX	2	וְסָעֲדוּ	וְסָעֲדוּ	Gen.	XVIII	5
בָּרְחֹב	בַּרְחֹב	„	„	2	דְּבַרְתֶּם	דִּבַּרְתֶּם	„	„	5
מִשְׁתֶּה	מִשְׁתֶּה	„	„	3	אִשְׁתֶּךָ	אִשְׁתֶּךָ	„	„	10
מִקְצֶה	מִקְצֵה	„	„	4	עֶדְנָה	עֶדְנָה	„	„	12
הַפֶּתְחָה	הַפֶּתְחָה	„	„	6	וַאֲדֹנִי	וַאדֹנִי	„	„	12
הִגֵּהּ	הִגֵּהּ	„	„	8	הַמְכַסֶּה	הַמְכַסֶּה	„	„	17
עֶשׂ הַלָּאָה	עֶשׂ הַלָּאָה	„	„	9	יְצַוֶּה	יְצַוֶּה	„	„	19
בַּסַּנְוֵרִים	בַּסַּנְוֵרִים	„	„	11	הָאַף	הָאַף	„	„	23
צֵאוּ	צֵאוּ	„	„	14	אִמְצָא	אִמְצָא	„	„	26
הִגֵּהּ	הִגֵּהּ	„	„	19	וַיֹּסֶף	וַיֹּסֶף	„	„	29
וְאֶנֹכִי	וַאֲנֹכִי	„	„	19	בָּעֲרֹב	בָּעֲרֹב	„	XIX	1

M. T.	MS.				M. T.	MS.			
מִצְעָר	מִצְעַר	Gen.	XIX	20	וָאָמָּלְטָה	וָאָמָתִי	Gen.	XIX	19
וַיִּשְׁכֶּם	וַיִּשְׁכֵּם	„	„	27	הַגָּדֹל	הַגָּדֹה	„	„	20
כָּהֵן	כָּהֶן	„	„	29	וְהִיא	וְהִוא	„	„	20
בַּלַּיְלָה	בְּלַיְלָה	„	„	33	אִמָּלְטָה	אִמַּלְטָה	„	„	20

II. The Accents.

M. T.	MS.			
וְהִשָּׁעֲנוּ	וְהִשַּׁעֲנוּ	Gen.	XVIII	4
וְאַבְרָהָם	וְאַבְרָהָם	„	„	16, 18, 22
וְחַטָּאתָם	וְחַטאתָם	„	„	20
וְעוֹד אָסַף	וְעוֹד אָסַף	„	„	29
הָאֶחָד בָּא לָגוּר	הָאֶחָד בָּא לָגוּר	„	XIX	9
עָתָּה	עָתָּה	„	„	9
כִּי־מַשְׁחִיתִים	כִּי	מַשְׁחִיתִים	„	„	13
וּבִיד־אִשְׁתּוֹ	וּבִיד אִשְׁתּוֹ	„	„	16
כִּי לֹא	כִּי־לֹא	„	„	22

III. Variations in the Consonants.

M. T.	MS.				M. T.	MS.			
הַחִיָּה	הַהָצָה	Gen.	XIX	17	עָגֹת	עָגֹת	Gen.	XVIII	6
וְהִיא	וְהִיא	„	„	20	יֵשׁ	יֵשׁ שָׁם	„	„	24
הִיא	הִיא	„	„	20	לְדַרְכֵּכֶם	לְדַרְכֵּכֶם	„	XIX	2
פָּנֶיךָ	אֶת־פָּנֶיךָ	„	„	21	בָּרְחֹב	בָּרְחֹב	„	„	2
עַד הַיּוֹם הַזֶּה׃	עַד הַיּוֹם הַזֶּה׃	„	„	38	וַיָּסֻרוּ	וַיָּסֹרוּ	„	„	3
אֲשֶׁר יֹאמַר	אֶת־אֲשֶׁר יֹאמַר	„	XXII	14	מַשְׁחִיתִים	מַשְׁחִיתִים	„	„	13
לְפָנַי מוֹתִי	וְלִפְנֵי מוֹתִי	„	XXVII	7	וַיֹּצִיאֻהוּ	וַיֹּצִיאֻהוּ	„	„	16
					וַיְנִיחֻהוּ	וַיְנִיחֻהוּ	„	„	16

The *Metheg* or *Gaya* is used very irregularly even before a composite *Sheva* or *Segol* as will be seen from the following instances taken from the first chapter of the same Pericope:

וַיַּעַשׂ	Gen.	XIX	25	הָאֲנָשִׁים	Gen.	XVIII	16	וְרַחֲצוּ	Gen.	XVIII	4
אֶעֱשֶׂה	„	„	29	וַעֲנָקֵת	„	„	20	מַהֲרִי	„	„	6
וַאֲדַבְּרָה	„	„	30, 32	מֵעֲשֹׂת	„	„	25	וַאֲנִי	„	„	13

The occurrence of the *Dagesh* in certain words is very abnormal as will be seen from the following instances:

לֹא אדני	Gen.	XXIII 11	ויאמר מֶלֶךְ	Gen.	XIV 21
לאמר לוֹ	„	„ 14	ואם־לֹא	„	XVIII 21
משבעתי וֹאת	„	XXIV 8	על־סְדֹם	„	XIX 24
וכל־טוּב	„	„ 10	אשר לֹא־	„	XX 9
את־צֹאן	„	XXIX 10	אבימלך צֹאן	„	„ 14
צא מִן־	„	XXXI 13	*יִצְחָק־לִי	„	XXI 6

But though the *Dagesh* is used so profusely in a variety of expressions in this MS. it does not favour the conceit of putting it into the consonant which follows a guttural with *Sheva*[1] or of inserting it into the first letter of a word when the preceding word ends with the same letter.[2] The practice, too, of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant, finds no support in this Codex.[3]

Beth-el (בֵּית־אֵל) is uniformly written as one word (בֵּיתֵאֵל *Bethel*) in all the twelve passages in which it occurs in the Pentateuch.[4] This orthography which is that of the Easterns or Babylonians is mostly followed in MSS. of the German School. Tubal-Cain, however, which occurs twice[5] and Chedor-laomer which occurs five times[6] and which are respectively written as one word according to the

[1] Comp. Gen. II 9; XX 6; XXX 37; XLVII 11. The only instance where the *Dagesh* occurs after a guttural with *Sheva* is in לַחְמוֹ Gen. XLIX 20.

[2] Comp. Gen. XIV 23; XXXI 54; XXXIV 3. It will be seen that this MS. furnishes the *Lamed* with *Dagesh* more often than any other consonant. It is, therefore, not surprising to find that it has אל־לִבּוֹ (Gen. VI 6) with *Dagesh* in the *Lamed*. Dr. Baer, however, who introduced this fact into his text, has most unaccountably omitted it in this instance.

[3] Comp. Gen. XII 15, XXVII 13; XXIX 3, 8; XLII 21.

[4] Comp. Gen. XII 8, 8; XIII 3, 3; XXVIII 19; XXXI 13; XXXV 1, 3, 6, 8, 15, 16.

[5] Comp. Gen. IV 22, 22.

[6] Comp. Gen. XIV 1, 4, 5, 9, 17.

Easterns (תּוּבַלְקַיִן, כְּדָרְלָעְמָר) are as uniformly written in two words (תּוּבַל־קַיִן, כְּדָר־לָעְמָר). In one instance the latter is written in two lines, *Chedor* at the end of one line and *laomer* at the beginning of the next line.

In Gen. VI 3 the reading is בְּשַׁגַּם with *Pathach* under the *Gimel*. In Gen. XXVII 28 this MS. points it וְיִתֶּן and in verse 29 וְיִשְׁתַּחֲוּוּ which is according to the Ben-Naphtali recension. In the latter case the *Keri* is in the text.

A very remarkable feature of this Codex has yet to be noticed, viz. the numerous abbreviations which occur in the Chaldee Version. These abbreviations occur not only at the end of the lines, but at the beginning and in the middle. In the first chapter of Pericope *Vayera* (וירא = Gen. XVIII) alone there are no fewer than sixteen instances. They are as follows:

Gen. XVIII	1	מֵמְרָא	=	מֵמַר	Gen. XVIII	16	וְאַבְרָהָ	=	וְאַבְרָהָם
„	2	מִשְׁכְּנָא	=	מִשְׁכָּ	„	17	מְאַבְרָהָ	=	מֵאַבְרָהָם
„	3	עַבְדָּךְ	=	עַבְדָּ	„	18	וְאַכְרָ	=	וְאַבְרָהָם
„	6	וְאָמַר	=	וְאָמַ	„	19	אַבְרָהָ	=	אַבְרָהָם
„	8	דַּעֲבַד	=	דַּעֲבָ	„	20	סְגִיאָת	=	סַגִּיאָת
„	11	וְאַבְרָהָם	=	וְאַבְרָ	„	22	וְאַכְ	=	וְאַבְרָהָם
„	15	וְאָמַר	=	וְאָמָ	„	22	קָדָם	=	קָדָם
„	16	מִתַּמָּן	=	מִתַּמָּ	„	23	אַבְרָהָ וְאָמַ	=	אַבְרָהָם וְאָמַר

In one instance the word חֲיֵיתְכַּפָּא (Gen. XVIII 14) is actually divided, חֲיֵיתְ is at the end of one line and כַּפָּא is at the beginning of the next line. A later Nakdan who altered this division by supplying the letters outside the line has still left the second half of the word at the beginning of the next line without the vowel-points.[1] As the Chaldee is in alternate verses with the Hebrew, it exhibits one continuous text so that the abbreviations appear to belong to the whole arrangement.

[1] Comp. fol. 12*b*, Column 3.

Though the MS. is carefully written, it exhibits omissions due to homoeoteleuton which have been supplied by later Nakdanim on the following pages: fol. 55*b*; fol. 71*b*; fol. 72*a*; fol. 78*b*; 85*a*, 96*b*, 99*a*, 108*a*, 111*a*, 175*b*, 179*b*, 183*a*, 184*a*.

At the end of Genesis and Leviticus there are Massoretic Summaries giving the number of verses, the middle verse and the number of Sedarim in these books.

No. 17.

Add. 9405—9406.

These two volumes are pieces of what originally was a Pentateuch with the Haphtaroth, the Megilloth, Job, portions of Jeremiah and Isaiah which not unfrequently occur together. As they now are, they constitute Volumes VIII and IX of the Hagen Collection. According to the Epigraph at the end of the second piece the entire Codex was written A. D. 1309. The hand-writing is of the German School to which nine out of the ten volumes of this Collection belong.

The first piece consists now of 14 folios and contains the Song of Songs, Ruth, Ecclesiastes and Lamentations. The second piece which consists of 32 folios contains Job, Jerem. I 1—XXXIII 6 and Isaiah XXXIV 1—XXXV 10. Each folio has three columns and each column has 28 lines. Every book begins with the first word in large letters. The text is furnished with the vowel-points and the accents, but is without the Massorah. Though the text is substantially of the Western recension, it differs in many respects from the *textus receptus* in its orthography, its vowel-points, accents and readings. The following collation of the first chapter of the Song of Songs with the present Massoretic text will approximately show the nature and extent of these variations:

M. T.	MS.				M. T.	MS.			
בַּצָּהֳרָיִם	בַּצָּהֳרִים	Cant. I	7		יַשְׁקֵנִי	יִשָּׁקֵנִי	Cant. I	2	
אֶהְיֶה	אֶהֱיֶה	„	„	7	מִנְּשִׁיקוֹת	מְנָשִׁיקוֹת	„	„	2
כְּעֹטִיָּה	כְּעַטְיָה	„	„	7	לְרֵיחַ שְׁמָנֶיךָ	לְרֵיחַ שְׁמָנֶיךָ	„	„	3
כַּנָּשִׁים	כַּנָּשִׁים	„	„	8	הַמֶּלֶךְ	הַמֶּלֶךְ	„	„	4
כְּעֵקְבֵי	כְּעִקְבֵי	„	„	8	חֲדָרָיו	חֲדָרָיו	„	„	4
גְּדִיוֹתַיִךְ	גְּדִיֹתַיִךְ	„	„	8	בָּךְ	בָּךְ	„	„	4
לְסֻסָּתִי	לְסֻסָּתִי	„	„	9	דֹּדֶיךָ	דֹּדֶיךָ	„	„	4
רַעְיָתִי	רַעְיָתִי	„	„	9	שְׁחוֹרָה אֲנִי	שְׁחוֹרָה אֲנִי	„	„	5
לְחָיֵךְ	לְחָיֵךְ	„	„	10	וְנָאוָה	וְנָאוָה	„	„	5
בַּתֹּרִים	בַּתֹּרִים	„	„	10	הַשָּׁמֶשׁ	הַשָּׁמֶשׁ	„	„	6
נְקֻדוֹת	נְקֻדֹת	„	„	11	שָׂמוּנִי	שָׂמֻנִי	„	„	6
נִרְדִּי	נֵרְדִּי	„	„	12	נָטְרָתִנִי	נָטְרָתִנִי	„	„	6
הַמֹּר	הַמֹּר	„	„	13	שֶׁאֲהֵבָה	שֶׁאָהֲבָה	„	„	7
שָׁדַי	שָׁדַי	„	„	13	תִּרְעֶה	תִּרְעֶה	„	„	7
קֹרוֹת	קֹרוֹת	„	„	17	וְאֵיכָה	אֵיכָה	„	„	7

An analysis of these variations discloses the striking resemblance between some of the characteristics of this MS. and the preceding Codex. In both there is the frequent absence of the *Dagesh,* the interchange of the graphic signs, *Pathach* and *Kametz, Tzere* and *Segol,* the furnishing of the audible *Vav* and *Yod* at the end of words with *Sheva* and *Chirek* &c. &c. In Codex No. 16, however, these features are more pronounced.

The Epigraph at the end of the second piece, which was originally appended to the complete Codex, and in which the Scribe not only gives his own name, but that of the owner for whom he wrote it and the year in which he finished it, is of peculiar interest and is as follows:

I Solomon son of Jechiel have written this Machasor [= these Sacred Scriptures], for R. . . . . son of Abraham in the year 5069 of the creation of the world [= A. D. 1309] in the month of Nisan.[1]

[1] אֲנִי שְׁלֹמֹה בַּר יְחִיאֵל כָּתַבְתִּי זֶה הַמַּחְזוֹר לְרַ . . . . . בַּר אַבְרָהָם שְׁנַת חֲמֵשֶׁת וְהִשְׁעָה וְשִׁשִּׁים לִבְרִיאַת עוֹלָם כח בְּנִיסָן אֲלָפִים׃ Comp fol. 32*b*.

It will be seen that the expression *Machasor* which is used in the oldest MSS. for a Codex of the Hebrew Scriptures[1] reappears in this Epigraph. Moreover, the peculiarities in the punctuation of the Epigraph resemble those exhibited in the text. Thus for instance the absence of the diacritic point over the *Shin* (שׁ), the *Chirek* under the letter *Resh* in *bar* [= בַּר *son of*] &c.

The innovation of (1) inserting *Dagesh* into consonants which follow a guttural with *Sheva* or (2) into the first letter of a word when the preceding word ends with the same letter, or of (3) putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant is not supported in this MS. notwithstanding all its peculiarities in punctuation, as will be seen from the following examples:

III.			II.			I.		
*וְהֻחְבַּנְתִּי	Jerem.	II 10	בְּבָל־לִבָּה	Jerem. III 10		וַעֲמִי	Jerem.	X 10
שׁוֹטַטִי	„	V 1	מְלֵאִים מִרְמָה	„	V 27	*נַחֲלִי	„	XII 13
*סִילָלָה	„	VI 6	עָם־מִלֵּא	„	VI 11	וְנַחֲשָׁבָה	„	XVIII 18

The *Raphe* mark in the first table of the collation I have put over the letters to show the absence of the *Dagesh* in the MS. The asterisk in this table indicates that the reading differs from that of the received text.

No. 18.

Add. 9407.

This MS. which is in quarto is written in a beautiful Sephardic hand *circa* A. D. 1330 and consists of 273 folios. It contains the Pentateuch and the Haphtaroth. The former occupies fol. 1*b*—208*a* and the latter fol. 208*a* to 272*b*. Fol. 273 is blank. With the exception of the poetical chapter in Pericope *Haazinu* (האזינו = Deut. XXXII 1—43)

[1] *Vide supra,* Part II, chap. X, p. 241 &c., chap. XI, p. 435 &c.

the folios have only one column consisting of 21 lines. The text is furnished with the vowel-points and the accents and a very scanty Massorah Parva which chiefly records the *Keri,* the Majuscular and Minuscular letters, the middle verses of the respective books and of the Pentateuch &c. &c. The upper, lower and outer margins have the Commentary of the celebrated Rashi (A. D. 1040—1105).

The fifty-four annual Pericopes into which the text of the Pentateuch is divided are generally indicated by the word *Parasha* (פרשׁ) in the margin against the beginning of each hebdomadal Lesson. The Open and Closed Sections are carefully exhibited by the prescribed vacant space,[1] but no *Pe* (פ = פתוחה) or *Samech* (ס = סתומה) is inserted into the text.

Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe,* but the silent *Aleph* (א) in the middle of a word and the *He* (ה) both in the middle and at the end of words are duly marked with the horizontal stroke.[2]

The text is strictly that of the Western recension though it does not uniformly follow the punctuation of Ben-Asher. Thus for instance in Gen. III 17 the textual reading is תֹּאכְלֶנָּה *thou shall eat,* with *Sheva* under the *Caph* (כְ) which is according to Ben-Naphtali, whilst Ben-Asher's punctuation is relegated into the margin where we are told that according to the latter the *Caph* has *Chateph-Pathach* (כֲ).[3]

In Levit. XXIV 6, however, which is the only other instance where the Massoretic Annotator exhibits the variants between these two textual redactors, he has הַמַּעֲרֶכֶת *a row,* with *Segol* under the *Resh* (רֶ) in the text and הַמַּעֲרָכֶת with *Kametz* (רָ) in the margin, and he

[1] *Vide supra,* Part I, chap. I, p. 9 &c.

[2] *Vide supra,* Part II, chap. I, pp. 114—115.

[3] בן אשׁ תאכלנה Comp. fol. 4*a*.

expressly states that this is the punctuation of Ben-Naphtali.[1] It is remarkable that we have no other record of this variation and that according to this emphatic testimony we follow Ben-Naphtali in our present *textus receptus*.

The three instances in which the Massoretic Annotator adduces the difference in the punctuation from the celebrated Codex Hilleli are already known from the records in other MSS.[2] Equally well known is the variation in the accents on יֵרָאֶה *shall appear* (Deut. XVI 16), but his reference to the variant in Gen. XXXII 18 exhibits a new feature. On יִפְגָּשְׁךָ *he meeteth thee,* which in the Codex before us is pointed with *Dagesh* in the *Gimel,* but without *Metheg,* the Massoretic Annotator remarks that there is a variation here in the MSS. and that some have it יִפְגָּשְׁךָ with *Metheg*.[3] The difference in the orthography, however, of the word in question which has hitherto been known to us consists in the presence or absence of the *Dagesh* in the *Gimel* and not in the *Metheg*.

In Gen. VI 3 this MS. reads בְּשַׁגַּם with *Pathach* under the *Gimel*. It has no break in the middle of the verse in Gen. IV 8. The *Metheg* is not used before a composite *Sheva* or *Segol,* as will be seen from the following analysis of Gen. XVIII, fol. 14*b*—15*b*:

תַּעֲבֹר	Gen.	XVIII	3	תַּעֲבֹר	Gen.	XVIII	5
וְרַחֲצוּ	„	„	4	תַּעֲשֶׂה	„	„	5
*וְהִשָּׁעֲנוּ	„	„	4	מַהֲרִי	„	„	6
וְסַעֲדוּ	„	„	5	לַעֲשׂוֹת	„	„	7

[1] בן נפתל חַמַּעֲרֶכֶת Comp. fol. 121*a*.

[2] Comp. (1) Exod. XXX 14 מְכָּן בהללי מִכֵּן נקוד קמ fol. 82*a*; (2) Numb. XXXIV 11 בְּנֶרֶת בהללי בַּנֶּרֶת fol. 168*a* and (3) Deut. XII 11 תִּדְּרוּ בהללי תִּדְּרוּ fol. 184*b*. See the notes on these passages in my edition of the Hebrew Bible.

[3] יִפְגָּשְׁךָ מתחלפ יִפְגָּשְׁךָ fol. 31*b*.

הָאֲנָשִׁים	Gen.	XVIII	22	אַחֲרֵיו	Gen.	XVIII	10, 19
וַיַּעַשׂ	"	"	25	אַחֲרֵי	"	"	12
בַּעֲבוּרָם	"	"	26	צָחֲקָה	"	"	13
בַּחֲמִשָּׁה	"	"	28	וַאֲנִי	"	"	13
וַחֲמִשָּׁה	"	"	28	לַעֲשׂוֹת	"	"	19
אֶעֱשֶׂה	"	"	30	וַעֲקֹת	"	"	20
בַּעֲבוּר	"	"	31, 32	וַעֲמֹרָה	"	"	20
הָעֲשָׂרָה	"	"	32	הַכִּצְעָקָתָה	"	"	21

The proper name *Beth-el* is uniformly written in two words (בֵּית־אֵל) throughout this MS. The innovation of inserting a *Dagesh* into consonants which follow a guttural with *Sheva* has no support here. In this Codex it is

רַחֲמָהּ	Gen.	XXX	22	נֶחְמָד	Gen.	II	9
מַחְשַׁךְ	"	"	37	וְנֶחְמָד	"	III	6
יַעְלָם	"	XXXVI	5, 14, 18	וְרַעְיָה	"	X	7
וַיַּאְסֹר	"	XLVI	29	רַעְיָה	"	"	7
רַעְמְסֵס	"	XLVII	11	וָאֶחְשֹׁךְ	"	XX	6
לַחְמִי	"	XLIX	20	רַחֲמָהּ	"	XXIX	31

Neither does the MS. support the innovation of putting a *Dagesh* into a consonant at the beginning of a word if the same consonant happens to terminate the immediately preceding word. Here it is אִם־מְחוּט Gen. XIV 23 and not אִם־מְחוּט; לאכל־לָחֶם Gen. XXXI 54 and not לאכל־לָחֶם; עַל־לֵב Gen. XXXIV 3 and not עַל־לֵב.

Nor is the *Sheva* changed into *Chateph-Pathach* when a consonant with a simple *Sheva* is followed by the same consonant. Here it is

וְלִלוּ	Gen.	XXIX	3, 8	וַיְהַלְלוּ	Gen.	XII	15
בְּהִתְחַנְנוֹ	"	XLII	21	קְלָלָתְךָ	"	XXVII	13

This volume is the last of the ten MSS. which originally constituted the Hagen Collection and which the British Museum purchased from the son of Dr. Adam Clarke.

No. 19.

Add. 10455.

This huge MS. which is written in a beautiful German hand, consists of 460 folios. It contains the Pentateuch with the Chaldee in alternate verses, the Five Megilloth in the order which is exhibited in Column I in the Table on page 4, the Haphtaroth, Job, Jeremiah I 1—XXIII 6; XXXI 2—20 and Isaiah XXXIV 1—XXXV 10. With the exception of the poetical portions, viz. Exod. XV 1—18 (fol. 112*a*—*b*) and Deut. XXXII 1—43 (fol. 343*a*—*b*) which are written in accordance with an especially prescribed arrangement, each folio has three columns and each column has 28 lines. Not only is the Hebrew text furnished with the vowel-points and the accents, but the Chaldee too has the accents as well as the vowel-points. There are two lines of the Massorah Magna in the upper margin of each folio and three lines in the lower margin, whilst the outer margins and the margins between the columns give the Massorah Parva.

With the exception of Parasha *Vayetze* (ויצא Gen. XXVIII 10), the fifty-four Pericopes into which the Pentateuch is divided are indicated by three *Pes* (פ פ פ) occupying the vacant line which separates each hebdomadal Lesson, whether the *Parasha* coincides with an Open or Closed Section.[1] In a few instances the number of the verses in the Pericope is given with or without the mnemonic sign either before or between the three *Pes*.[2]

Although the text is carefully written, it exhibits throughout a considerable number of variations from the *textus receptus* in the consonants, the vowel-points and the

[1] *Vide supra*, Part I, chap. V, p. 67.

[2] Comp. Pericopes נח fol. 15*a*; לך לך fol. 22*b*; וירא fol. 31*a*; חיי שרה fol. 36*b*.

accents. The extent and nature of these variants may be approximately estimated by the following collation of the short Pericope *Vayechi* (ויחי = Gen. XLVII 28—L 26) which consists of only 85 verses, with the present Massoretic recension.

M. T.	MS.			
וּמֵאָת	וְמֵאָת	Gen.	XLVII	28
ויקרבו ימי	ויקרבי ימי	"	"	29
שני	שֵׁנֵי	"	XLVIII	5
ואברכם	וַאֲבָרְכֵם	"	"	9
ישראל אל־יוסף	יִשְׂרָאֵל יוֹסֵף	"	"	11
הבכר	הַבְּכוֹר	"	"	18
וימאן	וַיְמָאֵן	"	"	19
לעם	לְעַם	"	"	19
ויברכם	וַיְבָרְכֵם	"	"	20
וישמך	וַיְשִׂמֵךְ	"	"	20
ואני	וַאֲנִי	"	"	22
התקבצו	הִתְקַבְּצוּ	"	XLIX	2
בכורי	בְּכוֹרִי	"	"	3
עליתה	עָלִיתָ	"	"	4
לבשי	לְבוּשֵׁי	"	"	11
סותה	סָתֹה	"	"	11
אנית	אֳנִית	"	"	13
חמר	חֲמוֹר	"	"	14
עבד	עֹבֵד	"	"	15
ושפיפן	וּשְׁפִיפֹן	"	"	17
ענד	עָנוּד	"	"	19
בנימן	בִּנְיָמִן	"	"	27
ולערב	וְלָעֶרֶב	"	"	27
המערה	מְעָרַת	"	"	29
עפרן	עֶפְרוֹן	"	"	30
ויעש לאביו	וַיַּעַשׂוּ לְאָבִיו	"	L	10
עפרן	עֶפְרוֹן	"	"	13
אתם	אֹתָם	"	"	21

It is remarkable that the successive revisers who have altered the differences in the consonants and made them conformable to the present Massoretic recension have left untouched the variations in the accents.

In Gen. IV 8 this Codex has no break in the middle of the verse and in Gen. VI 3 reads בשגם with *Pathach* under the *Gimel*. בֵּית־אֵל *Beth-el* is invariably written in two words in all the twelve passages in which it occurs in the Pentateuch.

The innovation of (1) inserting *Dagesh* into the consonant after a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word happens to end with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with a simple *Sheva* is followed by the same consonant has no support in this magnificent Codex as will be seen from the following:

(3)		(2)		(1)	
וַיְהַלְלוּ Gen.	XII 15	אֵם־הַּחִטִּים Gen.	XIV 23	נְחָתָּם Gen.	II 9
קְלָלָתְךָ „	XXVII 13	לְאֶבֶל־לָחֶם „	XXXI 54	רַעְתָּה „	X 7
וְגָלְלוּ „	XXIX 3	עַל־לֵב „	XXXIV 3	וְאַחַשְׁךָ „	XX 6

It is, however, to be remarked that in the phrase בֶּן־נוּן *son of Nun,* which occurs sixteen times in the Pentateuch, this Codex has invariably *Dagesh* in the initial *Nun* (נ).[1]

Though this Codex has not the usual Massoretic Summary at the end of each book which registers the number of verses, the middle verse, the Sedarim &c. of the respective books, the Massorah Parva marks against

[1] Comp. Exod. XXXIII 11, fol. 145*b*; Numb. XI 28, fol. 235*b*; XIII 8, 16, fol. 237*b*; XIV 6, fol. 239*a*; XIV 30, fol. 240*b*; XIV 38, fol. 241*a*; XXVI 65, fol. 266*a*; XXVII 18, fol. 267*a*; XXXII 12, fol. 276*a* XXXII 28, fol. 277*a*; XXXIV 17, fol. 281*a*: Deut. I 38, fol. 287*a*; XXXI 23, fol. 343*a*; XXXII 44, fol. 345*a*; XXXIV 9, fol. 348*b*.

the text itself the middle verse in four out of the five books of the Pentateuch. These entirely coincide with the present Massoretic recension.[1] It also marks against the text the middle verse in the Pentateuch.[2]

In only three instances have I found that a later Massoretic Annotator adduces variants from other Codices. In Gen. XIX 2 he simply records that other Codices have a different accentuation.[3] In the other two instances, however, one of which also affects the accents and the other the orthography, he decides in favour of the variants and against the reading in the MS.[4]

A remarkable feature of this MS. is not only its frequent use of abbreviations in the Chaldee text which is almost as extensive as in Codex No. 16, but the important fact that these abbreviations occur in the Hebrew text itself. The following instances will fully establish this fact:

אֲרֵבֵּיע = אֲ Numb. II 9, fol 214*b* בָּאָדָם = בָּ Gen. IX 6, fol. 12*b*
יִשְׂרָאֵל = יִשָׂ Deut. I 3, „ 284*b* אַמְלְטָה = אַמְלָטָ „ XIX 20, „ 25*b*

Even the division of words has been preserved in this Codex when required to fill out the line. Thus we have

מַרְכָּבֹת Exod. XV 4, fol 112*a* יְשַׁר אֶל Exod. XV 1, fol. 112*a*
נָאָלְתָּ „ „ 13, „ 112*b* אָשִׁיר לַ „ „ 2, „

[1] Comp. חצי הספר בסם against Gen. XXVII 40, fol. 41*b*; Levit. XV 7, fol. 186*b*; Numb. XXVII 20, fol. 247*a*; Deut. XVII 10, fol. 317*b*, and *vide supra*, Part. I chap. VI, pp. 72—85.

[2] Comp. חצי התורה בפסוק against Levit. VIII 7, fol. 172*a*.

[3] הנה נא׳׳א מקף Comp. Gen. XIX 2, fol. 24*b*, and see the note on this passage in my edition of the Hebrew Bible.

[4] In Numb. VI 11 the MS. has ועשה הכהן on which he remarks ס׳׳א רביע יכן עיקר. Comp. fol. 224*a*, and the note in my edition of the Bible. In Deut XXIX 28 the MS. reads הַנִּסְתָּרֹת defective, and the Massorah remarks against it ל וחס [= *unique and defective*] which is in accordance with the *textus receptus*. The Reviser, however, takes exception to this and states ס׳׳א הנסתרות וכן עיקר *other Codices have it defective and this is correct*, thus rejecting the Massoretic gloss. Comp. fol. 339*a*.

This is simply the survival of the ancient practice which generally obtained in the pre-Massoretic period as is attested by the Samaritan, the Chaldee and the Septuagint.[1]

Notwithstanding the care with which this Codex was manifestly written, there occur in it a considerable number of omissions due to homoeoteleuton. Comp. fol. 15*a*; 18*b*; 26*a*; 108*b*; 111*a*; 115*b*; 135*a*; 194*a*; 218*b*; 223*a*; 224*b*; 250*b*; 258*a*—*b*; 275*a*; 283*a*; 285*b*; 288*a*; 299*b*; 311*b*; 315*a*; 353*a*; 359*a*; 374*a* &c., &c.

These, as is usually the case, have been supplied in the margin both by the Scribe himself and by successive Massoretic Annotators.

The Epigraph at the end of the Codex, which gives the name of the Scribe, the owner for whom it was written and the date when it was finished, is of great Palaeographical importance inasmuch as it enables us to fix approximately the date of undated MSS. of a similar character. It is as follows:

I Simson the Scribe, son of Jacob, the memory of the righteous is blessed, surnamed Vivant the seal engraver, have written this Pentateuch, the Chaldee, the Five Megilloth, the Haphtaroth, Job, and Jeremiah. Praise be to God, the Creator of the world. On the fourth day of Pericope *Vezoth Habrachah,* the twenty-sixth of Tishri in the year 5071 [= A. D. 1311] for Mordecai son of Zadok. May the Lord bless it to him, and to his children and to his children's children to the end of the world, Amen, Amen, Selah. Take courage! May the Scribe not be injured neither to-day nor ever.[2]

No. 20.

Add. 14760.

This MS. which is written in a beautiful Italian hand consists of 317 folios and contains the Former and the Latter Prophets in the order exhibited in Columns III and

[1] *Vide supra,* Part I, chap. V, pp. 165—170

[2] אני שמשון הסופר בר׳ יעקב צ״ל המכונה ויוַאנט החוקק חותמות כתבתי וה
החמש תרגום חמש מגילות והפטרות ואיוב וירמיה, שבח לברא העולם ביה, יום ד׳
פרשה ברכה כו׳ בתשרי שנת ה׳ אלפים שבעים ואחד לפרט לר׳ מרדכי בר׳ צדוק השם

IV in the Table on page 6. Two interesting Epigraphs, one by the Scribe at the end of the volume and the other by the Nakdan at the end of Ezekiel which is also repeated at the end of the Codex, fix the date of the MS. The one by the anonymous Scribe is as follows:

Finished on Tuesday, Pericope *Vayechi*, on the 13th of the month of Tebath in the year 53 [= A. D. 1293]. Blessed be he who giveth power to the faint, and to him that hath no might he increaseth strength [Isa. XL 29].[1]

The second Epigraph, which in point of order is really the first since it is appended to the end of Ezekiel, gives the name of the Nakdan and is as follows:

To thy glory O Lord! Benjamin the Nakdan courage, son of Joab, his soul shall dwell at ease, and his seed shall inherit the earth [Ps. XXV 13], of the family of Piatelli. Blessed be he who giveth power to the faint, and to him that hath no might he increaseth strength [Isa. XL 29].[2]

In a much shorter form the Nakdan repeats this Epigraph after the one by the Scribe at the end of the volume.[3] These dated Epigraphs are of great help in determining the approximate age of undated Italian MSS.

Each folio has two columns and each column has 25 lines. Every book begins with a large word which as a rule occupies the middle of the line. The text is furnished with the vowel-points and the accents. It has no Massorah

יזכהו לו ילכניו ולכני בניו עד סוף העילם: אמן אמן בלה. חזק המיפר לא יזק, לא היום ולא לעולם.

[1] נשלם ביום ג׳ פרשת ויחי בשלשה עשר יום לירח טבת שנת גן לפרט בן לבויא ע׳: Comp. fol. 315*a*. בן לבויא ע׳ which is often at the end of both MSS. and printed books is an abbreviation of ברוך נתן ליעף כח ולאין אונים עצמה ירבה Isa. XL 29.

[2] Comp fol. 282*a*. כבודך י״י, בניימין המנקר חזק כר יואב נבהתייא ממשפחת העניים בולבואטי. The formula נבהתייא which is used when speaking of the departed is an abbreviation of נפשו בטוב תלין וזרעו ירש ארץ Ps. XXV 13. The abbreviation בולבואטי is of the same passage which is represented in the former note by three words.

[3] Comp. fol. 315*a*. בניימין המנקר חזק כר יואב נע ממשפחת העניים, כבודך י״י

Magna, and the Massorah Parva, which is in the outer margins and between the columns, is exceedingly scanty. It is almost exclusively confined to marking the *Paseks* and the *Legarmehs*.

As to the text itself, it can hardly be called Massoretic because of its numerous departures from the *textus receptus*. Want of space precludes the possibility of indicating all the differences between this MS. and the Massoretic recension. Some idea, however, may be formed as to the nature and extent of these variations from the following collation of Hosea:

	M. T.	MS.		M. T.	MS.
Hos. I 2	בְּהוֹשֵׁעַ	בְּהוֹשֵׁעַ	Hos. IV 6	כְּפִּי	כִּי
3	וילך ויקח	וילך ויקח	6	וְאֶמְאָסְךָ	וְאֶמְאָסְךָ כה
3	ותהר	ותהר	7	כְּרָבָּם	כְּרָבָּם
5	בְּעֵמֶק	בְּעֶמֶק	10	יִשְׂבָּעוּ	יִשְׂבְּעוּ
6	רֻחָמָה	רֻחָמָה	12	יִשְׁאַל	יִשְׁאָל
9	אֶהְיֶה	אֶהְיֶה	15	אַל־אֱשָׁם	לֹא יֶאְשַׁם
II 1	יִסָּפֵר	יִסְפַּר	16	סֹרֵרָה	סוֹרֵרָה
1	אֲשֶׁר־	אֲשֶׁר	17	אֶפְרַיִם	אֲפָרִים
4	וְתָמִיר	וְתָסֵר	17	הַנַּח־	הָנַח
5	עֲרוּמָה	עֶרְמָה	19	אוֹתָהּ	אֹתָהּ
7	ם	...	V 2	לְכֻלָּם	לְכוּלָּם
7	הוֹכִשָּׁה	הוֹכִיָּשָׁה	3	וְיִשְׂרָאֵל	וְיִשְׂרָאֵל
8	סָךְ	שָׂךְ	3	לוֹא	לֹא
12	נִבְלוּתָהּ	נִבְלָתָהּ	3	הִזְנִיתָה	הָזְנֵית
18	נָאֻם	נְאֻם	4	יְהוָה אלהיהם I	אלהיהם
18	תקראי I	תקראי־לִי עוֹד	5	וְיִשְׂרָאֵל	וְיִשְׂרָאֵל
19	וַהֲסִירוֹתִי	וַהֲסִרֹתִי	10	כְּמַשְׂנִי	כְּמַסְּגִי
22	כִּי אֲנִי יהוה I	אֶת־יהוה	13	מְזֻרוֹ	מָזְרוֹ
25	עַמִּי אַתָּה	עַמִּי־אַתָּה	13	לְרָפוֹא	לְרָפְאֹ
III 1	אֲהוּבַת	אֶהֱבַת	14	אני I	אֵנִי
4	אֵפֹד	אֵפוֹד	14	אֶשָּׂא	אֶשָּׂא
5	וְאַחַר	אַחַר	15	יָאְשְׁמוּ	יֶאְשְׁמוּ

		M. T.	MS.			M. T.	MS.
Hos. V	15	וְיַשְׁחֲרוּנְנִי	וְיַשְׁחֲרֻנְנִי	Hos. VIII	14	בְּצוּרוֹת	בְּצֻרוֹת
„ VI	1	וְיִרְפָּאֵנוּ	וְיִרְפָּאֵנִי	„ „	14	אַרְמְנוֹתֶיהָ	אַרְמְנוֹתֶיהָ
„ „	2	מִיּוֹמָיִם	מִיּוֹמָם	„ IX	4	יָבוֹא	יָבֹא
„ „	2	יָקִימֵנוּ	וְנִקְמְנוּ	„ „	7	הַפְּקוּדָה	הַפְּקֻדָּה
„ „	3	וְנָבֹא	וְנָבוֹא	„ „	7	הַשָּׁלוֹם	הַשָּׁלֵם
„ „	4b	וּמָה	מָה	„ „	7	מְשֻׁגָּע	מְשֻׁגָּע
„ „	4	וְהוֹלֵךְ 1	הֹלֵךְ	„ „	7	רוֹכֵב	רֹכֵב
„ „	8	עֲקֻבָּה	עֲקֻבָּה	„ „	9	וּפָקַד 1	יִפְקֹד
„ „	9	כֹּהֲנִים	כֹּהֲנִים	„ „	10	רֵאשִׁיתָהּ 1	בְּרֵאשִׁיתָהּ
„ „	10	שַׁעֲרוּרִיָּה	שְׁעֵרוּרִיָּה כת	„ „	13	הוֹרֵנִי	הֹרֵנִי
„ VII	1	לְיִשְׂרָאֵל	לְיִשְׂרָאֵל	„ „	15	רוֹעַ	רֹעַ
„ „	1	אָוֶן 1	שֶׁקֶר	„ „	15	אוֹסֵיף	אֹסִף
„ „	1	יָבֹא	יָבוֹא	„ „	16	בלי	בְּלִי כת
„ „	4	מְנָאֲפִים	מְנָאֲפִים	„ „	17	אֱלֹהִים 1	אֱלֹהַי
„ „	4	בַּצָּק	בָּצֵק	„ „	17	לא שמעי 1	כִּי לֹא שָׁמְעוּ
„ „	5	מַלְכֵּנוּ	מַלְכֵּנוּ	„ „	17	וַיְהִי	וְיִהְיוּ
„ „	6	אֹפֵיהֶם	אֹפֵהֶם	„ „	17	נוֹדְדִים	נֹדְדִים
„ „	8	עֻגָּה	עֻגָּה	„ X	1	פֹּרֶה	בֹּרֵךְ
„ „	10	בְּקִשְׁתוֹ	בְּקִשְׁתוֹ	„ „	2	יֶאְשָׁמוּ	יֶאְשְׁמוּ
„ „	12	אַיְמֵרֵם	אַיְסִירֵם	„ „	2	מַצֵּבֹתָם	מַצֵּבוֹתָם
„ „	13	אֲלַי 1	עָלַי	„ „	4	כָּרוֹת	כָּרֹת
„ „	14	יֵלִילוּ	יְיֵלִילוּ	„ „	6	אֹתוֹ	אֹתוֹ
„ „	14	מִשְׁכָּבֹתָם	מִשְׁכָּבוֹתָם	„ „	6	בשנה אפרים	בְּשִׁנָּה אֶפְרַיִם
„ „	14	יִתְגּוֹדָדוּ	יִתְגֹּרָרוּ	„ „	10	עוֹנָתָם	עֲוֹנָתָם כת
„ VIII	1	שׁוֹפָר	שֹׁפָר	„ „	12	יָבֹא וְיֹרֶה	יָבוֹא וְיוֹרֶה
„ „	5	שׁוֹמְרוֹן	שֹׁמְרוֹן	„ „	13	יִזְכֹּר	יִזְכֹּר
„ „	6	כִּי אלהים 1	וְלֹא אלהים	„ „	14	שַׁלְמָן	שַׁלְמָן
„ „	7	יִבְלָעוּהוּ	יִבְלָעֵהוּ	„ „	14	אַרְבֵּל	אַרְבֵּאל
„ „	10	וְשָׂרִים 1	שָׂרִים	„ „	15	רַעַתְכֶם	רָעַתְכֶם
„ „	12	אֲכָתֹב	אכתוב כת	„ XI	2	וְלַפְּסִילִים	וְלַפְּסִלִים
„ „	12	רִבֵּי	רבו כת	„ „	4	וְאֶהְיֶה	וָאֶהְיֶה
„ „	12	תּוֹרֹתַי 1	תּוֹרָתִי	„ „	4	עוֹל	עֹל
„ „	14	עשהו 1	אֶת־עשהו	„ „	6	מִמּוֹעֲצוֹתֵיהֶם	מִמֹּעֲצוֹתֵיהֶם

M. T.	MS.				M. T.	MS.			
תַּלְאוּבוֹת	תַּלְאוּבוֹת	Hos.	XIII	5	כִּצְבָאִים כֹּת	כְּצִבְיִם 1	Hos.	XI	8
אֶפְרַיִם	אֶפְרִים	"	"	12	לֹא אשוב	וְלֹא אשוב 1	"	"	9
יַעֲמֹר	יַעֲתֹר 1	"	"	13	הוּא יִשָּׁאֵנִּי	הוא יִשָּׂאֵנִי	"	"	10
יָבוֹא	יָבֹא	"	"	15	סְבָבוּנִי	סְבָבוּנִי	"	XII	1
עֹלֶה	עוֹלֶה	"	"	15	וַיּוּכָל	וַיָּכָל	"	"	5
וְיֵבוֹשׁ	וְיֵבֹשׁ	"	"	15	שְׁמֹר	שְׁמֹר	"	"	7
תְּאָשַׁם	תֶּאֱשַׁם	"	XIV	1	בְּאָהֳלִים	בָּאֳהָלִים	"	"	10
נִרְכָּב	נִרְכַּב	"	"	4	מְזִבְּחוֹתָם	מִזְבְּחוֹתָם	"	"	12
יָדִינוּ	יָדֵנוּ	"	"	4	בִּישְׂרָאֵל	בְּיִשְׂרָאֵל	"	XIII	1
אָהֲיֶה	אֶהְיֶה	"	"	6	וַיֶּאֱשַׁם	וַיֶּאְשַׁם	"	"	1
לְיִשְׂרָאֵל	לִישְׂרָאֵל	"	"	6	יוֹסִיפוּ	יוֹסְפוּ	"	"	2
יוֹנְקוֹתָיו	יִנְקֹתָיו	"	"	7	אֹמְרִים	אֹמְרִים	"	"	2
יָשֻׁבוּ	יָשׁוּבוּ	"	"	8	הוֹלֵךְ	הֹלֵךְ	"	"	3
וְיִפְרְחוּ	וְיָפְרְחוּ	"	"	8	תֵּדַע	תֶּדַע	"	"	4

It will thus be seen that in this small book alone, which consists of 14 chapters and 197 verses, there are about 140 differences between this MS. and the present Massoretic recension, and that only a few of them have been altered by the revising Nakdan to make them conformable to our *textus receptus*. There can, therefore, hardly be any doubt that the Model Codex from which this MS. was copied represented a different Massoretic School.

It is equally certain that this MS. or rather its Model belonged to a period when the separation between the two recensions of Ben-Asher and Ben-Naphtali had not as yet taken definite shape. One of the points of difference between these two textual redactors is with regard to the prefixes *Beth* (ב) and *Lamed* (ל) in words which begin with *Yod* (י) and which have a *Chirek*. According to Ben-Asher the prefix takes *Sheva* and the *Yod* retains the *Chirek*, whilst according to Ben-Naphtali the *Chirek* is transferred to the prefix and the *Yod* loses its character as a consonant.[1]

[1] *Vide supra*, Part II, chap. X, p. 267.

(1) Thus בישראל *in Israel,* which occurs twice in Joshua (VII 15; XXIV 9) and three times in the Minor Prophets (Hos. XIII 1; Micah V 1; Mal. II 11), is pointed בְּיִשְׂרָאֵל in Joshua and בְּיִשְׂרָאֵל in the Minor Prophets.

(2) וישראל *and Israel,* which occurs once in Joshua (XXII 22) and in this MS. three times in the Minor Prophets (Hosea V 5; Amos VII 11, 17), is pointed וְיִשְׂרָאֵל in Joshua and וְיִשְׂרָאֵל in the Minor Prophets. In Hosea V 3 this MS. reads יִשְׂרָאֵל without *Vav* conjunctive.

(3) לישראל *to Israel,* which occurs eight times in Joshua (VIII 22; X 14, 42; XI 23; XIII 6; XXI 43; XXIII 1; XXIV 31) and twice in the Minor Prophets (Hos. VII 1; XIV 6), is uniformly pointed לְיִשְׂרָאֵל in Joshua and לְיִשְׂרָאֵל in the Minor Prophets.

(4) To these are to be added וְיִרְפָּאֵנוּ *and he shall heal us* (Hos. VI 1), which is pointed וְיִרְפָּאֵנוּ in the received text; יְיֵלִילוּ *they shall howl* (Hos. VII 14), which is יְיֵלִילוּ in the *textus receptus;* וְיִהְיוּ *and they shall be* (Hos. IX 17), which is וְיִהְיוּ in the present recension; and וְיִפְרְחוּ *and they shall revive* (Hos. XIV 8), which is וְיִפְרְחוּ in our text. The former system of punctuation is now after the definite separation of the two recensions ascribed to Ben-Naphtali, whilst the latter, which is exhibited in the Massoretic text, is declared to be that of Ben-Asher.

That this Codex is not in accordance with our Massorah is also attested by its record about the number of the verses. Though it has no special Massoretic Summary at the end of each book, as is the case in other MSS., this Codex gives at the end of the Volume the following general summary:

It is found that all the Prophets have 9285 verses.[1]

[1] נמצאו הנביאים כולם בפסוקין תשעת אלפים ומאתים ושמונים וחמשה Comp. fol. 315*a*.

This is at variance with the present Massoretic division of the verses according to which there are 9294 verses in the Prophets.[1] It shows that in the prototype from which this notice is taken there were nine verses less than in the present Massoretic verse-division.

The departure from the present Massoretic verse-division is also seen in the three instances in which this MS. gives in the margin the middle verse of Isaiah, Jeremiah and Ezekiel. In the MS. the Massoretic gloss against Isaiah XXXVI 1 states that this is the middle of the book (fol. 169*b*), whilst our Massorah gives XXXIII 21. The MS. against Jeremiah XXIX 1 marks it as the middle (fol. 213*a*), but our Massorah gives XXVIII 10. The same variation obtains in Ezekiel. The Massoretic gloss in the MS. is against XXIV 24 (fol. 259*b*), whereas our Massorah gives XXVI 1.[2]

Equally indicative of a different recension from the *textus receptus* is the sectional division. It would occupy too much space to tabulate the numerous variations throughout all the Prophets. The following collation of the Minor Prophets will suffice to show the extensive differences between this MS. and the present Massoretic text. In this portion alone the Codex has no fewer than twenty-four Sections which do not exist in our text,[3] whilst it omits ten Sections which are exhibited in the present Massoretic recension.[4]

[1] *Vide supra,* Part I, chap. VI, pp. 88—99; and *The Massorah,* letter ס, § 202, Vol. II, p. 453.

[2] *Vide supra,* Part I, chap. VI, pp. 91–94.

[3] Comp. Hos. III 5; IX 9; Amos III 12; V 3, 8, 27; VII 14, 15; IX 7, 11; Jonah I 11; II 2; IV 4; Nah. II 5; III 16; Habak. III 14; Zeph. I 18; II 8; III 18; Hag. II 13; Zech. I 5; IV 3; VI 8; XIV 6.

[4] Comp. Hos. XI 7; Joel I 13; Micah II 3; Zeph. III 16; Zech. I 1, 5, 14; VI 1; VIII 3; XI 12.

The MS. also exhibits a remarkable feature in connection with the sectional divisions which I have not found in any other Codex. Of the numerous Open and Closed Sections which occur in the Prophets and which are duly indicated by vacant spaces and indented lines, this MS. has the letter *Samech* (ס = סתומה) in the vacant space of the text in a specific number of Sections in several books. Kings has fourteen such *Samechs* in the text;[1] Isaiah has nine,[2] Jeremiah eleven[3] and the Minor Prophets have fifteen.[4]

We have seen that Codex No. 8 frequently has the letters *Pe* (פ) and *Samech* (ס) in the vacant space of the text to indicate the nature of the Section,[5] but not the *Samech* alone. The selection of the particular Sections in the MS. before us to distinguish them by the letter *Samech* is probably due to the fact that these Sections were marked as Open Sections (פ) in some Standard Codices of other Schools and that the School from which the prototype of this MS. proceeded designed thereby to emphasise its dissent.

This MS. has not the two verses in Joshua, viz. XXI 36, 37, nor has it any remark that they occur in other Codices. *Beth-el* is uniformly written as one word (בֵּיתְאֵל). But it does not favour the innovation of (1) inserting *Dagesh* into consonants which follow a guttural

[1] Comp. 1 Kings II 36; III 15; V 16; XXII 41; 2 Kings III 2; VII 1, 3; IX 1; XV 17; XVII 7, 24; XVIII 29; XIX 34; XXIX 25.

[2] Comp. Isa. I 10, 18; VII 7, 10; XXI 16; XXIII 1; XXXVIII 1; LI 4; LXVI 12.

[3] Comp. Jerem. IX 12; XI 14, 18; XVI 9; XXIV 8; XXV 1; XXXII 26; XXXVII 9; L 8, 17; LI 1.

[4] Comp. Hosea II 1, 7, 16, 18; VII 1; Joel. IV 9; Amos III 11, 12; Micah III 1; V 1; Habak. II 19; Zeph. III 14; Zech. XI 4; XIII 7; XIV 12.

[5] *Vide supra*, pp. 501–503.

with *Sheva,* or (2) into the first letter of a word when the preceding word ends with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant. This will be seen from the following examples.

לְעֻצִּים	Hosea VII 5	עַל־לֵב	Mal. II 2	לַחְמִי	Hosea II 7
נָדְדוּ	„ „ 13	בֶּן־נוּן	Josh. II 1 &c.	בַּעֲלִי	„ „ 18
סָרְרִים	„ IX 15	עִם־מֹשֶׁה	„ III 7	הֶעָמִיקוּ	„ V 2
נוֹדְדִים	„ „ 17	בְּנֵיכֶם מָחָר	„ IV 6	לַחְמָם	„ IX 4

As to the relative position of the textual reading or *Kethiv* (כתיב) and the official reading or the *Keri* (קרי), it will be seen from the above collation of Hosea that the official reading generally occupies the text and that there is no indication whatever of a various reading. In other parts of the MS., however, when the *Kethiv* is the substantive reading, the later Nakdanim have not unfrequently furnished it with the vowel-points of the *Keri* and sometimes have put the consonants of this official reading in the margin.

In several instances the MS. has abbreviations in the text and has thus preserved the orthography which obtained in the pre-Massoretic period. The following are a few instances:

מְרוֹם = מְ֗	*the height of*	Isa. XXXVII 24,	fol. 171*a*
וְלַאֲבֵלָיו = וְלַאֲבֵ֗	*and to his mourners*	„ LVII 18,	„ 183*b*
יִשְׂרָאֵל = יִשְׂ֗	*Israel*	Ezek. III 1,	„ 240*a*
וַתִּשְׂמַח = וַתִּשְׂ֗	*and thou rejoiced*	„ XXV 6,	„ 260*a*

The suppletives have been clumsily furnished by later revisers. It is greatly to be regretted that these Massoretic Annotators have also obliterated many important different readings throughout the MS. in the attempt to make the text conformable to the present recension.

On the following pages are some of the omissions which are due to homoeoteleuton: fols. 20*a*; 83*b*; 106*b*;

123*a*; 162*b*; 196*a*; 239*b*; 244*b*; 263*a*; 275*a*; 284*a*; 286*a*; 314*b* &c., &c.

No. 21.

Add. 15250.

This MS., which is written in a beautiful Sephardic hand and which consists of 437 folios, contains the whole Hebrew Bible. Though not dated, it is most probably of the thirteenth century. From an entry in cursive Hebrew on fol. 437*a* we learn that in 1493 the MS. was still in the possession of some wealthy Jewish family. The registry is as follows:

On this day the 15th of Nisan in the year 5253 of the creation of the world [= A. D. 1493], my brother Joseph was born. May the Lord grant him to attain to holy matrimony and good works. May he thus find favour and say Amen.[1]

Pettigrew who describes this MS., which afterwards came into the possession of the Duke of Sussex, mistook the date of the birth for the age of the Codex, and hence gives 1493 as the date of the Codex.[2]

Fols. 1*b*—3*a* were originally designed to tabulate the Variations between Ben-Asher and Ben-Naphtali throughout the Bible, but only those in the Pentateuch are given. The triple columns ornamented in gold and colours on fol. 1*b*, part of 2*b*, fols. 1*b*—3*b* in part are occupied by the variations, whilst the greater part of 2*b* and the whole of 3*a*, which were to contain the rest of the variations, are left unoccupied. As far, however, as these variations are here tabulated they are of great importance inasmuch as they

[1] היום טו׳ מחודש ניסן שנת חמשת אלפים ומאתים וחמשים ושלשה לבריאת עולם נולד אחי יוסף השם יזכהו לחופה ומעשים טובים וכן יהי רצון ויאמר אמן.

[2] Comp. *Bibliotheca Sussexiana*, Vol. I, Part I, No. 2, pp. XII—XIV. London 1827. This MS. was purchased by the British Museum at the Sussex sale July 31st 1844.

carefully indicate the precise nature of the differences between these two textual redactors. I have exhibited them in the notes to my edition of the Hebrew text whenever they deviate from the official Lists which I have adopted.[1]

Fols. 3*b*—4*a* exhibit splendid illustrations in gold and colours of the seven-branched candlestick and the sacred utensils of the Tabernacle, whilst fols. 4*b*—5*a* are blank. On fol. 5*b* begins the text of the Bible.

With the exception of the poetical portions of the Pentateuch, Judges and Samuel,[2] and the three poetical books of the Hagiographa, viz. Psalms, Job and Proverbs, each folio has three columns and each column 31 lines. The order of the Prophets is that exhibited in Columns III and IV in the Table on page 6, whilst that of the Hagiographa is the sequence given in the Talmud and in Column I in the Table on page 7.

The text is furnished with the vowel-points and the accents. The upper margin has two lines of the Massorah Magna and the lower margin three lines, whilst the outer margin and the margins between the columns give the Massorah Parva. The outer margin frequently also gives portions of the Massorah Magna in ornamental designs. This is also often the case with the Massorah in the lower margin. The separate books do not begin with the first word in larger letters. Most of them have a Massoretic Summary at the end giving the number of verses &c. in the respective books.

The fifty-four annual Pericopes, into which the Pentateuch is divided, are simply indicated by the word *Parasha* (פרשׁ) in the margin against the beginning of each hebdomadal Lesson. The numerous Open and Closed

[1] *Vide supra,* Part II, chap. X, p. 241 &c.

[2] Comp. Exod. XV 1—19, fol. 40*b*; Deut. XXXII 1—43, fols. 114*b*—115*b*; Judg. V 1—31, fol. 134*a*; 2 Sam. XXII 1—51, fol. 178*a*.

Sections, into which the text of the whole Bible is divided, are indicated by the prescribed vacant spaces and indented lines. In some instances, however, where a whole line had to be left vacant at the bottom[1] or top[2] of a column to mark an Open Section, the letter *Pe* (פתוחה = פ) occupies the centre of the line to show that there is no hiatus, but the vacant space of a Section. In a few instances the *Pe* (פ) also stands in the centre of the vacant line in the middle of the column in the case of an Open Section.[3] Outside the Pentateuch the *Pe*, as far as I could trace it, is not inserted into the text. The Psalter consists of 151 Psalms since Psalm CXVIII is here two Psalms, viz. CXVIII 1—4 is one Psalm and verses 5—29 are Psalm CXIX.

The anonymous Scribe has reproduced the Massoretic text with surprising accuracy. The deviations from the present *textus receptus* are comparatively few and are due to the traditions which obtained in the Massoretic School from which the prototype of the MS. proceeded, as will be seen from the following collation of Joel:

M. T.	MS.		M. T.	MS.	
וַיֹּאמְרוּ	וַיֹּאמְרוּ	Joel II 17	שַׁק	שָׂק	Joel I 8
הַצִּפְּעֹנִי	הצפעי	„ „ 20	נְעֻרֶיהָ	נְעוּרֶיהָ	„ „ 8
בָּאשׁוֹ	בְּאשׁוֹ	„ „ 20	מִן־בְּנֵי כִּתִּים וְק	מִן־כִּתִּים וְק	„ „ 12
תִּירְאִי אֲדָמָה	תִּירְאוּ אדמה	„ „ 21	קִדְשׁוּ־צוֹם	קִדְשׁוּ צוֹם	„ „ 14
וְהַתְּחִל	הַתְּחִל	„ „ 25	קִרְאוּ עֲצָרָה	קִרְאִי עֲצָרָה	„ „ 14
הָעֲבָדִים	הַעֲבָדִים	„ III 2	בֵּית יְהוָה אֱלֹהֵיכֶם	בֵּית יְהוָה אלהיכם	„ „ 14
אֲשֶׁר פּוּרוֹ	אשר־פורו	„ IV 2	עֵדֶן	עָדֶן	„ II 3
נַת	נָת	„ „ 13	עֹשֶׂה	עשה	„ „ 11
מַחֲסֶה	מחסה	„ „ 16	וְרַחוּם	ורחום	„ „ 13
דַּם־	דם־	„ „ 19	וְנִחָם	ונחם	„ „ 13
			וְיִנָּקוּ	וינקו	„ „ 16

[1] Comp. fols. 9*b*; 56*b*; 68*a*; 73*a*.

[2] Comp. fols. 10*a*—*b*; 23*b*.

[3] Comp fols. 35*b*; 39*a*; 50*a*; 88*b*.

It will be seen that most of the variants consist in the interchange of the graphic signs *Kametz* and *Pathach*, *Tzere* and *Segol* as well as in plene and defective which were not as yet finally fixed in the different Schools.

A remarkable feature of this MS. is the total absence of the horizontal stroke over the aspirated letters (ב ג ד כ פ ת) which is almost peculiar to this Codex.

The *Metheg* is not used before a composite *Sheva* or *Segol* as will be seen from the following examples:

וְהַאֲזִינוּ Joel I 2	יַעֲלוּ Joel II 9	צַחֲנוּ Joel II 20
בַּהֲמוֹת „ „ 20	רָעֲשׁוּ „ „ 10	וְרָעֲשׁוּ „ IV 16
תַּעֲרוֹג „ „ 20	הָאַחֲרוֹן „ „ 20	וְאֲדוֹם „ „ 19

The MS. has no hiatus in Gen. IV 8 nor has it any remark that there is a break in the middle of the verse in some Codices. It has בשגַם with *Pathach* under the *Gimel* in Gen. VI 3 without the note that some MSS. point it with *Kametz*.

It has the two verses in Joshua XXI, viz. 36 and 37 in a much more complete form than most of the MSS. as will be seen from the following:

וּמִמַּטֵּה רְאוּבֵן אֶת־עִיר מִקְלָט הָרֹצֵחַ אֶת־בָּצֶר בַּמִּדְבָּר וְאֶת־מִגְרָשֶׁהָ אֶת־
יַהְצָה וְאֶת־מִגְרָשֶׁהָ׃
אֶת־קְדֵמוֹת וְאֶת־מִגְרָשֶׁהָ אֶת־מֵיפַעַת וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבַּע׃

Not only is there no gloss to the effect that these two verses do not occur in some MSS., but there is a Massoretic note against אֶת־בָּצֶר *Bezer*, that it occurs four times with the accusative particle.[1] It has not Neh. VII 68. (Comp. fol. 397*b*.)

בֵּית־אֵל *Beth-el* is uniformly written in two words. The innovation of (1) putting a *Dagesh* into the first letter of a word when the preceding word happens to end with the same letter, or of (2) inserting it into a

[1] *Vide supra*, Part II, chap. VI, p. 179.

consonant which follows gutturals with silent *Sheva* or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant finds no support in this MS. Thus it is here

לְצָצִים	Hos. VII 5	תְּאַשֵּׁם	Hos. XIV 1	בִּנְנוֹן	Josh. I 1 &c.
נָדְדוּ	„ „ 13	נְאַשְּׁמוּ	Joel I 18	בִּכְלִי־לֵב	Zeph. III 14
סוֹרְרִים	„ IX 15	נִיחַמֵּל	„ II 18	עַל־לֵב	Mal. II 2

The accuracy of the MS. may be inferred from the fact that there is in it only one omission due to a homoeoteleuton, viz. Isa. XIV 27

וּמִי
יְשִׁיבֶנָּה
יָפֵר וְיָדוֹ הַנְּטוּיָה וּמִי

(fol. 220*a*) which is supplied by the Scribe himself.

Besides the official various readings or *Keris,* the Massoretic Annotator never adduces in the margin variants from other Codices.

No. 22.

Add. 15251.

This choice specimen of Hebrew calligraphy consists of 448 folios, 418 of which (fols. 13*a*—429*a*) contain the Bible, whilst fols. 2—12 and 430—448 give important Lists of the Massorah Magna. In an Epigraph on fol. 429*b* we are told that the Scribe's name is Moses Ekris the Sephardi[1] and that he completed the Codex in the year 5208 [= A. D. 1448] for R. Solomon.[2]

In describing this beautiful MS. we must first analyse the contents of the eleven preliminary folios. The important Massoretic Lists here given have been arranged by the Massoretic Annotator under the three great divisions of the Hebrew Bible, viz. the Pentateuch, the Prophets, (Former and Latter) and the Hagiographa.

[1] עקריש ספרדי אשר עשה כאלה רבות חקק על קלף מקרא וגם משנה.
[2] שלמה כתיבתו בשנת אנשים חמשת אלפים מאתים ושמנה.

I. ***The Pentateuch.*** — Here we have the following Lists (1) of the *Sedarim* fols. 2*a*—*b*;[1] (2) the *Paseḳs* fols. 2*b*—3*a*;[2] (3) the graphic-sign *Pathach* with the accents *Athnach* and *Soph-Pasuḳ* fols. 3*a*—*b*;[3] and (4) the variations between Ben-Asher and Ben-Naphtali fols. 3*b*—5*b*.[4]

II*a*. ***The Former Prophets.*** — The same Lists are given fols. 5*b*—7*b* for this portion of the Bible with the exception of those tabulating the variations between Ben-Asher and Ben-Naphtali.

II*b*. ***The Latter Prophets.*** — For this subdivision the same Lists are given fols. 7*b*—8*b* as those in II*a*.

III. ***The Hagiographa.*** — In this division only the Lists of the *Sedarim* are complete whilst of the *Paseḳs* only the List in Chronicles is given, fols. 9*a*—*b*. There are, however, added here the number of verses and the middle verse in each book of this division, except Chronicles.

Then follow fols. 10*a*—*b* (1) the Lists of variations between the Palestinians and Babylonians or the Western and Eastern Schools in the Former Prophets[5] and (2) the List of the Haphtaroth fols. 11*b*—12*b*.

With fol. 13*a* begins the text of the Bible. Each folio has two columns and each column has 31 lines. The text is furnished with the vowel-points and the accents. The upper margin of each folio contains two lines of the Massorah Magna and the lower margin three lines whilst the outer margins and the margin between the columns give the Massorah Parva.

[1] *Vide supra,* Part I, chap. IV, pp. 32—41; and comp. *The Massorah,* letter ס, §§ 75—79, Vol. II, pp. 329—331.

[2] Comp. *The Massorah,* letter פ, §§ 200—204, Vol. I, pp. 647—648.

[3] Comp. *The Massorah,* letter ס, §§ 540—554, Vol. II, 299—300.

[4] *Vide supra,* Part II, chap. X, p. 241 &c.; and comp. *The Massorah,* letter ת, §§ 589—598. Vol. I, pp. 571—578.

[5] *Vide supra,* Part II, chap. IX, pp. 197—215; and comp. *The Massorah,* letter ת, §§ 622—625, Vol. I, pp. 592—594.

Each book begins with the first word written in large gold letters on coloured ground with diaper pattern which is enclosed in an ornamental border illuminated with floral designs, whilst the Song of Moses (Exod. XV 1—19, fols. 49*b*—50*a*) is enclosed in a richly illuminated border.

The order of the books is that exhibited in Column IV in the Table on page 7. The Scribe himself divided the Bible into two parts and paged them accordingly. The first part contains the Pentateuch and is paged א־קיג = fols. 1—113, omitting from the pagination the preliminary Massoretic matter. The second part which contains the Prophets and the Hagiographa is paged א־שד = fols. 1—304. Here too the last folios which give the Massoretic Lists are not included in the pagination. He has also given the names of the respective books in running head-lines on each folio, has divided the books of Samuel, Kings, Chronicles and Ezra, respectively into two books and called them by two different names. Thus he calls the first of Samuel both Samuel and "the first of Kings", the second of Samuel both 2 Sam. and 2 Kings, the first Kings both Kings and 3 Kings, the second of Kings both 2 Kings and 4 Kings, Ezra he calls both Ezra and 1 Ezra and Nehemiah both Nehemiah and 2 Ezra.[1] At the end of each book is the Massoretic Summary which records the number of verses, the middle verse and the Sedarim in the book.

Each of the fifty-four Pericopes, into which the Pentateuch is divided, is indicated in the margin against the beginning by the word *Parasha* (פרש), and gives at the end the number of verses in the *Parasha* with the mnemonic sign in small letters in the vacant sectional

[1] א מהמלכים, שמואל א; ב מהמלכים, שמואל ב: ג מהמלכים, מלכים א: ד מהמלכים, מלכים ב: עורא א, עורא: עורא ב נחמיה.

space. The Open and Closed Sections are indicated throughout by the prescribed vacant spaces and indented lines, but there is no *Pe* (פ) or *Samech* (ס) inserted into the text.

The text itself is remarkably accurate and though it is one of the most faithful reproductions of what is now the *textus receptus,* the Massoretic Annotator gives copious and important variations in the Massorah Parva from other Standard Codices. As I have minutely tabulated these various readings in the Massorah[1] and have also given them in the notes to my edition of the Hebrew Bible it is unnecessary to repeat them here.

It is doubtful whether the MS. exhibits a sufficiently large vacant space in Gen. IV 8 to quote it as favouring the hiatus. There can, however, be no doubt that it has בשגם in Gen. VI 3 with *Pathach* under the *Gimel.* It has the two verses in Josh. XXI, viz. 36 and 37 with the proper vowel-points and accents, but with the marginal remark that they are omitted in many Codices[2] and it omits Neh. VII 68.

Beth-el בֵּית־אֵל is uniformly written in two words. The innovation of (1) inserting *Dagesh* into the first letter of a word when the preceding word ends with the same letter, or (2) into consonants which follow gutturals with *Sheva* has no support in this Codex as will be seen from the following examples:

(1)				(2)			
בן־נון	Exod.	XXXIII	11 &c.	תַּעְטְרֵנוּ	Ps.	V	13
בכל־לִבְּךָ	Ps.	VI	7	תַּעֲלִים	„	X	1
בכל־לִבִּי	„	IX	2	מַחְסֵהוּ	„	XIV	6
בעליל לָאָרֶץ	„	XII	7	אֶחְסֶר	„	XXIII	1
על־לְשׁוֹנוֹ	„	XV	3	יַחְשֹׁב	„	XXXII	3

[1] Comp. *The Massorah,* Vol. III, letter ח, §§ 641*b*; 461*f*; 641*k*; 641*o*; 641*s*; 641*w*; 641*aa*; 641*dd*; 641*ii*; 641*oo*; 641*tt*; 641*zz*; 641*eee*; 641*iii*; 641*mmm*; 641*ppp*; 641*sss*; 641*ttt*; 641*uuu*; 641*vvv*; 641*xxx*; 641*ffff*; 641*kkkk*; 641*oooo*.

[2] Comp. fol. 136*a*. בהרבה ספרים אינה כתובה ואת הפרשׁ דראובן

The practice, however, of changing the *Sheva* into *Chateph-Pathach,* when a consonant with simple *Sheva* is followed by the same consonant, is already adopted by the Scribe of this MS., though in many instances he still retains the older orthography side by side with this innovation as will be seen from the following examples:

מַרְכָּבוֹת	Ps.	III	7	הוֹלֵלִים	Ps.	V	6
צוֹרְרָי	„	VI	8	צוֹרְרָי	„	VII	5
צוֹרְרָי	„	VII	5	צוֹרְרָיו	„	X	5
נַעֲנָה	„	XX	6	כּוֹנָנוּ	„	XI	2
אֲהַלְלֶךָּ	„	XXII	23	תְּרוֹמְמֵנִי	„	XVIII	49

The last 19 folios (fols. 430*a*—448*a*) give a continuation of the Lists of different Massoretic import, the first portion of which is contained in fols. 2*a*—12*b*. All these are given in my edition of the Massorah. At the end of these ancient Rubrics follows, on fols. 444*a*—448*a*, the recension of the Treatise of Ben-Asher which I have reproduced in the Massorah.[1]

This MS. is No. 572 in Kennicott's List.

No. 23.

Add. 15252.

This MS., which is written in a beautiful Sephardic hand (*circa* A. D. 1350), consists of 477 folios and contains the whole Bible. The order of the Prophets is that exhibited in Column III in the Table on page 6, whilst that of the Hagiographa is in accordance with the sequence in Column III in the Table on page 7.

With the exception of the Song of Moses Exod. XV 1—19 (fols. 37*b*—38*a*); the poetical deliverance in Deut. XXXII 1—43 (fols. 114*a*—115*a*); the Song of Deborah

[1] Comp. *The Massorah,* letter ט, § 246, Vol. I, pp. 654–660; and *vide supra,* Part II, chap. X, p. 279 &c.

in Judg. V 1—31 (fols. 134*b*—135*a*) and the Psalm in 2 Sam. XXII 1—51 (fols. 179*b*—180*a*), which are written in accordance with a specially prescribed arrangement, each folio has two columns and each column has 30 lines. There are two lines of the Massorah Magna in the upper margin of each folio and three lines in the bottom margins frequently made into various designs. The outer margin and the margin between the columns contain the Massorah Parva.

The fifty-four Pericopes, into which the Pentateuch is divided, are indicated in the margin against each of them by the word *Parasha* (פרש) which is written upon a coloured floral design. The Open and Closed Sections are indicated by the prescribed vacant space and indented lines, but there is no *Pe* (פ) or *Samech* (ס) on the vacant space in the text. The separate books do not begin with a larger word, but most of them have an ornamental design at the end, over which is the Massoretic Summary giving the number of verses, the middle verse &c. in the book.

The text which is furnished with the vowel-points and accents, exhibits accurately the Massoretic recension of the *textus receptus*, according to the most popular School which, however, does not exclude variants in the orthography, the vowel-points and the accents. The noticeable features of this MS. are the following:

It is one of the few MSS. in which the aspirated letters (בגדכפת) are not marked with the horizontal stroke. It rarely has the *Gaya* and hardly ever has the *Metheg* even before a composite *Sheva* or *Segol*. A collation of the first two chapters of Amos will not only demonstrate this fact, but will also show approximately how far this Codex deviates in the orthography and the accents from the present text.

בַּנקדים	Amos	I	1	לֶאֱדום	Amos	I	9	ואנכי	Amos	II	9
אֲשֶׁר	"	"	1	וְלא־זכרו	"	"	9	הָאֱמרי	"	"	9
בימי	"	"	1	וְאָכְלה	"	"	10	וְחָסן	"	"	9
יָרבעם	"	"	1	בַּחרב	"	"	11	כָּאלונים	"	"	9
דַּמשק	"	"	3	רַחֲמיו	"	"	11	וָאַשְׁמיד	"	"	9
בַּחֲרצות	"	"	3	וְאָכְלה	"	"	12	וְשָׁרְשיו	"	"	9
וְאָכְלה	"	"	4	בְּנֵי־	"	"	13	הָעֱלֵיתי	"	"	10
מִבְקָעת	"	"	5	וְאָכְלה	"	"	14	הָאֱמרי	"	"	10
וְהַמֶּלֶךְ	"	"	5	לא־אשיבנו	"	II	1	וָאָקים	"	"	11
וגלו־	"	"	5	ושלחתי	"	"	2	לְנָזִירים	I	"	11
כה	"	"	6	וְאָכְלה	"	"	2	הַאַף		"	11
אֶת־גלות	I	"	6	הַקְּרִיות	"	"	2	הַנְּבִיאִים		"	12
לֶאֱדום		"	6	אֶהֱרֹג	"	"	3	הִנָּבְאוּ		"	12
וְאָכְלה		"	7	מָאֶסם	"	"	4	כַּאֲשֶׁר		"	13
אַרְמְנותֶיהָ		"	7	הָלְכו	"	"	4	הָעֲגלה		"	13
מַאַשְׁדוד		"	8	אֲחֲריהם	"	"	4	לא־יאמין		"	14
וְהַמֶּלֶךְ		"	8	וְאָכְלה	"	"	5	לא־ימלט		"	14
מֵאַשְׁקלון		"	8	נְעָלים	"	"	6	יַעֲמד		"	15
וַהֲשִׁיבתי		"	8	הַנַּעֲרה	"	"	7	עָם־בְּיִם		"	16

The MS. exhibits no hiatus or break in the middle of the verse in Gen. IV 8 nor has it any marginal remark that some Codices have it. It reads בשגַם with *Pathach* under the *Gimel* in Gen. VI 3.

Though the Scribe omitted the two verses in Josh. XXI, viz. 36, 37, the Massoretic Annotator deliberately supplied them in the margin with the proper vowel-points and accents. (Comp. fol. 129*a*.) It has not Neh. VII 68 nor is there any notice in the margin that this verse occurs in any other Codices. בֵּית־אֵל *Beth-el* is invariably written in two words. The innovation of (1) inserting *Dagesh* into the consonant after a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word happens to end with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with a simple

Sheva is followed by the same consonant has no support in this MS. Thus this Codex has

(1)			(2)			(3)		
מַעְשְׂרֹתֵיכֶם	Amos	IV 4	בן־נון	Josh.	I 1 &c.	הָרִצֹּות	Amos	IV 1
הָחְשִׁיךְ	„	V 8	בכל־לֵב	Zeph.	III 14	צֹרְרֵי	„	V 12
נָחְלוּ	„	VI 7	על־לֵב	Mal.	II 2	יְשַׁטְּטוּ	„	VIII 12

Very important is the information we obtain incidentally from the notices which the Massoretic Annotator adduces about the readings in the ancient Standard Codices.

The Codex Mugah. — The ten references which he makes to this ancient Codex have hitherto been unknown in the form in which they are here adduced. In analysing these quotations we shall give them in the order of the books adopted in the MS. before us. (1) On הַשְּׂעִרִים *the goats* Levit. XVI 8, which is defective of the first *Yod,* the Massorite states that this orthography is in accordance with the Mugah Codex.[1] (2) On מִצְפָּה *Mizpeh* Josh. XVIII 26 he remarks *this form with Segol under the Pe is according to the Mugah.*[2] This is manifestly a protest against those Codices which read it המצפָּה *Mizpah,* with *Kametz* under the *Pe* as it is in Josh. XI 3 &c. (3) On 1 Sam. XIV 43 he states that the pointing מֶה *what,* with *Segol* is according to the Mugah Codex.[3] (4) On וַתֶּאֱהַב *and she loved* 1 Sam. XVIII 20, which has *Chateph-Segol* under the *Aleph,* he tells us that in the Mugah Codex it is with the simple *Sheva.*[4] (5) On 2 Sam. VII 10 where this MS. reads יִשְׂרָאֵל *Israel,* which the Nakdan altered into לְיִשְׂרָאֵל with the prefix *Lamed,* he remarks that this unique combination is exhibited in the Codex Mugah.[5] From the note to my

[1] כן כתי׳ במוגה Comp. fol. 63*a*.

[2] וְהַמִּצְפָּה סָגול בסֹף מוגה Comp. fol. 127*a*.

[3] מֶה בספר מוגה Comp. fol. 154*b*.

[4] ותאהב בספר מוגה Comp. fol. 157*b*.

[5] לְעַמִּי לְיִשְׂרָאֵל ל בסֹף מוגה Comp. fol. 169*a*.

edition of the Hebrew Bible, it will be seen that the reading which the Massoretic Annotator rejects is not only that of other MSS. and early editions, but of the Chaldee, the Syriac and the Vulgate. (6) In Job XXVIII 8, which originally had וְלֹא *and not*, in the second clause with *Vav* conjunctive and which is not only in harmony with the preceding verse, but is the reading of several Codices and most of the early editions, the Massoretic Annotator erased the *Vav* and added in the margin that "this is in accordance with the Mugah Codex".[1] (7) In Dan. V 27 this MS. has בְּמֹאזְנָיִא *in the balances*, with *Sheva* under the *Zain* which is also the reading of other MSS. and most of the early editions as will be seen from the note to my edition of the Hebrew Bible. The Nakdan leaves this reading in the text, but remarks against it in the Massorah Parva "in the Codex Mugah the *Zain* has *Pathach*".[2] (8) In Dan. VIII 8 the MS. has וַתַּעֲלִינָה *and they went up*, plene in accordance with other MSS. and many early editions. Here the Massoretic Annotator partially erased the *Yod*, remarking that it is unique and defective and that in the Codex Mugah the *Nun* has *Dagesh*.[3] (9) The reading יִנָּשְׂאוּ *shall be exalted*, Niphal future third person plural, which this MS. has in Dan. XI 14, is not only endorsed by the Massoretic Annotator, but he declares that it is rightly so in the Mugah, using in connection therewith the old Massoretic expression יפה *correctly so*.[4] This is manifestly a protest against the reading יִנָּשְׂאוּ *shall exalt themselves*, the Hithpael, which is that of many MSS. and most of the early editions as will be seen from the notes in my edition of the Hebrew Bible. And (10) on וַתִּתֵּן *and it was*

[1] לא כן בס מוגה Comp. fol. 382 *a*.

[2] בְּמֹאזְנָיִא ל ובספר מגה הז בפת בְּמֹאזַנָיָא Comp. fol. 417 *b*.

[3] וַתַּעֲלִינָה ל וחס וכמגה הגון בדגש Comp. fol. 419 *b*.

[4] יִנָּשְׂאוּ יפה במגה Comp. fol. 421 *b*.

given Esther IX 14, which has the accent on the penultima in this MS., the Nakdan remarks that it has it on the ultima in the Mugah.[1] Moreover, the passage before us exhibits one of the many variations in the accents between this MS. and the present Massoretic text:

Manuscript: וּתְנַתַן דַּת בְּשׁוּשַׁן

Massoretic Text: וְתִנָּתֵן דָּת בְּשׁוּשָׁן

Codex Hilleli. — The four variants from the Hilleli Codex, which are adduced in the Massorah Parva, refer to the vowel-points and are already known from other MSS. Three of these the Massoretic Annotator gives as alternatives in the margin and one (Gen. XLII 16) he adopts in the text with the note against it that it is so in the Hilleli.[2]

The Babylonian Codex. — The one variant from the Babylonian Codex quoted in the Massorah Parva on Deut. XXIII 9 is very important inasmuch as it relieves the text from an incongruous statement. As the verse now reads it means:

> The children that are born *unto them* [לָהֶם i. e. to the Edomite and the Egyptian] shall enter *unto them* [לָהֶם i. e. unto the Edomite and the Egyptian] in the assembly of the Lord.

Now it is manifest that those into whose Divine assembly these children of the third generation are here permitted to enter are the Israelites and not the nationalities in question; whereas, as the text now stands, the suffix third person plural in the preposition (לָהֶם) in both clauses must necessarily refer to the Edomites and the Egyptians and not to the Israelites. The text from which the Septuagint Version was made had not the second *unto*

[1] וַתְּנָתֵן מנה מלר Comp. fol. 426*a*.

[2] Comp. (1) Gen. XLII 16 הָאָמְרוּ בהללי הָאֵם בסנול fol. 24*a*, (2) Levit. XVII 3 יִשְׁחָט ל זקף קמ ובהלליה נמצא פה fol. 64*a*, (3) Numb. XXXIV 11 כִּנֶּרֶת בהלליה כַּנֶּרֶת fol. 93*b*, and (4) Deut. XII 11 תִּדְּרוּ בהלליה תִּדְּרוּ fol. 102*b*.

them (לָהֶם). The Authorised Version escapes the difficulty in a loose paraphrase, whilst the Revised Version unjustifiably omits the second *unto them* (לָהֶם) altogether. The Massoretic note, however, removes this incongruity. It tells us that the Babylonian Codex read *unto you* (לָכֶם) suffix · second person plural in the second clause.[1] That is

> The children that are born unto them of the third generation shall enter unto you in the assembly of the Lord [viz. into your Lord's assembly].

As the Babylonian Codex here referred to is synonymous with the Eastern recension, we must advert to the four variants which are adduced in the Massorah Parva as those of the *Madinchai*. Of these, three are known and have been duly recorded in the notes to my edition of Bible,[2] but the fourth is new, and though it affects only the orthography of a proper name,[3] it shows that the number of variations between the Western and Eastern redactors of the text recorded in the official Lists may still be increased by a careful search into the vast Massoretic notes in the various MSS.

Another reading (נ"א). — There are two other expressions which the Massorite uses in recording various readings.

[1] בבבלי נמצא לכם מתיקן Comp. fol. 108*b*.

[2] Comp. (1) Dan. IX 17 עַל־מִקְדָּשְׁךָ לְמַדְנֵחּ אֲלֵימִקְדָּשְׁךָ כְּתִי fol. 420*a*, (2) Dan. X 16 כּוֹחַ ל מל למער׳ fol. 421*a*. The original reading here was כֹּחַ defective in accordance with the Eastern recension. The Nakdan, however, altered it into כּוֹחַ plene, and put against it the Massoretic note. (3) Esther VIII 7 אחשורש ד חס למער׳ fol. 425*b*. Here too the original reading was אחשורוש plene, exhibiting the Eastern recension. The same Nakdan altered it to make it conformable to the Western recension and added the Massoretic note. This affords an additional proof that MSS. frequently exhibit a mixed text and that the readings of the two Schools were gradually separated by the Nakdanim. *Vide supra*, Part II, chap. IX, pp. 216—230; chap. XI, pp. 239—242; chap. XII, p. 476.

[3] Comp. Ezra X 26 וְיַרְמוֹת למער׳ חס fol. 432*b*, which shows that the Babylonians wrote it וְיַרִימוֹת plene.

The first is by simply remarking that another reading is so and so. In this form I have found it only once. On Gen. XXXVIII 3, where the text has "and ***he*** called his name Er," the Massorite remarks that "another reading is and ***she*** called, but that in the correct Codices from Toledo it is and ***he*** called."[1]

Other Codices (ס"א). — The more common form, however, by which the Massorite adduces variants is by stating that "other Codices" read so and so. In this form I have found five variants all of which affect the vowel-points or the accents[2] and are more or less new.

Correctly so (יפה). — In five other instances, where variations obtained, the Massoretic Annotator uses the ancient expression *correctly so* to defend the reading of the text.[3]

There are a number of omissions in the text which are due to homoeoteleuton. These will be found on the following pages: fol. 22*b*; 46*a*; 75*a*; 117*a*; 131*a*; 132*a*; 137*a*; 160*b*; 167*b*; 187*a*; 209*b*; 211*b*; 222*a*; 226*b*; 273*a*; 279*a*; 297*b*; 300*b*; 430*a*; 433*a*–*b*; 444*a*; 446*a*; 462*a*; 467*a* &c.

All these omissions have been supplied in the margin, some by the original Scribe and some by later Nakdanim.

[1] ג"א ותקרא וכספרים המוגהים מטלטלה ויקרא Comp. fol. 21*b*; and see the note in my edition of the Hebrew Bible.

[2] Comp. (1) Ps. XLV 10 בִּיקָרוֹתָיִךְ ס"א בְּיִקְרוֹתָיִךְ fol. 338*b*. In this form the note is new, since this variation is generally described as constituting one of the differences between Ben-Asher and Ben-Naphtali; (2) Ps. LXVIII 14 וְיַחֲלוּ ס"א וְיַחֲלוּ fol. 344*b*, which is new; (3) Job XXIX 21 תְּכַבְּדֻךְ ס"א תְּכַבְּדֵךְ רביע בבית וצרי fol. 382*b*, new; (4) Prov. IV 8 תְּכַבְּדֶךָּ ס"א תְּכַבְּדֵךְ רביע בבית וצרי fol. 391*a*, new as such; and (5) Dan. XII 2 וְרַבִּים ס"א ורבִּים fol. 422*a*, also new.

[3] Comp. (1) Gen. XLVII 30 אֶעֱשֶׂה יפה נקוד בשוא fol. 27*b*; (2) Levit. XXIII 3 הִוא יפה הִוא fol. 67*a*; (3) Levit. XXV 46 וּבְאַחֵיכֶם יפה פתח fol. 69*a*; (4) Numb. XXXI 30 מִבְּה יפה מִן־הבקר יפה מָן fol. 91*a*; and (5) Isa. LIII 4 בצרי כי סמוך הוא והנוקדו בסגול טועה טעות גדולה כי אין השם מובה חלילה fol 238*b*.

No. 24.

Add. 15282.

This octavo MS., which is written in a beautiful German hand (*circa* A. D. 1250—80), consists of 360 folios and contains the Pentateuch with the Chaldee in alternate verses, the Five Megilloth in the order given in Column IV in the Table on page 4 and the Haphtaroth. With the exception of the Song of Moses (Exod. XV 1–19, fols. 96*b*—97*a*) and the last Song (Deut. XXXII 1—43, fols. 285*b*–287*b*), which are written in poetical lines according to an especially prescribed form, fol. 179 and fols. 236*b*–237*b*, which had to be arranged so as to finish Leviticus and Numbers at the end of the page, each folio has three columns and each column has 30 lines.

Both the Hebrew text and the Chaldee Version are furnished with the vowel-points and the accents. The upper margin on each folio has two lines of the Massorah Magna and the lower margin has as a rule three lines of this Corpus. When by way of exception it has four lines, or when an additional portion of the Massorah Magna is given in the outer column of a folio, it is arranged in beautiful and delicate floral and animal devices which make the Rubrics thus disposed of, very difficult to decipher.[1] The outer margin and the margins between the columns give the Massorah Parva.

Each of the fifty-four Pericopes, into which the text of the Pentateuch is divided, begins with the first word in large letters, and has at the end either two or three *Pes*, as well as the number of verses and words in the Pericope. The latter is of very rare occurrence. The first word of each book of the Pentateuch is written in gold letters and occupies the centre of a full length illuminated

[1] Comp. fol. 28*a*; 37*a*; 44*a*; 45*b*; 57*b*—58*a*; 67*a*; 106*a*.

page exhibiting various designs in divers colours. At the end of each book there is the Massoretic Summary giving the number of verses, the middle verse, the Pericopes and the Sedarim in the book. From these distinguished illuminations, however, the book of Lamentations is excluded, which is probably due to the fact that the lamentable events therein recorded and the mournful occasion on which it is publicly recited were deemed inappropiate for bright and cheerful colours. The Massoretic Summary giving the number of verses and the middle verse is also appended to each of the Five Megilloth.

The sectional division of the text seriously deviates from the present Massoretic recension. In the absence of the letters *Pe* (פ) and *Samech* (ס) it is difficult to ascertain the precise nature of the Section, whether it is an Open or Closed one, since both are indicated by a vacant space at the end of the line and by indented lines. But there can be no doubt whatever about the existence of the Sections since they are most plainly exhibited. This MS. has no fewer than sixty-seven Sections which do not occur in the received text, whilst it omits eight sections which are to be found in our recension as will be seen from the following analysis:

Genesis. — In Gen. the MS. has nine Sections more, viz. IV 3; V 3; VII 1; X 6, 13; XI 6; XVII 9; XXVI 9; XXXIX 7; and omits none.

Exodus. — In Exod. it has ten new Sections, viz. II 11; VIII 1; XIII 5, 15; XXII 18; XXV 17; XXVI 7; XXXII 33; XXXIII 5; XXXVII 6; and omits four, viz. XI 4; XXIII 1, 26; XXXIX 6.

Leviticus. — In Levit. it has the following sixteen new Sections V 7; VII 22; XI 9, 13, 24; XIII 23, 28; XV 18; XVII 10, 13; XVIII 10; XIX 20; XXII 14; XXV 14; XXVI 18, 23; and omits one, viz. XXV 47.

Numbers. — In Numb. it has the following ten new Sections III 33; IV 42; VI 13; VII 4; X 18, 33; XIV 1; XXV 4; XXVII 18; XXXI 48; and omits one, viz. XX 12.

Deuteronomy. — In Deut. it has the following twenty-two new Sections II 1, 9; III 18; VII 7, 9; XVI 22; XVIII 14; XIX 8, 16;

XXII 9, 11; XXIII 7, 19; XXIV 6, 9; XXV 4, 14; XXXI 16, 22, 25; XXXIII 6, 23; and omits two Sections, viz. XXX 15; XXXIII 20.

The aspirated letters (ב ג ד כ פ ת) are uniformly marked by the horizontal *Raphe* stroke. The silent *Aleph* (א) in the middle of a word has also this *Raphe* stroke. The *Dagesh* of the suffix third person singular feminine is a *Chirek* under the *He* (ה),[1] whilst the audible *Vav* (ו) at the end of a word, whether as suffix third person singular masculine or as a constituent part of the expression, which is without a vowel-point in the present text, has almost always *Sheva*.[2]

Tubal-Cain, which occurs twice, and Chedor-laomer, which occurs five times, are uniformly written in two words.[3] In one instance the former is written in two lines תּוּבַל *Tubal* at the end of one line and קַיִן *Cain* at the beginning of the next line.

In the orthography of the name *Beth-el* we have another proof of the oft repeated fact that the different readings, which obtained in the Western and Eastern Schools, were never finally classified and that the Scribes often had prototypes before them which exhibited a mixed text. Thus of the twelve instances in which it occurs, it is written six times in one word בֵּיתְאֵל *Bethel*,[4] which is the Babylonian or the *Madinchai* reading, whilst in the other six instances it is not only written in two words *Beth El* (בֵּית אֵל), but has two separate accents.[5]

The MS. exhibits no break or hiatus in the middle of the verse in Gen. IV 8 nor is there any remark against

[1] Comp. לְעָבְדָהּ וּלְשָׁמְרָהּ Gen. II 15, fol. 4*a*.

[2] Comp. אֵלָּיִן Gen. VIII 9, fol. 11 *a*; יַחְדָּו XIII 6, fol. 16*a*; עָשָׂו XXV 25, fol. 33*b*, and *vide supra*, p. 558.

[3] Comp. תּוּבַל־קַיִן Gen. IV 22, 22; כְּדָרְלָעֹמֶר Gen. XIV 1, 4, 5, 9, 17.

[4] Comp. Gen. XII 8*b*; XIII 3, 3; XXVIII 19; XXXI 13; XXXV 1.

[5] Comp. לְבֵית אֵל Gen. XII 8*a*; בֵּית אֵל XXXV 3, 6; בֵּית אֵל XXXV 7, 15; מִבֵּית אֵל XXXV 16.

it in the Massorah Parva that it occurs in some Codices. Indeed the Massorite emphatically declares that there are only three such breaks in the middle of the verse in the Pentateuch and appends a Massorah to this effect to each of the three passages.[1] In Deut. XXIII 18, where the original Scribe exhibited such a hiatus, the Massoretic Annotator deliberately cancelled it.[2] As there are five such breaks in the Pentateuch according to our Massorah,[3] we have here another proof that different Massorahs obtained in the different Massoretic Schools in accordance with their respective traditions about the text.

Not only does the Chaldee Version contain numerous abbreviations of words, but the Hebrew text itself exhibits them in a considerable number of passages. Thus for instance:

לְלִשׁוֹנָתָ֫ם	=	לְלִשׁוֹנָתָ֫ם	Gen.	X 20	הָאֲדָמָה	=	הָאֲדָמָ֫ה Gen. III 17
שָׁנָה	=	שָׁנָ֫	„	XI 26	הַמִּתְהַפֶּכֶת	=	הַמִּתְהַפֶּכֶ֫ת „ „ 24
הַמְצָרִית	=	הַמְצָרִי	„	XVI 3	וַיֹּאמֶר	=	וַיֹּאמֶ֫ר „ IV 9
הָאֲנָשִׁים	=	הָאֲנָשִׁי	„	XVIII 16	פָּצְתָה	=	פָּצְתָ֫ „ „ 11
בַּסַּנְוֵרִים	=	בַּסַּנְוֵרִי	„	XIX 11	וּשְׁמֹנָה	=	וּשְׁמֹנָ֫ „ V 13
הַהוּא	=	הַהִוא	„	XXVIII 19	וְאַרְבָּעִים	=	וְאַרְבָּעִי „ VII 4

In the Chaldee the abbreviations are as a rule left, but in the Hebrew they have been filled up with very small letters by later Nakdanim.

Mixed up with the original Massorah Parva are numerous glosses from different Nakdanim and Grammarians, exhibiting vowel-signs and accents of a more or less fanciful nature which have been added by a later Reviser of the text.[4] Had the Annotator restricted himself to

[1] ג פר׳ בתו׳ במצ׳ פסו׳ Comp. Gen. XXXV 22, fol. 50*b*; Numb. XXV 19, fol. 220*b*; Deut. II 8*b*, fol. 241*a*.

[2] Comp. Deut. XXIII 18, fol. 272*b*.

[3] Comp. *The Massorah*, letter פ, § 184, Vol. II, p. 449.

[4] To give some idea of the number of the different Nakdanim and the sundry Treatises adduced in the Massorah Parva by the later Annotator

simply giving this Catena it would have been curious, but harmless. But he has in many instances altered both the vowel-points and the accents in accordance with the fine-spun theories of some of the later purists and thus impaired the value of this beautiful Codex as far as the punctuation is concerned. This will be seen from a comparison of the Pentateuch which the Reviser has

of this Codex, I subjoin the list of their names in alphabetical order: (1) ר' אושיע' *R. Oshiee* Gen. XLVII 4, XLVIII 6 &c.; (2) אספמיא *Spanish Codices* Gen. I 29, II 16 &c.; (3) אשורי or more fully ספר אשורי *the Babylonian Codex* Exod. XVIII 26; (4) המ"ם Gen. XIX 16 this abbreviation I cannot solve; (5) יריחו or more fully ספר יריחו *the Codex Jericho* Numb. XVI 21, XVII 7 &c ; (6) חומש ריי"ן or simply ריי"ן *the Pentateuch of Rin* = R. Jacob Nakdan Gen. XIV 2, XVI 5 &c.; (7) חומש רמ"ח or simply רמ"ח *the Pentateuch of Remach* = R. Moses Chazan quoted hundreds of times; (8) חיוג *Chiyug* Gen. XIV 6, Numb. V 6; (9) מגפסי ס"ת *a Scroll of the Law,* the name of which I cannot explain Gen. IX 29, Levit. IV 10, XX 18; (10) יוסף Gen. XIV 1 probably *Joseph Nakdan* who flourished *circa* 1230—1250, see Zunz, *Zur Geschichte,* p. 111; (11) מרון *Mervan,* i. e. the celebrated *R. Jonah Ibn Ganach* Gen. XIV 6; (12) מיימו' *Maimonides* Gen. XXVIII 9, Exod. XXXIII 16 &c.; (13) מכלל *Michlal* the grammar by Kimchi, often quoted simply as Kimchi Gen. VI 5, Exod. II 14 &c.; (14) משה *Moses* quoted in numerous instances, but as there were several Nakdanim of this name it is difficult to say which one is meant; (15) משה הדרשן *Moses Darshan* Numb. VII 1; (16) ספר אשור *the Babylon Codex,* see No. 3; (17) ספר שתי אחיות Gen. XVI 7. For this Treatise see Geiger, *Kerem Chemed* IX 62; (18) ס"ת רש"ב *a Scroll of the Pentateuch by Rashab,* which name I cannot identify Gen. XVIII 10; (19) עין הקורא = ע"ה *the Eye of the Reader,* the celebrated Massoretic Treatise by Yekuthiel *circa* A. D 1250—1300, Gen. VIII 18, IX 1 &c.; (20) פרחון *Parchon* the lexicographer (*circa* A. D. 1130—1180) Gen. XIV 6, Numb. V 6; (21) קמחי *Kimchi,* see No. 13; (22) ריי"ן *Rin,* see No. 6; (23) רמ"ח *Remach,* see No. 7; (24) ר' שלמה *R. Solomon* Numb. XIV 11, 23, XVI 21; (25) ר' שמואל *R. Samuel Nakdan* (comp. Zunz, *Zur Geschichte,* p. 109—110), Levit XX 18; (26) ש"ר *Shar,* which I cannot solve Gen. XLVII 11, XLVIII 9, 15 &c.; (27) תיקון סופרים *Tikun Sopherim,* i. e. Guide for Scribes Gen. XIV 1, and (28) תיקון ר"ם *the Guide by Ras,* which I cannot explain Numb. X 10.

annotated with the Five Megilloth which have fortunately escaped his annotations.

We have seen that the insertion of a *Dagesh* into a consonant which follows a guttural with *Sheva* or into a letter at the beginning of a word if the preceding word with which it is connected happens to end with the same letter, is the product of some purists and that it is contrary to the best Codices. Now the glossator manifestly belonged to this isolated class of purists. This is evident from the fact that the Pentateuch which he revised and annotated exhibits this eccentric *Dagesh* and that it is absent in the Five Megilloth which have escaped his revision:

The Five Megilloth.			*The Pentateuch.*		
עַל־לִבֵּךְ	Cant.	VIII 6	תֹּאכַל לֶחֶם	Gen.	III 19
עַל־לֶחְיָהּ	Lament.	I 2	חמש שָׁנִים	„	V 15
ועולל לָמוֹ	„	„ 22	(but חמש שָׁנִים	„	„ 11)
כיום מוֹעֵד	„	II 22	אַל־לִבּוֹ	„	VI 6
אַל־לִבִּי	„	III 21	אַל־לוֹט	„	XIII 8
אוחיל לוֹ	„	„ 24	אִם־מְחוּט	„	XIV 23
אִם־מָאֹס	„	V 22	בֶּן־נֵכָר	„	XVII 27
נם מְקֻנָּה	Eccl.	II 7	אַל־לוֹט	„	XIX 12
אִם־מְעַט	„	V 11	אַל־לֵאָה	„	XXX 17
יוכל לָדִין	„	VI 10	לאבל־לָחֶם	„	XXXI 54
אַל־לִבּוֹ	„	VII 2	עַל־לַב	„	XXXIV 3

As to the insertion of *Dagesh* into consonants after a guttural with *Sheva* this is not countenanced even by this purist. He points:

רַחֲמָהּ	Gen.	XXX 22	רַעֲמָה	Gen.	X 7	נָחֲמָד	Gen. II 9
רַעֲמְסֵס	„	XLVII 11	וָאֶחְשֹׁד	„	XX 6	וְנֶחְמָד	„ III 6
לַחֲמוּ	„	XLIX 20	רַחֲמָה	„	XXIX 31	וְרַעְמָה	„ X 7

He, however, irregularly changes the *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Hence we have the following inconsistent pointing:

תְּעוֹרְרוּ	Cant.	II 7, III 5	עֲלָלַי	Lament.	II 20
וַאֲסוֹבְבָה	„	III 2	עוֹלָלָה	„	III 51
וַיְהַלְלוּהָ	„	VI 9	מְקַלְלֶךָ	Eccl.	VII 21
וְסָבְבוּ	Eccl.	XII 5			

Though the later Nakdan has impaired the value of the MS. as far as the vowel-points and the accents are concerned, his endeavours to make the consonants conformable to the present recension have fortunately not been so successful since the alterations still leave traces of the original readings. A striking illustration of this we have in Gen. XIV 10 where in spite of the clumsy erasure we have

מלך סדם ומלך עמרה

the king of Sodom and the king of Gomorrah

which is supported by the Samaritan, the Septuagint, the Syriac &c. and not

מלך סדם ועמרה

the king of Sodom and Gomorrah

as it is in the *textus receptus*.[1]

On fol. 358*b* there is the following contract of sale which may help us approximately to fix the date when this beautiful MS. was so copiously annotated by the later purist.

This is for a sign and testimony and proof for R. Jechiel son of Uri May his Creator preserve and protect him! I the undersigned certify that I have sold this Pentateuch and have received from his hand the stipulated money and that this sale is a perpetual sale which can never be abrogated. From henceforth I bind myself to protect him against all damages and claims which may ensue from this sale. Executed this day, Wednesday the twenty-eighth of the month Yiar 229 [= A. D. 1469]. This is the declaration of Jacob son of Mordecai.[2]

[1] Comp. fol. 17*b* and see the note in my edition of the Hebrew Bible.

[2] לאות ולעדות ולראייה לר' יחיאל בר אורי יצ"ו מודה אני החת' מטה שמברתי זה החומש לו ודמיה קבלתי במעות מזומנ" מידו לידי והמבירה היא מבירה עולמית, ולא למיהדר ביה מן יומיא דין ולעולם, ומעת' אני מיברח לסלק אותו מכל הוק ועירעור שיוכל לבא מצד מבירה דנא ומה שנעשה היום יו' ד' ב"ח אייר רכ"ט לפק נאם יעקב בר מרדכי.

As the cursive hand in which this Contract is written greatly resembles the characters of the glosses, it is almost certain that the purist to whose family the MS. belonged and who sold it to R. Jechiel is the author of the annotations and that he wrote them *circa* A. D. 1450.

At the end of the Haphtaroth there are in a floral design the words *Chayim take courage,*[1] which seems to be the name of the Scribe of this beautiful MS. If this is the case, the name must not be identified with the Scribe Chayim b. Isaac of La Rochelle whose Epigraph is to be found in two Codices of the Bible mentioned by Kennicott, one dated 1215 and the other 1216. This Chayim flourished at least half a century before our MS. was written and he, moreover, described himself more minutely as may be seen from the colophons in those two Codices.[2]

No. 25.

Add. 15451.

This magnificent MS., which is a huge folio, is written in a beautiful Franco-German hand *circa* A. D. 1200 and consists of 508 folios. Originally it contained the complete Hebrew Bible, but in its present condition the first two divisions alone, viz. the Pentateuch and the Prophets are complete, the third division, viz. the Hagiographa is imperfect. Of Job there are only the first nine verses (I 1—9) whilst Proverbs and the Five Megilloth are missing altogether and fols. 1, 372 and 379 are by a later hand. The order of the Prophets is that exhibited in Column I in the Table on page 6. The Hagiographa, without the Five Megilloth, follow the order exhibited in Column VII in the Table on page 7.

[1] חיים חזק Comp. fol. 358 *a*.

[2] Comp. *Dissertatio Generalis*, Nos. 242, 506, pp. 431, 499, ed. Bruns 1783, where the Epigraphs are given in full.

With the exception of the poetical sections in the Pentateuch, Judges and Samuel,[1] which are specially arranged in accordance with a prescribed rule, each folio has three columns and every full column has 30 lines. The upper margin of each folio has two lines of the Massorah Magna and the lower margin as a rule has three lines, whilst the outer margin and the margins between the columns contain the Massorah Parva. The text is furnished with the vowel-points and the accents.

Every book except Ezra and Chronicles begins with the first word in large letters which, as a rule, occupies the middle of the line. At the end of Genesis, Leviticus, Samuel, Kings and Ezekiel is the Massoretic Summary giving the number of verses, the middle verse, the Sedarim &c. in these books.

The fifty-four Pericopes, into which the Pentateuch is divided, are indicated by two *Pes* (פ פ) occupying the centre of the vacant line in the text,[2] and by the unusual expression *Seder* (סדר) against the beginning of the Pericope, instead of the usual word *Parasha* (פרשה). *Seder* in the Massorah and Sephardic MSS. is the technical term for the Triennial Pericope[3] and there can hardly be

[1] Comp. Exod. XV 1–19; Deut XXXII 1–43; Judg. V 1–31; 2 Sam. XXII 2–51.

[2] *Vide supra*, Part I, chap. IV, pp. 32–65.

[3] There are, however, eight Pericopes which have not the word *Seder* (סדר) against them, viz. לך לך [= Gen. XII 1–XVII 27], fol. 9*a*; פקודי [= Exod. XXXVIII 21–XL 38], fol. 65*a*; עקב [= Deut. VII 12–XI 25], fol. 125*a*; שפטים [= Deut. XVI 18–XXI 9], fol. 131*b*; כיתבא [= Deut. XXI 10–XXV 19], fol. 137*a*; נצבים [= Deut. XXIX 9–XXX 20], fol. 140*a*; וילך [= Deut. XXXI 1–30], fol. 141*b*; האזינו [= Deut. XXXII 1–52], fol. 142*b*. The two Pericopes ויצא [= Gen. XXVIII 10–XXXII 3], fol. 20*b*, and ויחי [= Gen. XLVII 28–L 26], fol. 35*b*, are not marked off by *Pes* in the middle of the text in accordance with the Massorah. Comp. *The Massorah*, letter ם, § 378, Vol. II, p. 468.

any doubt that the present use of it in the French, German and Polish communities to denote the annual Pericopes is due to the School from which this Codex emanates.

In the sectional division of the text, this MS. seriously deviates from the *textus receptus*, as will be seen from the following collation of the Pentateuch:

Genesis. — In Genesis the MS. has eleven Sections which do not occur in the received text, viz. II 14; IV 3, 13; VII 1; XVII 9, 23; XXIV 7; XXIX 14; XXXVI 9; XXXIX 7; XLIX 3.

Exodus. — In Exodus it has nine new Sections, viz. II 11; VIII 1; XIII 5; XXIII 2; XXV 17; XXXII 33; XXXIII 5; XXXVI 23, 39; and omits eight which are in the received text, viz. VII 1; XX 14*b*; XXIII 1, 26; XXV 31; XXVIII 15; XXXVI 14; XXXVIII 9.

Leviticus. — In Leviticus the MS. has the following fifteen new Sections: V 7; VII 22; XI 9, 13, 21, 24; XIII 23; XV 18; XVII 13; XIX 20; XXII 14; XXV 14; XXVI 18, 23; XXVII 26; and omits two which are in the received text, viz. II 4; XXV 47.

Numbers. — In Numb. it has twelve new Sections, viz. VI 13; VII 5; X 18, 22, 25; XIV 1; XXV 4; XXVI 5; XXVII 18; XXXI 48; XXXIII 10, 16; and omits three which are in the *textus receptus*, viz. XVII 6; XVIII 21; XXXII 20.

Deuteronomy. — In Deut. the MS. has twenty-one new Sections, viz. II 9; III 18; VII 7; XIII 19; XVI 22; XVIII 13; XIX 8; XXII 9, 11; XXIII 7; XXIV 6, 9, 21; XXV 4, 14; XXVII 20; XXXI 9, 16, 25; XXXIII 6, 23; and omits eight which are in the Massoretic recension, viz. II 8*b*; VIII 19; XIII 13; XIV 11; XXII 20, 25; XXIII 25; XXXIII 7.

It will thus be seen that this MS. has sixty-eight new Sections and omits twenty-one, and that altogether it departs in no fewer than eighty-nine instances from the received text in the Pentateuch alone. As the sectional divisions are indicated simply by vacant spaces and indented lines, and as there are no letters *Pe* (פ) and *Samech* (ס) in the vacant spaces, it is difficult to say whether the Sections are Open or Closed.

The letters are bold and distinct, and exhibit the best specimen of Franco-German calligraphy; they are

nearly all in their turn distinguished by Tittles or Crowns which is often the case in Model Codices.[1] The final letters, as a rule, do not descend below the line of the medials so that the vowel-signs *Sheva* and *Kametz* are not placed within the final *Caph* (ךְ ךָ) as they are in the Sephardic MSS. and in the editions, but under it (כְ כָ) as if the letter in question were *Daleth* (ד). Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe,* but the silent *Aleph* (א) is marked with the horizontal stroke, viz. וַיֹּאמֶר.

The double pronunciation of ש is indicated not only in the usual way by the diacritic point being on the top of the right branch of the letter when it is ***sh*** (שׁ) and on the top of the left when it is ***s*** (שׂ), but by placing the point within the letter to the right with the *Raphe* stroke over the right branch when it is ***sh*** (שּׁ) and in the left with the same stroke when it is ***s*** just as in Codex No. 15 of this List, where I give examples on page 557. More uniformly even than Codex No. 15 this MS. has *Sheva* under the audible *Vav* (וְ) and *Chirek* under the audible *Yod* (יִ) at the end of words.

The MS. not unfrequently exhibits abbreviations of words in the text, of which the following are examples:

fol. 186*b*	רָאשִׁים =	רָאשֵׁי	*companies*	1 Sam.	XI	11
„ 439*a*	אַחַשְׁדַּרְפְּנַיָּא =	אַחַשְׁדַּרְפְּנֵי	*the princes*	Dan.	III	3
„ 444*a*	וּמַלְכוּתָא =	וּמַלְכוּתָ	*and the Kingdom*	„	VII	22
„ 452*a*	יִשְׂרָאֵל =	יִשְׂרָ	*Israel*	Ezra	VII	15
„ „	נְתִינָיָא =	נְתִינֵי	*Nethinim*	„	„	24

The suppletives have been clumsily furnished by later Nakdanim who belonged to the School which did not tolerate abbreviations in the text.

[1] For the peculiar forms of these Tittles or *Taagim* see *the Massorah,* letter ת. § 25, Vol. II, pp. 680—701.

Occasionally there are also instances where words are divided and where the second part of the word is given in the margin. Thus we find

fol. 223*a*	וְהַמֶּלֶךְ דָּ	*and the king*	1 Kings	I 4
„ 260*a*	הָרְבִי עִית	*the fourth*	2 Kings	XVIII 9

The *Kametz* is simply the *Pathach* with the dot in the middle of the line, and the *Dagesh* of the suffix third person singular feminine is a *Chirek* under the *He* (הִ). The following collation of Pericope חיי שרה [= Gen. XXIII 1—XXV 18] will give an approximate idea of the peculiar complexion of the text and its departures from the present Massoretic recension in the consonants, the vowel-points and the accents:

Gen.			Gen.			Gen.		
וכשמעו	XXIV	30	אדנין	XXIV	9, 10	חיי שרה	XXIII	1
דברי	„	30	ויקם וילך	„	10	תגו־לי	„	4
ויפתח	„	32	חמד	„	12	אחות־	„	4
ויתן־	„	32	עם־ארני	„	12	ויענו	„	5
רגלין	„	32	נצב	„	13	אלהים I	„	6
לפנין	„	33, 40	שכמה	„	15	ויתן־לי	„	9
דברי	„	33	ידעה	„	16	לאחות	„	9
וקנתה	„	36	כדה	„	16, 18, 20	לאמר	„	10
ישב	„	37	לקראתה	„	17	עם	„	12
אחרי	„	39	ידה	„	18	לאמר	„	13, 14
אלי	„	40	גמלין	„	20	שמעני	„	15
את־דרכך	„	40	משתאה	„	21	מאות	„	15
ישר־	„	42	לה	„	21	באני	„	16
נצב	„	43	לדעת	„	21	גבולו	„	17
השקני	„	43	ויהי	„	22	אשר־על	„	19
אלי	„	44	צמדים II	„	22	לאחות	„	20
חוכיח	„	44	אלין	„	24	אלין	XXIV	5, 6
וכדה	„	45	אמה	„	28	אולי	„	5
שכמה	„	45	כראות	„	30	לזרעך	„	7

Gen.			Gen.			Gen.	
[פתוחה]	XXV	7	וְאִמָּהּ	XXIV	55	בְּתָהּ	XXIV 46
חָי	„	7	מִנַּקְתָּהּ	„	59	אֹתָהּ	„ 47
עָמָּן	„	8, 17	וְיָרַשׁ	„	60	יָשְׁכֹם	„ 49
בָּנָן	„	9	לַחַי	„	62	וַיַּעַן	„ 50
וַיָּשָׁב יִצְחָק	„	11	ההלך לקראתנו	„	65	הִנֵּה	„ 51
לַחַי	„	11	וַיָּקְשֻׁן	XXV	2	וַיְהִי	„ 52
נביֹת וקדֹר	„	13	וַיָּקְשֻׁן	„	3	כלי־כסף וכלי־	„ 53
			אֵת	„	5	ומגדנות	„ 53
			הַפְּלַגְשִׁם	„	6	ולאמה	„ 53

In order to economise space, I have omitted אשר from this collation which occurs so frequently in this Pericope and is pointed אֲשֶׁר. In addition to these variations in this single Pericope, I subjoin a few other instances from the Pentateuch which is reputedly the most carefully written of all the three divisions of the Hebrew Scriptures.

M. T.	MS.		
וְלֹא־אָרְצִי	וְאֶל־אַרְצִי	Gen.	XXX 25
עַד־רֵע	וְעַד־רֵע	„	XXXI 24
לָמָּה זֶה	וְלָמָּה זה	Exod.	V 22
קח מטך	קח אֶת־מטך	„	VII 19
כאשר דבר יהוה בְּיַד־מֹשֶׁה׃	כאשר דבר יהוה׃	„	IX 35
כִּי קרן	וְהִנֵּה קרן	„	XXXIV 35
מחנה ראובן	מחנה בְּנֵי ראובן	Numb.	X 18
נתתי כל־מעשר	נתתי אֶת־כל מעשר	„	XVIII 21

All these variations which are preferable to the received text, have as usual been altered by later Nakdanim in conformity with the present recension.

In Gen. IV 8 this MS. has no hiatus in the middle of the verse, since it belongs to the same School as Codex No. 23 which only recognised three such lacunae in the Pentateuch. This the Massorah on Gen. XXXV 22 emphatically declares, using the very word פריגמא which is the technical expression in the German School to

denote a gap.[1] In Gen. VI 3 the reading is בְּשַׁגַּם with *Pathach* under the *Gimel*.

Tubal-Cain, which occurs twice,[2] and Chedor-laomer, which occurs five times,[3] are uniformly written in two words. In one instance the latter is written in two lines Chedor (כְּדָר) at the end of one line and laomer (לָעֹמֶר) at the beginning of the next line.[4] This is the orthography of the *Maarbai* or the Palestinian School. *Beth-el* (בֵּית־אֵל), however, which according to the Westerns is also written in two words, is invariably in one word as the MSS. of the German Schools mostly have it.

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and accents and without any remark in the margin that they are not in the text in some MSS. and has not Neh. VII 68.

As far as I could trace it, the original Massorite appeals only in two instances to other authorities. In Gen. XXVII 3, where the textual reading is צֵידָה *venison* and the official reading is צַיִד, he states that this *Keri* constitutes a difference of opinion in the Massoretic Schools and that the celebrated textual redactor R. Nachman does not admit the alternative reading.[5]

On Exod. III 14, where the MS. like the *textus receptus* has לִבְנֵי ***to*** *the children of,* he communicates the interesting information that instead of this peculiar phrase "to say *to* the children of Israel" (אמר ל), which occurs four times and which has misled the Scribes, the Spanish Codices read "***unto*** the children of Israel".[6] This is also

[1] פרינמא בלא סלוק נ בתורה Comp. fol. 26*a* and *vide supra,* p. 547.

[2] Comp. Gen. IV 22, 22.

[3] Comp. Gen. XIV 1, 4, 5, 9, 17.

[4] Comp. fol. 10*a*.

[5] פלג דרב נחמן צידה Comp. fol. 19*a*.

[6] אמירה לבני ד ומטעו ביה ספר ובספ אספמי אל בני Comp. fol. 37*a*.

the reading of the *editio princeps* of the Bible and the Samaritan, as will be seen in the notes to my edition of the Hebrew Bible.

Three important Massoretic glosses by a later Nakdan are to be found in Joshua. In V 6 the original reading was "that he would give ***to us***" (לתת לָנוּ) which is that of the *textus receptus*. This, however, the Nakdan altered into "that he would give ***to them***" (לָהֶם) remarking against it in the margin "other Codices read it ***to us***".[1]

In Josh. VIII 22 the text has *unto them* (לָהֶם) which is also the present Massoretic reading. But against it the Nakdan remarks "according to another Massorah it is ***unto him***".[2] The same is the case in Josh. XIII 6 where this MS. reads "***and*** or ***even*** all the Zidonians", which is no doubt the proper reading and which by a happy conjecture is adopted both in the Authorised Version and in the Revised Version. Here too the Nakdan informs us that "according to another Massorah it is simply ***all***"[3] without the *Vav* conjunctive as the present text has it. This shows beyond doubt that the Massorah was by no means uniform and that different Schools of textual redactors had different Massorahs in accordance with their respective traditions.[4]

This is the first MS. which lends support to the insertion of *Dagesh* into consonants after gutturals with *Sheva*. Thus it has:

וַיֵּאָסֹר Gen. XLVI 29	רַהֲמָה Gen. XXX 22	נָחֲמָר Gen. II 9
רַעְמְסֵס „ XLVII 11	נַעֲלָם „ XXXVI 5	וְנָחֲמָר „ III 6
	נַעֲלָם „ „ 14	וְרַעְמָה „ X 7

Its support, however, is weakened by the fact that side by side with this punctuation it has also:

[1] ס״א לנו Comp. fol. 148*a*.
[2] מ״א לו Comp. fol. 150*b*.
[3] מ״א כל Comp. fol. 154*a*.
[4] *Vide supra*, Part II, chap. XI, p. 425 &c.

מַהֲלָה Josh. XVII 3 לַחְמוֹ Gen. XLIX 20 רַעְמָה Gen. X 7
לַחְמֵנוּ Isa. IV 1 וְלַחְמָם Josh. XV 40 רַחְמָהּ „ XXIX 21

Moreover, the evidence of this MS. is almost neutralized by the fact that the Nakdan manifestly belonged to a School of purists who held the opinion that *Dagesh* ought to be inserted into a consonant with *Sheva* after every consonant with *Sheva,* whether it is a guttural or not. Hence he points:

נִפְלְאֹתָי *my wonders* Exod. III 20 וַיִּטְמְנֵהוּ *and hid him* Exod. II 12
בְּמִקְנְךָ *upon thy cattle* „ IX 3 וַיַּשְׁקְ *and he watered* „ „ 19

The extravagance of these purists in the use of the *Dagesh* is strikingly illustrated in Exod. VIII 10 where the Nakdan has inserted it into חֳמָרִם חֳמָרִם *heaps, heaps.*

It is remarkable that though the Nakdan is so profuse in the use of the *Dagesh,* the MS. does not favour its insertion into the first letter of a word when the preceding word with which it is combined ends with the same letter, as is evident from the following examples:

עִם־מֹשֶׁה Josh. III 7 אִם־מַחוּט Gen. XIV 23
בְּנֵיכֶם מָחָר „ IV 6 לֶאֱכֹל־לָחֶם „ XXXI 54
בְּצֵאתְכֶם מִמִּצְרַיִם „ V 5 עַל־לֵב „ XXXIV 3
הֵיצֵאת מִמִּצְרַיִם „ „ 6 לֶאֱכֹל־לָחֶם „ XXXVII 25
בִּן־נוּן Josh. I 1 &c.

The change of the simple *Sheva* into *Chateph-Pathach* when a consonant with this simple *Sheva* is followed by the same consonant which, as we have seen has already made its appearance in a few other MSS. in occasional instances, but which we are assured does not occur in the best Codices,[1] is consistently adopted throughout this MS. Hence it uniformly has הִנָּנִי *behold me,* which those

[1] *Vide supra,* Part II, chap. XI, pp. 466 &c.

modern editors who follow this principle inconsistently reject.[1]

Notwithstanding the beauty of the MS. and the care with which it was written, there are a considerable number of words and phrases omitted in it due to homoeoteleuton. They occur on the following pages: Folios 4*b*; 18*b*; 23*a*; 26*b*; 32*b*; 55*a*; 58*a*; 64*b*; 65*a*; 66*a*; 73*b*; 84*a*; 93*a*; 97*b*; 102*a*—*b*; 104*b*; 107*b*; 115*a*; 125*b*; 129*a*; 131*a*; 170*a*; 182*a*; 188*a*; 192*a*; 236*a*; 242*a*; 253*a*; 258*a*; 300*a*; 307*b*; 309*a*; 317*b*; 323*a*; 331*a*—*b*; 336*b*; 351*b*; 367*a*; 375*a*; 377*b*; 433*b*; 435*a*; 438*a*; 451*a*; 469*a*; 478*b*; 489*b*; 493*b*; 508*b*. Some of these omissions, as is usually the case, have been supplied by the original Scribe himself and some by successive Revisers.

In the fourteenth century a Spanish Nakdan prefixed a Table of the Haphtaroth as well as the Lessons from the Prophets and the Hagiographa which he states were read in accordance with the usage of the community at Saragossa.[2] This important List I have reproduced in the Massorah.[3] The same Nakdan not only marked the beginning and end of each of these Pericopes in the margin of the text, but added running head-lines in red ink throughout the whole Codex in which he gives the names of the respective Pericopes in the Pentateuch as well as those of each book in the Prophets and the Hagiographa.

As to the date of the Codex, though the anonymous Epigraph simply expresses the usual pious and trustful prayer of the Scribe who still hopes to be spared in order to produce other Codices, viz. "Be strong and let us take courage. May the Scribe never be hurt,"[4] yet the

[1] *Vide supra*, p. 467.

[2] הדה הו תרתיב אל חבורה קהל סרקוסה אללה יצרהום אמן Comp. fol. 1*b*.

[3] Comp. *The Massorah*, letter ם, § 403, Vol. II, pp. 474—475.

[4] חזק ונתחזק המיסר לא יזק Comp. fol. 503*b*.

text of the MS. itself gives us his name. In accordance with the practice which obtained in some Schools, especially those in Germany, the name of the Scribe is marked in the text in some of the passages where the same name occurs.[1] Thus I have found in no fewer than nine passages, where יהודה *Judah* occurs, that it is distinguished by flourishes[2] and that in at least four instances אריה *Lion* is distinguished in a similar manner.[3] As Judah Lion or Judah of Paris, as he is alternately called, flourished *circa* A. D. 1200[4] the Codex could not have been written after this date.

The vicissitudes of this MS. are simply typical. They disclose to us the fragmentary history of the treatment of other Codices. We see that this splendid MS. which was written in 1200 was subjected to successive revisions, alterations and additions from the time of its production down to the fourteenth century, that the Nakdanim who at different periods endeavoured gradually to make it conformable to the present recension belonged to different countries and various Schools and that they must, therefore, have been an itinerant guild. Hence it came to pass that an undoubtedly German Codex not only assumes a Franco-German type, but exhibits throughout the marks of a Spanish hand.

No. 26.

Add. 19776.

This MS., which consists of 252 folios, contains three separate works (1) the Pentateuch, the Five Megilloth and the Haphtaroth fols. 1–169, (2) a Treatise on the letters,

[1] *Vide supra,* Codex No. 7, p. 499.

[2] Comp. fol. 26*a*; 34*b*; 98*b*; 101*b*; 226*b*; 291*a*; 374*b*; 393*a*; 423*a*.

[3] Comp. fol. 347*b*; 399*a*; 443*a*; 473*a*.

[4] Comp. Zunz, *Zur Geschichte und Literatur,* pp. 118, 191, Berlin 1845.

the vowel-points and the accents by the celebrated Yekuthiel fols. 170—189, and (3) the Massoretic readings of the Pentateuch, and the books of Esther and Lamentations fols. 190—237, which are known by the name of עין הקורא *the Eye of the Reader,* and which are by the same Nakdan.

I. *The Pentateuch and the Megilloth.* — With the exception of the Song of Moses (Exod. XV 1—19) and the last poetical deliverance (Deut. XXXII 1—43) which are written according to an especially prescribed arrangement as well as fols. 52, 72, 96*a*, and 116*b* the text of which had to be so disposed as to end the books with the end of the page, each folio has two columns and each column has 32 lines. The text is furnished with the vowel-points and the accents and though the margins are ruled throughout for the Massorah it is only fols. 1*b*—7*b* which have two lines of the Massorah Magna in the upper margin and three lines in the lower margin. With fol. 8*a*, which has two lines of Massorah in the upper margin, the Nakdan discontinued it. The same is the case with the Massorah Parva which is given in the outer margins and in the margin between the columns. This too ceases with fol. 8*b*.

Each book begins with the first word in large letters written in gold in an illuminated border which extends across the page over the two columns. At the end of Genesis the Massoretic Summary giving the number of verses, the Sedarim &c. is formed into the figure of a lion. After the Summary at the end of Exodus there is a drawing in colours of a man on a seat with an unfolded Scroll containing a Massoretic Rubric, to which a dog is chained. Two grotesque animals are under the seat. At the end of Leviticus, after the Summary, is a drawing in colours of a teacher sitting on a chair in a School and holding up a scourge with three lashes over a boy who sits in the front of him with an open lesson-book on a

rest. At the end of Numbers by the side of the column which gives the Massoretic Summary there is a drawing in colours of a man in the Synagogue arrayed in the *Talith* (= Fringed Garment) and standing before the open Scroll of the Law on which is inscribed the following Epigraph:

Be strong and let us be couragous. May Samuel son of Abraham of Mildstadt the Nakdan never be hurt. Amen.[1]

At the end of Deuteronomy is a poem which exhibits in an acrostic the name Meir and which is followed by the chronogram stating that it was written in the year 156 = A. D. 1396.[2]

Each of the fifty-four annual Pericopes into which the text is divided begins with the first word in large letters and is separated from the preceding Pericope by a vacant space of about two lines. Three *Pes* (פ פ פ) always occupy this textless space whether the Pericope coincides with an Open or a Closed Section. In only two instances is the number of verses in the Pericope given with the mnemonic sign one below and the other above the three *Pes*.[3]

The Five Megilloth are in the order exhibited in Column I in the Table on page 4, which is also the sequence in the early editions. The first word of the Song of Songs is in large letters written in gold in a coloured border, whilst the first word of the other four Megilloth, which is also in larger letters, is not illuminated.

The aspirated letters (ב ג ד כ פ ת) are uniformly marked with the horizontal stroke. The final letters do not descend

[1] חזק ונתחזק שמואל בר אברהם מולדשטט לא יזק לעולם אמן Comp. fol. 96*a*.

[2] שנת צִיּוֹן במשפט תפדה ושביה בצדקה *Zion shall be redeemed with judgment and they that return of her with righteousness* [Isa. I 27] Comp. fol. 117*a*.

[3] Comp. בראשית fol. 4*b* and ויצא fol. 17*b*.

below the line of the medials. Hence the *Kametz* is not placed within the final *Caph* (ךָ) as it is in other MSS. and in the editions, but under it (ךָ) as if it were *Daleth*, and the *Sheva* is always absent from the final *Caph*. The latter seems to be peculiar to this MS.

A noticeable feature of this MS. is its use of abbreviations of which the following are examples:

הָאֲדָמָה = הָאֲדָמְ'	Gen. II 9	פַּרְעֹה = פַּרְע'	Exod. I 19
מַשְׁחִיתָם = מַשְׁחִיתָמ'	„ VI 13	לְיִצְחָק = לְיִצְחָ'	„ VI 8
מִצְרַיִם = מִצְרָי'	Exod. I 17	פַּרְעֹה = פַּרְע'	„ VII 3

Far more numerous are the instances in which the suppletive is given in the margin. Thus for example:

בְּרָקִ ע	Gen. I 15	וַיֵּשֶׁ ע	Gen. IV 4	הַמַּשְׁמִ ה	Gen. IX 23
לְהַשְׁקוֹ ת	„ II 10	אָמְחֶ ה	„ VI 7	מֵאַרְצִ ךָ	„ XII 1
וָאֶרְ ה	„ III 10	לְמִשְׁפְּחֹתֵיהֶ ם	„ VIII 19	הַנֶּפֶ ש	„ XIV 21

There is no break in the text in Gen. IV 8, and the MS. has בשנֵם with *Pathach* under the *Gimel* in Gen. VI 3. Tubal-Cain, which occurs twice,[1] and Chedor-laomer, which occurs five times,[2] are respectively written in two words. *Beth-el* (בֵּית־אֵל), however, is uniformly written בֵּיתְאֵל *Bethel* in one word, though this is the Eastern or Babylonian orthography. This, as we have seen, is mostly followed by the Scribes of the German Schools.

(1) It is remarkable that the innovation of inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined ends with the same letter, is not supported even by this MS. the Nakdan of which manifestly belongs to a German School of extreme purists. Thus it has:

אם־מַּחוּט	Gen. XIV 23	עַל־לַּב	Gen. XXXIV 3
לאבל־לָּחֶם	„ XXXI 54	לאבל־לָּחֶם	„ XXXVII 25

[1] Comp. תּוּבַל־קַיִן Gen. IV 22, 22.

[2] Comp. כְּדָר־לָעֹמֶר Gen. XIV 1, 4, 5, 9, 17.

Even the classical phrase בן־נון *son of Nun,* which is the basis of this theory,[1] is uniformly pointed בִּן־נוּן in all the sixteen instances in which it occurs in the Pentateuch.

(2) The case for inserting *Dagesh* into a consonant which follows a guttural with *Sheva* is somewhat complicated, since out of the fourteen passages in Genesis where the guttural has *Sheva* in the present Massoretic recension and where *Dagesh* ought to be in the immediately following letter according to this theory, no fewer than six are differently pointed in the MS. They are as follows:

יַעְלָם	Gen. XXXVI 5	וְרַעְמָה	Gen. X 7	נָחֳמָר	Gen. II 9
יַעְלָם	„ „ 14	מַחֲשַׁף	„ XXX 37	וְנָחֳמָר	„ III 6

In six instances, however, where the guttural has *Sheva* in agreement with the present Massoretic text, the MS. has no *Dagesh* in the following consonant. Thus it is:

יַעְלָם	Gen. XXXVI 14	רַחְמָה	Gen. XXIX 31	רַעְמָה	Gen. X 7
לַחְמוֹ	„ XLIX 20	רַחְמָה	„ XXX 22	וָאֶחְשׂךְ	„ XX 6

It is only in two passages where the consonant in this position has *Dagesh,* viz. וַיֶּאְסֹר Gen. XLVI 29 and רַעְמְסֵס Gen. XLVII 11.

(3) But the changing of *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant which has made its appearance only sporadically in other Codices, is uniformly carried through in this MS.

At the end of the Haphtaroth we have the following Epigraph which gives both the name of the Scribe and the date when he wrote this Codex.

Courage and let us take courage. May Simcha the Levite not be hurt. In the year 155 [= A. D. 1395] was this Pentateuch completed on Sunday the twenty-first of the month of the second Adar. Thou wilt compass me about with songs of deliverance[2] [Ps. XXXII 7].

[1] *Vide supra,* Part II, chap. I, p. 118.

[2] חזק ונתחזק, שמחה לוי לא יזוק, כנה לפרט, חומש זה נחרט, ביום א׳ כא׳ לאדר השיני, רני פלט תסובבני. Comp. fol. 169*b*.

It will thus be seen that whilst the former Epigraph records the name of the Nakdan, this one gives the name of the Scribe of the MS. and that it is *Simcha*. This fact is of importance since it explains the peculiar appearance of the text in sundry places.

שִׂמְחָה *Simcha* as a proper name does not occur in the Hebrew Bible, but as a noun denoting *joy*, it is of frequent occurrence. In his desire, therefore, to indicate his name in the text in accordance with the practice which obtained especially in the German Schools, the Scribe marked this name with floral or other distinctions in no fewer than nine instances in the Pentateuch, the Five Megilloth and the Haphtaroth, viz. (1) Gen. XXXI 27, fol. 17*a*; (2) Deut. XXVIII 47, fol. 112*b*; (3) Eccl. VII 4, fol. 126*a*; (4) Eccl. VIII 15, fol. 126*b*; (5) Eccl. IX 7, fol. 127*a*; (6) Esth. VIII 17, fol. 131*b*; (7) Esth. IX 22, fol. 132*a*; (8) Isa. LI 3, fol. 154*b*; (9) Jonah IV 6, fol. 165*b*. This shows beyond doubt that when a name is thus distinguished in the text of anonymous MSS. it indicates the name of the Scribe. In the instance before us, the name marked in the text is identical with that given in the Epigraph.

With all the care exercised by the Scribe who evidently intended this MS. to be a model Codex or Guide for Copyists, there are omissions in it due to homoeoteleuton as may be seen on fols. 4*b*; 47*b*; 60*b*; 61*a*; 62*a*—*b*; 83*a*; 110*b*; 125*a*; 146*a*; 162*a* &c.

II. *Introductory Treatise.* — This Treatise, the first word of which is written in letters of gold in a beautiful drawing surrounded by grotesque figures of animals, extends from fol. 170*a* to 189*b*. It discusses in sundry sections the quiescent letters, the vowels, the *Dagesh*, the accents, the heavy and light *Metheg*, the *Makkeph* &c. It formulates the principles by which the Nakdan Yekuthiel was guided in his punctuation and accentuation of the

text of the Pentateuch and the two Megilloth and it is in fact an Introduction to these books.

III. *The Pentateuch &c.* — With fol. 190*a* begins the text of the Pentateuch. As is the case in the former parts of this MS., each folio has two columns and each column has 32 lines. Genesis begins with the first word in large decorative letters in the hollow of which are devices of grotesque animals beautifully drawn. The other books are not so distinguished. Each of the fifty-four Pericopes into which the text is divided begins with the first word in large letters. Neither at the end of the respective books nor of the several Pericopes is there any Massoretic Summary recording the number of verses &c. Even the Open and Closed Sections are not in any way indicated in the text.

The text itself is not continuous, since only those words in the verse are given the vowel-points and accents of which are fixed by the Nakdan. Though Yekuthiel consulted several MSS. and the works of sundry grammarians, he gives no various readings affecting the consonants, but simply confines himself to the vowel-points and accents. So highly was this production valued by the Nakdanim of the Franco-German Schools that they have not only introduced into the MSS. which they had to furnish with vowel-points and accents the fine-spun theories propounded therein, but they have revised and altered older Codices so as to make them conformable to this *Eye for the Reader*.

Before analysing this Codex for testing the disputed points of orthography, it is necessary to remark that the British Museum possesses another MS. of Yekuthiel's celebrated *Eye for the Reader,* viz. Orient. 853 which is the older of the two and that this MS. differs materially in its spelling and vowel-points from the one we have

here described. It is, therefore, necessary to exhibit the readings of both these Codices in the passages under consideration. For the purposes of description we shall call one ***Ad.*** (i. e. Add. 19776) and the other ***Or.*** (i. e. Orient. 853).

Both recensions have Tubal-Cain (תּוּבַל־קַיִן) and Chedor-laomer (כְּדָר־לָעֹמֶר) in two words and both make no reference whatever in Gen. IV 8 to the existence or non-existence of a break in the middle of the verse. But when we come to Gen. VI 3 they differ materially; whilst ***Ad.*** leaves בשגם unpointed and simply furnishes it with the requisite accent, ***Or.*** most distinctly points it בִּשְׁגָּם with *Kametz* under the *Gimel* which, as we have seen, makes an important difference both in the etymology and sense of the expression.[1]

A striking difference between the two Codices is also noticeable in the orthography of the name *Beth-el*. ***Ad.*** has it in one word *Bethel* (בֵּיתְאֵל); ***Or.*** on the contrary has it *Beth-el* (בֵּית־אֵל) in two words.

Both recensions, however, are against the innovation of inserting *Dagesh* into the consonant after a guttural with *Sheva,* though ***Ad.,*** in consequence of having different vowel-points in some instances, is less pronounced, as will be seen from the following:

Ad.	Or.		Ad.	Or.	
רַעְמָה	רַעֲמָה	Gen. X 7	נָחְמָד	נָחֲמָד	Gen. II 9
רַחְמָה	רַחֲמָה	„ XXIX 31; XXX 22	וְנַחְמָד	וְנַחֲמָד	„ III 6
מַחְשַׁף	מַחֲשַׁף	„ XXX 37	וְרַעְמָה	וְרַעֲמָה	„ X 7

Both recensions are equally against the innovation of inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, as will be seen from the following:

[1] *Vide supra,* Part II, chap. XII, p. 514.

Ad.	Or.		Ad.	Or.	
בן־נון	בן־נון	Deut. XXXII 44	לאכל־לֶחֶם	לאכל־לֶחֶם	Gen. XXXI 54
				לאכל־לֶחֶם	„ XXXVII 25

The changing, however, of *Sheva* into *Chateph-Pathach* where a consonant with simple *Sheva* is followed by the same consonant which occasionally appeared in some Codices, is here uniformly carried through in both recensions.

Resuming the description of the recension in Add. 19776 it is to be remarked that at the end of Lamentations follows the List (fols. 237*b*—239*a*) of words written with *Sin* (שׂ) which I have printed in the Massorah from this MS.[1] This is followed on fol. 239*b* by three Massoretic Rubrics registering respectively (1) Eleven words which occur twice, once with audible *He* at the end and once with inaudible *He*.[2] (2) Seven words which have *Nun* in the text, but which is cancelled in the official reading or *Keri*, and *vice versa* six words which have no *Nun* in the text, but are read with it according to the *Keri*[3] and (3) Eleven words which are read with *Tav* according to the *Keri* though they are without it in the text.[4]

The poem and the Table of Haphtaroth (fols. 240*a*—251*b*) are followed on fol. 252*a* by an Epigraph which is exceedingly interesting to the Biblical student. It gives us some idea of the labour and the functions of the different persons who at sundry times and in divers places worked on one MS. and discloses to us the fact that the owners of the Codices often assisted the professional Scribes and Nakdanim in the production of MSS. It is as follows:

[1] Comp. *The Massorah*, letter שׂ, §§ 7, 8, Vol. II, pp. 586—589.

[2] Comp. *The Massorah*, letter ה, § 38, Vol. I, p. 271.

[3] Comp. *The Massorah*, letter נ, §§ 13, 14, Vol. II, p. 259.

[4] Comp. *The Massorah*, letter ת, § 22, Vol. II, p. 680.

Courage and let us be courageous Scribe! May the possessor of the Codex not be hurt, and may the collaborator live to see the advent of the Redeemer, and may the Nakdanim be blessed of the Lord my Creator. The Hebrew Pentateuch with the Five Megilloth, the Haphtaroth, the Treatise on the correct reading and *the Eye for the Reader*, R. Simcha son of Samuel the Levite wrote and finished in the city of Coburg. R. Samuel son of Abraham furnished the vowel-points and accents to the Pentateuch in the city of Bomberg[1] and R. Gershon son of Judah supplied the vowel-points and accents to the Five Megilloth and the Haphtaroth as well as to the Grammatical Treatise and to *the Eye for the Reader* in the village of Ratelsee. The whole of it was finished and completed by the help of the Protector of Israel on Sunday the first day of the month of Kislev in the year 5156 of the creation [= A. D. 1396], on the first day of the week when the Pericope "And the Lord blessed me" [i. e. Gen. XXX 37] was read. The Codex belongs to me Meir son of Obadiah surnamed Liebtraut. My name and the names of those who have worked on this Codex, both the Scribe and the Nakdanim I have recorded above in the Poem. Forasmuch as the Lord, blessed be his name, has permitted me to write, correct and complete it, so may he also grant me and my seed after me to keep and perform all that is written therein. Then shall I prosper in all my ways and then shall I be wise.

I have seen an end of all perfection, but thy commandment is exceeding broad[2] [Ps. CXIX 96].

[1] From the following note, however, written in a small cursive hand by R. Samuel himself it will be seen that he furnished the vowel-points and accents only up to Deut. XXVIII 51. עד כאן נקדתי שמואל בר אברהם ממולדשטט בשש שבעות ברוך הנתן ליעף וגו׳: Comp. fol. 112*a*.

[2] חֲזַק וְנִתְחַזֵּק הַסּוֹפֵר, וְאַל יָזוּז בַּעַל הַפֶּלָאכָה יִזְכֶּה לְבִיאַת גּוֹאֵל, וְהַנַּקְדָנִים יִתְבָּרְכוּ מֵאֵת צוּרִי אֵל, זֶה סֵפֶר חוּמָּשׁ עֲבָרִי וְחָמֵשׁ מְגִילוֹת וְהַפְּטָרוֹת וְסֵפֶר דִּיקְדוּק הַקְּרִיאָה וְעֵין הַקּוֹרֵא כָּתַב רִ׳ שִׂמְחָה בְּרִ׳ שְׁמוּאֵל הַלֵּוִי וְגָמַר בְּעִיר קוּבּוּרְג וְרִ׳ שְׁמוּאֵל בְּ׳ר אַבְרָהָם נָקַד הֵ׳ חוּמָּשִׁים בְּעִיר בְּמְבֶּעֶרְק, וְרִ׳ גֵּרְשׁוֹם בַּ׳ר יְהוּדָה נָקַד חָמֵשׁ מְגִילוֹת וְהַפְּטָרוֹת וְסֵפֶר הַדִּיקְדוּק וְעֵין הַקּוֹרֵא בְּפִפֶּר רוּטְלִיז, וְהַכֹּל נִשְׁלַם וְנִגְמַר בְּעֶזְרַת מֶגֶן יִשְׂרָאֵל בְּיוֹם אָ׳ בְּרֹאשׁ חֹדֶשׁ כִּסְלֵיו שְׁנַת חֲמֵשֶׁת אֲלָפִים וּמֵאָה וַחֲמִשִּׁים וְשֵׁשׁ שָׁנִים לִפְרָט בִּשְׁנַת הַכּ׳ פְּשׁוּטָה בְּיוֹם אָ׳ לְפָרָשַׁת וַיְכָרֲכֵנִי יְהוָה, וְשֵׁלִי זֶה הַסֵּפֶר מֵאִיר בַּ׳ר עוֹבַדְיָה הַמְכֻנֶּה הַצָּעִיר לִיבֶּרְטוּט וּשְׁמִי וּשְׁמוֹת יְקָרֵי הַמְּלָאכָה הַסּוֹפֵר וְהַנַּקְדָנִים רָמַזְתִּי וְכָלַלְתִּי לְמַעְלָה בְּשִׁיר מְשֻׁקָּל, וְכַשֵּׁם שֶׁזִּכַּנִי הָאֵל יִתְבָּרַךְ שְׁמוֹ לְהַגִּיחַ לְכְתּוֹב וְלִגְמוֹר כֵּן יְזַכֵּנִי וְאֶת־זַרְעִי אַחֲרַי לִשְׁמוֹר וְלַעֲשׂוֹת כָּל־הַכָּתוּב בּוֹ כִּי אָז אַצְלִיחַ בְּכָל־דְּרָכָי וְאָז אַשְׂכִּיל. לְכָל תְּכֵלָה רָאִיתִי קֵץ רְחָבָה מִצְוָתְךָ עַד מְאֹד.

REDUCED *FACSIMILE* OF MS. (ADDITIONAL, NO. 21160, IN THE BRITISH MUSEUM LIBRARY), SHOWING LEV. XXVII. 28—NUM. I. 1.

This Collotype is kindly presented to the Trinitarian Bible Society by the REV. WM. BRAMLEY-MOORE, M.A., Cantab.

The MS. from which Heidenheim published *the Eye for the Reader* (עין הקורא) in his edition of the Pentateuch in five Volumes, Rödelheim 1818—21, does not agree with either of the two recensions which we have here described.

No. 27.

Add. 21160.

This splendid MS., which is written in a very beautiful German hand *circa* A. D. 1300, consists of 329 folios and is imperfect. It contains (1) the Pentateuch, imperfect, with the Chaldee in alternate lines, (2) the Haphtaroth, (3) the Five Megilloth and (4) the book of Job, imperfect.

I. The Pentateuch, which in its present form occupies fols. 1*a*—273*b*, wants Gen. I 1—XIV 10; Deut. VIII 3—IX 26 and XII 7*b*—XXXIV 12. With the exception of the poetical section in Exod. XV 1—19 and fols. 252*b*—253*a*, which are so arranged that Numbers finishes within a given page, each folio has three columns and each column has 30 lines. The text is furnished with the vowel-points and the accents. The Chaldee, however, which when in alternate verses with the Hebrew has usually also the accents, is in this MS. without them. The upper margin of each folio has three lines of the Massorah Magna and the lower margin four lines which are frequently elaborated into human figures, figures of divers animals, reptiles and sundry devices. These show that the Nakdan was an accomplished draughtsman, though they make the decipherment of the Massorah very difficult. The Massorah Parva is given in the outer margins and in the margins between the columns.

Each book begins with the first word in large letters and in Exodus the first word consists of ornamental letters in the hollow of which are grotesque figures beautifully designed. The fifty-four annual Pericopes into

which the Pentateuch is divided also begin severally with the first word in large letters, and the name of each Pericope is given to the left of the Massorah in the upper margin.

The division of the text into Sections, which is indicated by vacant spaces and indented lines, but without the letters *Pe* (פ) and *Samech* (ס) in the text, deviate considerably from the present Massoretic recension, as will be seen from the following analysis:

Genesis. — In Gen., in which nearly fourteen chapters are missing, this MS. has four more Sections, viz. XXV 7; XXX 14; XXXVI 9; XXXIX 7 and omits none.

Exodus. — In Exod. it has eleven new Sections, viz. II 11; VIII 1; XIII 5; XXV 17; XXVI 7; XXVIII 30; XXXII 9, 33; XXXVI 1, 35; XXXVII 6 and omits one, viz. XXIII 5.

Leviticus. — In Levit. it has fourteen new Sections as follows: VII 22; X 6; XI 9, 13, 24; XIII 23, 28; XV 18; XVII 10, 13; XIX 20; XXII 14 XXIV 5; XXVI 23 and omits one, viz. XIX 23.

Numbers. — In Numb. it has six new Sections, viz. X 18, 22, 25; XIV 1; XXV 4; XXVI 5 and omits none.

Deuteronomy. — In Deut., which is only a fragment, it has one new Section, viz. VII 7 and omits none.

It will thus be seen that this Codex has no fewer than thirty-six new Sections and omits only two which are in the Massoretic recension.

This MS. is one of the few Codices in which the aspirated letters (ב ג ד כ פ ת) are not marked by the horizontal *Raphe* stroke. In the absence of Gen. I—XIV 10 the orthography of Tubal-Cain (Gen. IV 22) cannot be tested nor can we ascertain whether it had a hiatus in Gen. IV 8. In the three passages, however, which remain and where according to the Massorah there is a break in the middle of a verse in the Pentateuch, this MS. not only exhibits the vacant space in the text, but calls attention to this fact in the Massorah Parva and uses the term

Pragma, the technical expression which we find in MSS. of the German Schools.[1]

Beth-el is uniformly written (בֵּית־אֵל) in two words. The *Metheg* is hardly ever used before a composite *Sheva* or *Segol* though the *Gaya* often occurs, as will be seen from the following examples from Pericope *Miketz* [מקץ = Gen. XLI 1 &c.]:

וַיַּעֲבֹר	Gen. XLI	46	יַעֲנֶה	Gen. XLI	16	אַחֲרֵיהֶן	Gen. XLI	3
וַיְחַזֵּק	„ „	56	בַּחֲלֹמִי	„ „	17	נִתְעַמְּדָנָה	„ „	3
יַעֲקֹב	„ XLII	1	הָאֱלֹהִים	„ „	25	וַיֵּחָלֵם	„ „	5
וַיִּשְׁתַּחֲוּוּ	„ „	6	אַחֲרֵי־	„ „	31	כַּחֲלֹמוֹ	„ „	12
הַחֲלֹמוֹת	„ „	9	פְּעָמִים	„ „	32	כַּאֲשֶׁר	„ „	13

The text as corrected by later Nakdanim is practically the same as that exhibited in the present Massoretic recension, though the traces of certain forms and readings show that the prototype from which it was made belonged to a School of textual critics which had still retained different traditions about the orthography and the consonants in sundry passages. Thus for instance on שְׁמַע *hear* Deut. VI 4 which according to our Massorah is written with a majuscular *Ayin,* the Massorah in this MS. tells us that the *Shin* is minuscular.[2]

It not unfrequently has the *Keri* or what is now the official marginal reading in the text as the substantive reading[3] and in one instance the Massorite who corrected it has actually reversed the order, giving the marginal reading as the textual one and *vice versa.*[4]

An important contribution to textual criticism is the fact that this MS. has sometimes what is now called the

[1] פרנמא בלא סלוק Comp. Gen. XXXV 22; Numb. XXV 19; Deut. II 8.

[2] שמע ל ש״ין ועיר, ל עי״ן רבתי Comp. fol. 266*b*.

[3] Comp. Exod. XXVIII 28; XXXV 11; XXXVII 8; XXXIX 4 &c.

[4] יעיש יעיש ק Gen. XXXVI 14, comp. fol. 36*a*

Sevir in the text as the substantive reading. Thus in Numb. XI 21 it originally read "I will give *you* (לָכֶם) flesh", which is not only the *Sevir* according to our present Massorah, but is the textual reading of the Babylonians.[1] The same is the case in Deut. III 20 where the *Sevir* לָכֶם *to you*, is the textual reading.[2]

As specimens of the various readings in this Codex which are still traceable I subjoin the following:

M. T.	MS.		
לְזַרְעִי	וּלְזַרְעוֹ	Gen.	XVII 19
וַיִּקְרָא	וַתִּקְרָא	Exod.	II 22
מֵאֶרֶץ מִצְרָיִם	מִמִּצְרַיִם	„	XIII 18
בְּיוֹם הַשִּׁשִּׁי	בְּיוֹם הַשְּׁבִיעִי	„	XVI 29
לִפְנֵי יְהוָה	לַיהוָה	„	XXIX 25
הַמּוֹכֵחַ חַטָּאת הוּא׃	הַמּוֹכֵחַ׃	Levit.	V 9
אֶל־הָעָם	עַל־הָעָם	„	IX 22
לָבֵית	וּלְבֵית	Numb.	IV 40
אֶל־יִשְׂרָאֵל	בְּיִשְׂרָאֵל	„	XXXII 14
אוֹתָם רָאשִׁים עֲלֵיכֶם	אוֹתָם	Deut.	I 15

By referring to the notes in my edition of the Hebrew Bible it will be seen that some of these readings are supported by other MSS., the ancient Versions and early editions.

As far as I can trace it, the Massoretic Annotator adduces in the Pentateuch only one instance of a variant from other Codices.[3] Once he quotes Ben-Asher whose reading he relegates into the margin and retains Ben-Naphtali's in the text, thus showing that the authority of Ben-Asher's recension had not as yet finally prevailed.[4]

[1] *Vide supra*, Part II, chap. VIII, p. 189.

[2] Comp. *The Massorah*, letter ל, § 48, Vol. II, p. 120, and see the notes in my edition of the Hebrew Bible.

[3] On וְאִשְׁתּוֹ Deut. X 5 with the accent as in the received text he remarks ס"א = *Other Codices have it with Munach*, comp. fol. 265*b*.

[4] Comp. Numb. XXI 4 לְסֹבֵב בֶּן אַשֶׁר לִסְבֹּב, fol. 224*a*, and *vide supra*, Part II, chap. X, p. 241 &c.

Once he also quotes Rashi who, he tells us, read כַּלּוֹת defective in Numb. VII 1 against the present Massoretic text.[1]

II. The Haphtaroth occupy fols. 274*a*—297*b* and are imperfect. Those for the Feasts of Passover and Pentecost (fols. 277*b*—289*a*) have the Chaldee with the Hebrew text in alternate verses. As these Lessons from the Prophets consist of sundry detached Sections, and from their nature exhibit no regular order of the Biblical books, I have, as a rule, omitted them from my collation.

III. The Five Megilloth, which occupy fols. 298*a*—318*a*, are in the following order: Ruth, Song of Songs (in which I 1—VI 7 is missing), Ecclesiastes, Esther and Lamentations. It will be seen that this does not exactly correspond to any of the orders exhibited in the Table on page 4. It is remarkable that in the first column of fol. 307*b*, that is between Eccl. XI 9 and 16, the copyist by mistake wrote Ps. CII 11—22. He, however, discovered the mistake, cancelled the column and proceeded with the text of Ecclesiastes on the second column.

It is very remarkable that whilst we find so very few variants adduced in the margins of the other books, the Nakdan gives no fewer than thirty-four from other Codices in the popular book of Esther. They are as follows:

שֵׁתָר	Esther	I	14	ס״א שַׁתַּר
נְגָזַר	״	II	1	ס״א נְגָזָר
הַגָּא	״	״	3	ס״א הָגָא
מרדכי	״	״	5	ס״א מרדכֵי
הודו	״	״	7	בספר מדויִ הדו
לָתֵת	״	״	9*a*	בספר מדוייק לָתָת
לבֹוא	״	״	12	ס״א לָבוא
יִתֵּן	״	״	13	ס״א [= יִתָּן] וכן כלם

[1] כַּלּוֹת לפי רשׁי חסר הוא Comp. fol. 197*a*.

17	II	Esther	וְתִשָּׂא	ס״א ותשא־
17	„	„	וְיָשֶׂם	ס״א וַיָּשֶׂם
17	„	„	בָּתָּרֶ־	ס״א בָּתָּרֶ־
22	„	„	וַיִּוָּדַע	ס״א ויודע
6	III	„	ויבקש המן להשמיד	ס״א ויבקש המן להשמיד
8	„	„	מְפֻזָּר	ס״א- [= מְפֻזָּר]
8	„	„	וּמְפֹרָד	ס״א ומְפֹרָד
12	„	„	אֶל אחשתרפני	ס״א אל־
3	IV	„	מקוֹם	ס״א מקוֹם
10	„	„	ותאמר אסתר להתך	ס״א ותאמר אסתר להתך
11	„	„	ועם־	ס״א ועם
1	V	„	והמלך	ס״א [= והמלך] עיקר
2	„	„	כְּרֹאות	ס״א כְּרֹאות
9	„	„	זָע	ס״א זָע
5	VI	„	יָבוֹא	מצא יָבֹא חס
10	„	„	בשער	ס״א בשער
11	„	„	לפניו	ס״א לפניו
2	VII	„	ויאמר המלך לאסתר	ס״א ויאמר המלך לאסתר
5	„	„	וַיֹּאמֶר הַמֶּלֶךְ	ס״א ועיק ויאמר המלך
1	VIII	„	נתן	ס״א [= נתן]
6	„	„	בְּאֲבַדֹן	ס״א בְּאֲבַדֹן
9	„	„	סִיָן	ס״א סִיָן
9	„	„	ואל־האחשתרפנים	ס״א ואל
17	„	„	מקוֹם	ס״א מקוֹם
2	IX	„	לְפָנֵיהֶם	ס״א בפניהם אבל לפניהם עיקר
17	„	„	דַּלִּפוֹן	דל׳ קמ עפסה

IV. In Job, which occupies fols. 318*b*—329*b*, chaps. VIII 2—X 8 and XXXI 2—XLII 17 are missing, and there can hardly be any doubt that when the MS. was complete Jerem. I 1—XXIII 6; XXXI 2—20 and Isa. XXXIV 1—XXXV 10 followed Job and that these portions too are missing.[1] From the Massorah on Job XII 21 we

[1] *Vide supra*, Codex No. 18, p. 569.

learn the interesting fact that the School of Massorites from which this MS. emanates included this verse in the number of passages with *Separated* or *Inverted Nun*.[1]

This important MS. does not favour the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)		(2)		(1)	
קְלָלָתְךָ	Gen. XXVII 13	אִם־מָּחוֹט	Gen. XIV 23	וְאָהַשָּׁךְ	Gen. XX 6
וְגָלְלוּ	„ XXIX 3	לְאִבְלְּכֶם	„ XXXI 54	רַחֲמָה	„ XXIX 31
וְגָלְלוּ	„ „ 8	עַל־לֵב	„ XXXIV 3	וַיֶּאְסֹר	„ XLVI 29

Though the imperfect ending of the MS has probably deprived us of the Epigraph with the name of the Scribe and the date of its completion, the text itself and the Massorah fortunately supply the names of both the Scribe and the Nakdan. The distinguished expression בָּרוּךְ in Gen. XIV 19 unmistakeably indicates that the name of the Scribe was *Baruch*. This is confirmed by the geometric ornament formed of circles and interlaced segments of circles which the Scribe placed in the margin against *Baruch* in Deut. VII 14.

A contemporary Reviser of the Codex, who went over it, incidentally informs us in the margin on Levit. VII 9, that R. Isaac Nakdan, who furnished the text with the Massoretic Apparatus, has in this instance omitted to give the Massorah.[2] We thus learn that the name of the Scribe was Baruch and that of the Nakdan was Isaac.

[1] נדיבים ט אותיות מנוזרות Comp. fol. 322*b*. *Vide supra*, Part II, chap. XI, p. 341 &c. and comp. *The Massorah*, letter נ, § 15, Vol. II, p. 259.

[2] מַחֲבֶרֶת דלג יצחק הנקדן פה המסור fol. 145*a*.

No. 28.

Add. 21161.

This MS., which is written in a bold Franco-German hand *circa* A. D. 1150, consists of 258 folios and contains the Prophets and the Hagiographa in a more or less perfect state, as will be seen from the following analysis:

(1) ***Samuel*** (fols. 1*a*—26*b*) contains only 1 Sam. XX 24*b*—2 Sam. I 1—XXIV 25; (2) ***Jeremiah*** (fols. 27*a*—56*b*) complete; (3) ***Kings*** (fols. 56*b*—94*a*) complete; (4) ***Ezekiel*** (fols. 94*a*—98*b*) a fragment containing I 1—XI 19*a* only; (5) ***Isaiah*** (fols. 99*a*—109*a*) a fragment containing XLI 17*a*—LXVI 24 only; (6) ***the Minor Prophets*** (fols. 109*a*—132*a*) complete; (7) ***Ruth*** (fols. 132*a*–134*a*) complete; (8) ***the Psalms*** (fols. 135*a*—173*a*) complete; (9) ***Job*** (fols. 173*b*—190*a*) complete; (10) ***Proverbs*** (fols. 191*a*—203*b*) complete; (11) ***Ecclesiastes*** (fols. 203*b*—208*b*) complete; (12) ***Song of Songs*** (fols. 208*b*—211*a*) complete; (13) ***Lamentations*** (fols. 211*b*—214*b*) complete; (14) ***Daniel*** (fols. 215*a*—225*b*) complete; (15) ***Esther*** (fols. 226*b*—230*b*) incomplete I 1—IX 16*a* only; (16) ***Ezra-Nehemiah*** (fols. 231*a*–245*a*) incomplete one fragment of Ezra, viz. II 69*a*—VIII 24*b*, and Neh. I 5*a*—XII 31 only; (17) ***Chronicles*** (fols. 245*b*—258*a*) only a fragment containing 1 Chron. I 1 —XIX 6*a*.

As to the order of the books, it will be seen that the sequence of the Latter Prophets would be that of the Talmud which is exhibited in Column I in the Table on page 6, but for the unaccountable circumstance that the book of Kings, which belongs to the Former Prophets, is here inserted after Jeremiah. The hypothesis that this apparent disorder might be due to the folios being wrongly put together is precluded by the fact that Kings begins in the middle of the very column on which Jeremiah ends, and ends on the same folio on which Ezekiel begins. The order of the Hagiographa is that of the Talmud as shown in Column I in the Table on page 7.

With the exception of the poetical portion in 2 Sam. XXII (fols. 24*b*—25*a*), which is written in accordance with a prescribed arrangement of the lines, each full folio

has three columns and each full column has sometimes 28 lines, sometimes 31, sometimes 32 and sometimes 33 lines. The lines at the left side of the column are irregular as the dilated letters (א ה ל ת ם) which are now used to obtain uniformity in the length of the lines did not then exist. The text is provided with the vowel-points and accents. The outer margins and the margins between the columns give the Massorah Parva which is of a copious nature, since it frequently gives the catch-words of the passage constituting the Massoretic Rubric. The Massorah Magna is only rarely given and when adduced is not given in a definite number of lines across the folios in the upper and lower margins as is the case in other MSS., but under only one or two columns either above or below the text. But when given, the Massoretic Lists are important and are not always to be found in other Codices. Several of these Lists I have reproduced in the Massorah.[1] At the end of Samuel, Isaiah, the Minor Prophets, Proverbs and Ezra-Nehemiah the Massoretic Summaries give the number of verses &c. in these books.

The text of this MS. differs materially from the Massoretic recension in its sectional divisions, consonants, vowel-points, accents and readings, as will be seen from the following collation of the book of Kings:

(1) The Sectional-divisions. — This MS. has in Kings alone twenty-three new Sections, viz. 1 Kings I 28; II 27; VI 23; VII 48; XVI 7, 34; XVII 14; XVIII 20; XXII 17*b*; 2 Kings 14; XI 15; XII 2; XV 16, 19; XVI 5, 18; XVII 35; XVIII 26; XIX 9; XX 7; XXI 10; XXIII 26; XXV 23

[1] Comp. *The Massorah*, letter ט, § 232, Vol. 1, p. 652, where the following misprints are to be corrected; עדותיך Ps. CXIX 14 should be שַׁשְׁתִּי; verse 57 דבריך should be אמרתי; verse 68 יהוה should be ומטיב; verse 144 עדותיך should be לעולם. See also *The Massorah*, letter כ, §§ 127, 128, Vol. II, p. 29.

and omits twenty-nine Sections which are in the present recension, viz. 1 Kings II 11, 13, 23, 26, 46; III 16; IV 1, 4; V 16, 21, 29; VIII 22; IX 1; X 14; XI 14, 29, 31*b*, 40; XXI 22*b*; 2 Kings I 1, 17*b*; IV 8, 42; X 32; XI 17; XIV 8; XV 37; XX 4; XXI 12.

(2) The letters:

ה. — The left shaft of the *He* begins a little inside the horizontal or head line and slopes to a thin edge at the top.

ל. — The shaft to the left of the horizontal line in the letter *Lamed* is unusually long and is hooked towards the outside, resembling this letter in Codices Nos. 1 and 2 of this List.

ם. — There is hardly any perceptible distinction between the final *Mem* and the *Samech* (ס).

The final letters (ך ן ף ץ) are, as a rule, no longer than the medial ones.

ש. — The double pronunciation of ש is indicated not only in the usual way by the diacritic point being on the top of the right branch of the letter when it is ***sh*** (שׁ) and on the top of the left when it is ***s*** (שׂ), but by placing the point within the letter to the right with a *Raphe* stroke over the right branch when it is ***sh*** (שּׁ) and in the left with the same stroke on the left branch when it is ***s*** (שּׂ). Thus for instance:

The *Shin:*

וְשָׁכְבָה 1 Kings I 2	אֲבִישַׁג 1 Kings I 3	וְשָׁמְעִי 1 Kings I 8
וַיְבַקְשׁוּ „ „ 3	אֲבְשָׁלוֹם „ „ 6	נַפְשֵׁךְ „ „ 12

The *Sin:*

עָשִׂיתָ 1 Kings I 6	אֲעָשֶׂה 1 Kings I 30	תַּשְׂכִּיל 1 Kings II 3
וּלְשָׂרַי „ „ 25	וּשְׂמָחִים „ „ 40	שָׂרַי „ „ 5

Sometimes the point is both in the letter and above it so that it has the appearance of *Dagesh* and sometimes

it is not only without the point, but without the *Raphe* stroke.

(3) *Raphe* and *Dagesh.* —

Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe*, but all the other letters with the exception of the gutturals whether at the beginning or middle of a word are marked with the horizontal stroke, as will be seen from the following examples:

וְהַמֶּלֶךְ	1 Kings I	4	בְּתוּלָה	1 Kings I	2	דָּוִד	1 Kings I	1
לֵאמֹר	„ „	5	וְעָמְדָה	„ „	2	וְזָקֵן	„ „	1
אֲנִי	„ „	5	ותהי־לו	„ „	2	בַּיָּמִים	„ „	1
אֲמָלְךָ	„ „	5	בְּחֵיקֶךָ	„ „	2	וַיְכַסֻּהוּ	„ „	1
טוֹב־	„ „	6	וְנִבְקְשׁוּ	„ „	3	וְלֹא	„ „	1
יָלְדָה	„ „	6	לַאֲדֹנֵינוּ	„ „	4	וַיֹּאמְרוּ־לוֹ	„ „	2

The *Dagesh* is used in the same phenomenal manner. Thus for instance:

מִתְנַשֵּׂא	1 Kings I	5	וַיִּמְצְאוּ	1 Kings I	3	יחם לו	1 Kings I	1
לְפָנָיו	„ „	5	לַאֲדֹנֵינוּ	„ „	3	נַעֲרָה	„ „	2, 3
מִיָּמָיו	„ „	6	ער־מְאֹד	„ „	4	לְפָנָי	„ „	2
לֵאמֹר	„ „	6	סֹכֶנֶת	„ „	4	סֹכֶנֶת	„ „	2
מַדּוּעַ	„ „	6	והמלך לא	„ „	4	לַאדֹנִי	„ „	2

(4) The *Chateph-Pathach,* has a double form. Besides the ordinary position under the consonant, the *Pathach* alone is in many instances under the consonant, whilst the *Sheva* is in the body of the letter especially where it is *He* (ה) or *Cheth* (ח). Thus for instance:

אֲדֹנִי	1 Kings I	20	הֲלֹא	1 Kings I	11	וַחֲמִשִּׁים	1 Kings I	5
בַּהֲלִילִים	„ „	40	אַהֲרֵיךָ	„ „	14	אַחֲרַי	„ „	6, 7

(5) The *Pathach* furtive, which in certain words is placed under the *Cheth* (חַ) at the end of words, but which according to our system is sounded before it, is in this MS. expressed in three different ways. It has sometimes *Sheva* after it (חְ) and becomes as it were *Pathach-Chateph;*

sometimes the *Pathach* entirely disappears and *Sheva* takes its place (חִ) and when it is preceded by *Yod* the latter takes the *Pathach* and the *Cheth* has *Sheva,* as will be seen from the following examples:

(3)		(2)		(1)	
וּבְרִיחִ	1 Kings IV 13	לְזִבְּחִ	1 Kings XII 32	הַמִּזְבַּחִ	1 Kings I 50
הַנְּוִחִ	„ „ 18	וְרוּחִ	„ XVIII 12	מִזְבַּחִ	„ III 3
סְפִּיחִ	2 „ XIX 29	שִׂיחִ	„ „ 27	לִזְבֹּחִ	„ „ 4

(6) The guttural *Cheth* (ח) at the end of a word after *Pathach,* which has no vowel-point according to our system, is frequently furnished with *Sheva.* Thus for instance:

וַתִּקַּחְ	1 Kings III 20	וַיִּמָּשְׁחְ	1 Kings I 39	וַיִּזְבַּחְ	1 Kings I 19, 25
לָקַחְ	„ IV 15	וַיִּשְׁלַחְ	„ „ 44	וַיִּקַּחְ	„ „ 39

(7) In the case of the guttural *Ayin* (ע), which is without a vowel-sign at the end of a word after a *Pathach,* it too has frequently *Sheva.* Thus for instance:

וַיִּשְׁמַעְ	1 Kings I 41	שָׁבַעְ	1 Kings I 15	וְהוֹדָעְ	1 Kings I 8
יִשְׁבַּעְ	„ „ 51	וַתִּבָּקַעְ	„ 40	יָדָעְ	„ „ 11

(8) When the *Ayin* (ע) itself has a *Pathach* at the end of a word, according to our system of vocalization, it often has *Pathach-Chateph* in this MS., just as is the case of the guttural *Cheth* (ח). Thus for instance:

וְהִשְׁבַּעַ	Jerem. VII 9	כִּשְׁמַעַ	1 Kings V 21	מַדּוּעַ	1 Kings I 6
לְהַשְׁבַּעַ	„ XII 16	לִשְׁמַעַ	„ V 14	יָדַעַ	„ II 37

(9) But when the *pathached Ayin* at the end of a word is preceded by a *Yod,* the latter takes the *Pathach* and the *Ayin* takes the *Sheva,* just as is the case with the guttural *Cheth* according to this system, as will be seen from the following examples:

וְאַשְׁבִּיעַ	Jerem. V 7	לְהַשְׁמִיעַ	Isa. LVIII 4	וְהִשְׁבִּיעַ	1 Kings XVIII 10
מַסִּיעַ	Eccl. X 9	לְהוֹדִיעַ	„ LXIV 1	הִשְׁמִיעַ	2 „ VII 6

(10) The audible *Vav* (ו) at the end of a word whether as suffix third person singular masculine or as a constituent

part of the expression, which is without a vowel-point in the present Massoretic text, has invariably *Sheva* in the body of the letter. Thus for instance:

וַיְצַוּ	1 Kings II 1	אָבְיוּ	1 Kings I 6	עֶבְדָיוּ	1 Kings I 2
קָוּ	2 Kings XXI 13	מִיָּמָיוּ	„ „ 6	לְפָנָיוּ	„ „ 5

(11) The audible *Yod* (י) at the end of a word after *Pathach* or *Kametz* whether as suffix first person singular or as a constituent part of the expression, which is without a vowel-sign according to the present recension of the Massoretic text, has often a *Chirek*. Thus for instance:

עָלַי	1 Kings II 4	תַּחְתָּי	1 Kings I 30	אַחֲרָי	1 Kings I 13
חוּשָׁי	„ IV 16	וְעֵינַי	„ „ 48	חַי־	„ „ 29

The identity of this system of vocalization with the one in Codex No. 16 is apparent.[1] In the MS. before us these abnormal forms are more general, thus showing that the old system which they represent had still numerous followers.

The MS. differs materially in its textual readings from the present Massoretic recension. Passing over the numerous orthographical variations such as plene and defective, the constant interchange of the graphic signs *Pathach* and *Kametz, Tzere* and *Segol* &c., the total absence in many instances of the vowel-points in the relative pronoun אשר *who, which* &c. and their partial absence in the proper name ישראל *Israel,* I subjoin a collation of the first twenty chapters of the book of Kings:

M. T.	MS.		
הִנֵּה	וְהִנֵּה	1 Kings I	14
וְעַתָּה	וְאַתָּה	„ „	18
וצאן לָרֹב	וצאן	„ „	19
וְאַתָּה	וְעַתָּה	„ „	20
אֶת־המלך	אֶל־המלך	„ „	36

[1] *Vide supra,* pp. 556—559.

		MS.	M. T.
1 Kings I	45	לִמְלָךְ	לְמָלְךָ
„	52	יהיה לי	יהיה
II	3	וְלִשְׁמוֹר	לִשְׁמֹר
„	32	בְּרֹאשׁוֹ	עַל־רֹאשׁוֹ
„	42	ותאמר	ותאמר אֵלַי
III	8	הָעָם הַזֶּה	עַמְּךָ
„	10	בעיני יְהוָה	בעיני אֲדֹנָי
„	15	ברית יְהוָה	ברית אֲדֹנָי
„	18	וְאֵין	אַיִן
IV	20	על שְׂפַת הים	על־הים
V	7	המלך	המלך שְׁלֹמֹה
„	10	מַכַּל	וּמִכֹּל
„	30	הנצבים	הנצבים לִשְׁלֹמֹה
VI	11	אל־שלמה שֵׁנִית	אל־שלמה
„	12	וְאִם אֶת־	וְאֶת־
VII	12	טוּרֵי גוית	טוּרִים גוית
„	21	עַמּוּד הימני	הָעַמּוּד הימני
„	38	כִּיּוֹרֹת	כִּיֹּרוֹת נְחֹשֶׁת
„	48	וְאֶת מזבח	אֶת מזבח
VIII	3	ארון בְּרִית	ארון
„	42	וְאֶת־זְרֹעֶךָ	וּזְרֹעֲךָ
IX	6	מצותי וְחֻקֹּתַי	מצותי חֻקֹּתַי
„	12	הַמֶּלֶךְ שלמה	שלמה
X	14	וְשִׁשִּׁים	שִׁשִּׁים
XI	32	יָהָעִיד	הָעִיר
„	34	הממלכה	כָּל־הממלכה
XII	22	דבר יְהוָה	דבר הָאֱלֹהִים
XIII	12	וידבר לָהֶם	וידבר אֲלֵהֶם
„	20	עַל־השלחן	אֶל־השלחן
„	28	וַהֲחָמוֹר	וַחֲמוֹר
XIV	2	וְהוא־דבר	הוא־דבר
„	3	וְהוא יגיד	הוא יגיד
„	6	וְלָמָּה	לָמָּה
„	11	והמת לו	והמת
„	29	הלא־הֵם	הלא־הַמָּה
XVI	11	וְלֹא־השאיר	לֹא־השאיר
„	26	בְּרָרָךְ	בְּכָל־דָּרְךְ
XVII	6	מִן־הנחל	ומִן־הנחל
XVIII	5	לְעִבְרָיו	אֶל־עֲבָרָיו

M. T.	MS.			
וְלֹא יעצרכה	לֹא יעצרכה	1 Kings	XVIII	44
יעשון	יעשון לי	"	XIX	2
ויאמר	ויאמר לו	"	"	13
וְאַתָּה	אַתָּה	"	XX	25
וַיֹּאמְרוּ אָחִיךָ	וַיֹּאמֶר עַבְדְּךָ אָחִי	"	"	33
עַל־ביתו	אֶל־ביתו	"	"	43

These by no means exhaust all the variations in the twenty chapters. The collation of the accents I omitted altogether for want of space. Later Nakdanim, as is usually the case, have tried to remove these variations and make the text conformable to the present Massoretic recension. In many instances they have unfortunately so obliterated the variants that it is now impossible to decipher the original readings.

Beth-el is uniformly written in one word (בֵּיתְאֵל) as is mostly the case in MSS. of the German and Franco-German Schools. In Neh. VII the Nakdan deliberately added verse 68 in the margin.

The extravagant use of the *Dagesh* and the *Raphe* in this Codex makes it impossible to say whether it favours or not the innovation of inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined ends with the same letter, or into a consonant which follows a guttural with *Sheva*. In addition to the Lists already given we have simply to adduce 1 Kings II 4 which amply confirms our contention:

לְמַעַן יָקִים יְהוָה אֶת־דְּבָרוֹ אשר דִּבֶּר עָלַי לֵאמֹר אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם
לָלֶכֶת לְפָנַי בֶּאֱמֶת בְּכָל־לְבָבָם וּבְכָל־נַפְשָׁם לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל־כִּסֵּא ישראל׃

It would be futile to quote בכל־לבבם in support of the insertion of *Dagesh* in the initial *Lamed* of לְבבם because the word which precedes it and with which it is combined ends with the same consonant when the immediately following נפשם has also *Dagesh* in the first letter, though

the word which precedes it and with which it is combined does not end with the same letter.

The changing, however, of the *Sheva* into *Chateph-Pathach,* when a consonant with simple *Sheva* is followed by the same consonant, derives no support in this MS., as will be seen from the following examples:

וְהִתְפַּלְלוּ 1 Kings VIII 33	סְבִבִים 1 Kings VII 24	מְחַלְלִים 1 Kings I 40
וְהִתְחַנְנוּ „ „ 33	יִתְפַּלְלוּ „ VIII 30	קִלְלַנִי „ II 8

One remarkable feature of this MS. has still to be stated. When the prefixes *Beth* (ב), *Vav* (ו) and *Lamed* (ל) are attached to a word beginning with a *Yod* which has a *Chirek* (ִי), the prefix in question often takes the *Chirek* and the *Yod* loses its character as a consonant. In Kings alone we have over thirty instances:

וְיִתֵּן	1 Kings XXII 6		וְיִתֵּן	1 Kings	II 17
וְיִפֹּל	„ „ 20		וּבְיִשְׂרַת	„	III 6
בְּיִשְׂרָאֵל	2 Kings I 1		בְּיִשְׁשָׂכָר	„	IV 17
בְּיִשְׂרָאֵל	„ „ 3		וְיִרְתוּ	„	V 20
בְּיִשְׂרָאֵל	„ „ 6		לְיִשְׂרָאֵל	„	XI 25
בְּיִשְׂרָאֵל	„ „ 16		בְּיִשְׂרָאֵל	„	XIV 10
בְּיִשְׂרָאֵל	„ VI 8, 12		וְיִתְּנוּ	„	XVIII 23
וְיִרְאֶה	„ „ 17		וְיִבְחֲרוּ	„	„ 23
וְיִרְאוּ	„ „ 20		וְיִקַּץ	„	„ 27
וְיִקְחוּ	„ VII 13		וְיִצְקוּ	„	„ 34
בְּיִשְׂרָאֵל	„ IX 8, X 32		וְיִשְׂרָאֵל	„	„ 36
בְּיִשְׂרָאֵל	„ XIII 3, XIV 28		בְּיִשְׂרָאֵל	„	„ 36
וְיִתְּנוּ	„ XXII 5		בְּיִשְׂרָאֵל	„	XIX 18
וְיִשְׁמְעֵאל	„ XXV 23		וְיִשְׁבַ֫	„	XXI 7
			בְּיִשְׂרָאֵל	„	„ 21

We are told that this is the punctuation of Ben-Naphtali's system.[1] Accordingly the Codex represents the recension of Ben-Naphtali or must have been made from a prototype which belonged to a period prior to the separation of the recensions of Ben-Asher and Ben-Naphtali.

[1] *Vide supra,* Part II, chap. X. p. 267

There are also relics of abbreviations preserved in this MS. Thus for instance:

מְאֹד = מְאֹ Jerem. XXXIX 12 יִשְׂרָאֵל = יְשָׂרָ 2 Kings VI 9
צָפוֹנָה = צפ Jerem. III 12

In one instance a word is divided. In Jerem. VIII 18 it is מַכְלִי גִיתִי in two words.

Of omissions due to homoeoteleuton we have the following instances; fols. 7*b*; 8*a*; 10*b*; 13*a*; 16*b*; 27*a*; 32*a*; 52*b*; 86*b*; 90*a*; 92*b*; 124*a*; 169*b*; 249*a*; 257*a*—*b* &c.

No. 29.

Oriental 1379.

This quarto MS., which is written on paper in an Oriental or Yemenite hand *circa* A. D. 1460, consists of 374 folios and contains the Pentateuch. It is preceded by the annonymous Massoretico-Grammatical Treatise which has been named by Derenbourg מחברת התיגאן or *Manuel du Lecteur*.

The Pentateuch occupies fols. 33*b*—373*a*. With the exception of the last poetical deliverance, viz. Deut. XXXII 1—43 which is written according to a specially prescribed arrangement, each folio has only one column of 17 lines. The text is furnished with the vowel-points and the accents. The Massorah Magna is given on each folio in three lines, one in the upper margin, one in the lower margin and one in a zigzag or indented form in the outer margin. In the outer margin by the side of the zigzag is the Massorah Parva.

At the beginning of each of the fifty-four Pericopes into which the Pentateuch is divided there is a curious sign in the margin which is probably intended for a *Pe* (פ) to mark the commencement of the *Parasha*. The seven subdivisions into which each Sabbatic Lesson is divided —

without, however, any visible break in the text — and to the reading of which seven different persons are called, are, as a rule, indicated in the margin by the letters expressing two, three, four &c. (ב ג ד),[1] whilst in the vacant space which separates the Pericopes the number of verses in the *Parasha* is registered generally with a mnemonic sign.

Occasionally the *Sedarim* or Trienniel Pericopes are indicated in the margin[2] and in four instances the Massorah Parva against the beginning of the *Parasha* states how many *Sedarim* there are in the Pericope.[3]

The Open and Closed Sections into which the text is divided are most carefully and unmistakeably indicated. The Open Section is shown by an entirely blank line and by the following line beginning *a linea*, whilst the Closed Section begins with an indented line or is indicated by a vacant space in the middle of the line,[4] but there are no letters *Pe* (פ) and *Samech* (ס) in the text. The only exception is in the case where an Open Section ends or begins a folio, when the vacant line at the bottom or the top of a page might suggest that the text exhibits a lacuna. In such instances the letter *Pe* (פ) is placed at one end of the vacant line.[5] The sectional divisions absolutely agree with those in the present recension of the Massoretic text.

Many of the letters are not only distinguished by Tittles or Crowns in the text, but the forms of them are reproduced in the margin as part of the Massorah Parva.

[1] Comp. *The Massorah*, letter ב, §§ 372–376, Vol. II, pp. 464–468.

[2] Comp. Exod. XII 29, fol. 138*b*; Exod. XVI 4, fol. 144*b*; Exod. XIX 7, fol. 149*b*; Exod. XXIII 20, fol. 156*b*.

[3] Comp. Pericopes וארא fol. 126*b*; בא fol. 134*a*; בשלח fol. 140*b*; תרומה fol. 158*a*.

[4] *Vide supra*, Part I, chap. II, p. 9 &c.

[5] Comp. fols. 34*b*; 62*b*; 71*b*; 139*b*; 140*a*; 175*a*; 228*a*; 241*a*; 248*a*; 253*a*; 274*b*; 284*a*; 359*a*.

These I have given in my edition of the Massorah both under the respective letters and in the separate Rubric *Taagim*.[1]

Not only are the aspirated letters (ב ג ד כ פ ת) and the silent *He* (ה) both in the middle and at the end of words duly marked with the horizontal stroke, but the silent *Aleph* (א) has uniformly this *Raphe* mark. Thus for instance וַיֹּאמֶר *and he said* Gen. I 3 &c.; רֹאשׁ *head* Levit. IV 32 &c.

The MS. has no hiatus in Gen. IV 8 and reads בשׂגַם (Gen. VI 3) with *Kametz* under the *Gimel*. *Tubal-Cain* is in two words (תּוּבַל קָיִן) whilst *Chedor-laomer* is always in one word (כְּדָרְלָעֹמֶר). *Beth-el*, however, is uniformly in two words (בֵּית־אֵל). The text throughout is absolutely identical with the present Massoretic recension.

This MS. lends no support to the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva* or (2) into the first letter of a word when the preceding word with which it is combined ends with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)		(2)		(1)	
וַיְהַלְלוּ	Gen. XII 15	אם־מַחוּט	Gen. XIV 23	נָחְמָד	Gen. II 9
קְלָלָתִךְ	„ XXVII 13	לאבל־לָחֶם	„ XXXI 54	וְנֶחְמָד	„ III 6
וְנָלְלוּ	„ XXIX 3. 8	על־לֵב	„ XXXIV 3	לַחְמוֹ	„ XLIX 20

At the beginning of only two Pericopes the Nakdan marked the corresponding Lessons from the Prophets and the Hagiographa according to the usage of the Communities who annually read through the whole Hebrew Bible. The complete List I have given in my edition of the Massorah.[2]

[1] Comp. *The Massorah*, letter ת, § 25, Vol. II, p. 680 &c.

[2] Comp. *The Massorah*, letter פ, § 379, Vol. II, pp. 468—470.

The important List of fifty-one instances in which words are without the radical letter *Aleph* (א) and which I have given in my edition of the Massorah, is from the Massorah Magna of this MS.[1] The Table of verses, the middle verse &c. in each book of the Pentateuch with the mnemonic signs, is given at the end of the Pentateuch on fol. 373*b*. This interesting Table I have printed in the former part of this Introduction.[2]

The Epigraph at the end of this Table which consists of four lines and which is written in exceedingly small cursive characters is very much damaged. All that can intelligibly be made out is that the Codex was written for Abraham b. Saadia, but neither the name of the Scribe nor the date is visible.[3]

The Massoretico-Grammatical Treatise which is an Introduction to the Pentateuch occupying fols. 2*b*—32*b*, is preceded (fols. 1*b*—2*a*) by Ps. CXIX written in a decorative design, the centres of which are made of circles and segments of circles, upon a back-ground of lines arranged diamond-wise.

This important compilation treats (I) of the letters, their pronunciation, transmutation, the serviles, the inflexions, (II) the vowel-points, *Dagesh, Raphe,* the names and forms of the graphic signs, the interchangeable vowels, their relation to the letters, original and additional vowels, &c., (III) the accents distinctive, copulative and servile,

[1] Comp. Deut. XXXII 32, fol. 371*a*; *The Massorah,* letter א, § 14*c*, Vol. I, p. 10.

[2] *Vide supra,* Part I, chap. VI, pp. 85—87.

[3] נכתבה זאת התורה, אשר היא לעיני דורשיה מאירה, ובשמש מזהירה, על שם האח הטוב, דומה לעץ רטוב הא . . . | והנעים, נטע שעשועים, אברהם שע בור סעדיה שע בי . . ודר ריח הידוע אלעז . . . . יה עשו סימן טוב . . . . | להגות בו הוא וזרעו וזרע זרעו מעתה ועד עולם ויקיים עליו לא ימוש ספר התֹ הז . . . . כה לכל מדה טוב . . . . | ולשמחת בית השאובה ולחיי עולם הבא, אמן כן יאמר אל נערץ בסוד קדושים רבה . . . . אום . . . . יום.

their names, forms, divisions and mutual relationship. This is followed by (1) a complete List of the Sedarim and the differences between Ben-Asher and Ben-Naphtali arranged according to the fifty-four Pericopes in the Pentateuch; (2) the chronology and the respective authorship of the Hebrew Bible; (3) a record of the double pronunciation of the letter *Resh* (ר) which obtained in Palestine; (4) complete Lists of the graphic signs *Pathach* and *Segol* with the pausal accents *Athnach* and *Soph-Pasuk* throughout the Bible; (5) Saadia's Poem which tabulates the number of times each letter of the alphabet occurs in the Bible; (6) a List of the majuscular letters in the Bible; (7) the variations; (8) a supplemental treatise on the serviles, and (9) another on the *Keri* and *Kethiv*.

This Introductory Treatise has been published with learned notes by the late Professor Derenbourg, Paris 1871, from a Yemen MS. of the Pentateuch dated A. D. 1390. Apart from verbal variations, this edition does not contain the important record and explanation of the Sedarim which I have printed,[1] nor does it give the lengthy Lists of *Pathach* and *Segol* with the pausal accents.

No. 30.

Oriental 1467.

This large quarto MS., which is imperfect, is written in a Persian or Babylonian hand *circa* A. D. 1150. It consists of 121 folios and the original portion contains Levit. XII 7 to Deut. XXXIV 12. Fols. 1—12, containing Levit. I 1—XII 6, are on paper and by a much later hand. Each folio has two columns and each full column has either 26 or 27 lines.

[1] *Vide supra*, Part I, chap. IV, p. 32.

The chief interest of this MS. consists in the fact that both the Hebrew text and the Chaldee which are in alternate verses, exhibit the superlinear system of the vowel-points and that this system differs in some respects from that of the St. Petersburg Codex, *i. e.* No. 2 of this List. The accents of the text, however, are according to the present Massoretic recension.

Each folio, as a rule, has two lines of the Massorah Magna in the lower margin and only occasionally some in the upper margin.[1] The Massorah Parva is given in the outer margin and in the margin between the columns. The Massorah is here exhibited in its earliest form before the passages of Scripture were written out in full and before the headings of many of the Rubrics and the number of the instances which they register were finally fixed.

Owing to the defective state of the Codex, only twenty-two out of the fifty-four Pericopes into which the text is divided are represented. The vacant space of each of these is occupied by the word *Parasha* as well as by the register of the number of verses in the Pericope with the mnemonic sign all written in large letters and in colours.[2] In the margin against the beginning of the Pericope is an ornamental scroll in colours which occasionally rests upon the letter *Pe* (פרשה = פ).[3] Both the numbers of the verses and the mnemonic sign in each Pericope perfectly coincide with the present Massoretic text.

[1] Comp. fols. 21*a*; 24*b*; 25*a*—*b*; 28*b*; 36*a*; 44*b*; 46*a*; 47*b*; 82*a*; 83*a*; 89*b*; 96*a*; 108*a*.

[2] The following nine Pericopes have the register and the mnemonic sign without the word *Parasha* (1) מצרע = Levit. XIV 1—XV 33; (2) במדבר = Numb. I 1—IV 20; (3) בהעלתך = Numb. VIII 1—XII 16; (4) קרח = Numb. XVI 1—XVIII 32; (5) חקת = Numb. XIX 1—XXII 1; (6) דברים = Deut. I 1—III 22; (7) ואתחנן = Deut. III 23—VII 11; (8) כי תבוא = Deut. XXI 10—XXV 19; and (9) האזינו = Deut. XXXII 1—52.

[3] Comp. fols. 44*a*; 57*a*; 103*a*.

The sectional division of the text is most carefully indicated. The Open Sections always begin *a linea* and are preceded by an unfinished line, and when the text fills up the previous line the space of an entire line is left blank. The Closed Sections are indicated by vacant spaces in the middle of the line or by indentations at the beginning of the lines,[1] but there are no letters *Pe* (פ) and *Samech* (ס) in the text. Even when the vacant space indicative of an Open Section happens to be at the top or bottom of a column, in which case, as we have seen, some Codices have the letter *Pe* to show that the text has no gap, this MS. has simply a little ornament at the extreme end of the line.[2] The sectional divisions of Numbers and Deuteronomy absolutely agree with the divisions as exhibited in my edition of the Hebrew Bible.

The Nakdan, who rubricated the Codex, lived much later than the Scribe of the text. He not only rubricated the registers at the end of each Pericope, but the Inverted Nuns in Numb. X 35, 36,[3] the mnemonic sign בּיה שׁמו or the initials of the six words which respectively stand at the beginning of a column and which are described as an ordinance of the Sopherim,[4] the borders on fols. 117*a*—118*b*; and the Massoretic Summary at the end of each book giving the total number of verses in the book.[5]

The text itself is almost identical with the present Massoretic recension and though several revising Nakdanim have been at work on the MS. at successive periods, they have made no reference in the Massorah to any of the Standard Codices so far as I could trace it, nor have they

[1] *Vide supra*, Part I, chap. II, p. 9 &c.

[2] Comp. fols. 43*a*; 46*a*.

[3] Comp. fol. 47*a*; and *The Massorah*, letter נ, § 14, Vol. II, p. 259.

[4] Comp. fol. 95*a* and *The Massorah*, letter ש, § 162, Vol. I, p. 710.

[5] Comp. fols. 33*a*; 78*a*.

adduced variants from other MSS. One of these Nakdanim has frequently altered the superlinear graphic-signs into the present infralinear vowel-points. Another Nakdan has put Hebrew letters in the margin against the seven subdivisions in each Pericope to the reading of which seven persons are called from the Congregation.

A remarkable Massoretic note is to be found on Numb. XXXIV 11. Against הָרִבְלָה *to Reblah,* the Massorah Parva remarks that the textual reading of it, or the *Kethiv,* is in two words and that the official reading, or the *Keri,* is in one word.[1] This reading or Massorah I have not found in any other MS.

Like many other Codices this MS. exhibits many Tittled or Crowned letters, involved *Pes* (פ), peculiarly shaped *Cheths* (ח), *Lameds* (ל), *Nuns* (נ) &c. The forms of these significant letters I have reproduced in the Massorah.[2] The distinguishing features of the characters as a whole, however, cannot be described in words. For these I must refer to the autotype facsimile page which I have furnished for the Palaeographical Society.[3]

No. 31.

Oriental 1468.

This quarto MS., which is on paper and by a Scribe of the Yemen School, *circa* A. D. 1500, consists of 161 folios. The original fragment, however, terminates with fol. 152*b* and contains Genesis and Exodus to XL 21*a*. Fols. 153—161 contain pieces of Levit. (XI—XIII) and Deuteronomy (XXIX—XXX) and are stray leaves from different MSS. Each full folio has 17 lines. In its present condition, the

[1] הרב לה כת תרתי וקריי חדא Comp. fol. 75*b*.

[2] Comp. *The Massorah,* letter ת, § 25, Vol. II, pp. 680—701.

[3] Comp. The Palaeographical Society, Oriental Series, edited by William Wright, Plate XL, London 1875—1883.

original MS. contains all the Pericopes of Genesis and Exodus, that is twenty-three out of the fifty-four Pericopes into which the Pentateuch is divided.

At the end of each Pericope is a register giving the number of verses in the *Parasha* with the mnemonic sign in smaller letters. These fully coincide with the present Massoretic recension. There is also an ornamental design in colours placed in the margin against the end of each Pericope which extends to the beginning of the next one.

The division of the text into Open and Closed Sections is most carefully indicated by the prescribed vacant lines and indented spaces, and is in perfect accord with the *textus receptus*. There are no letters *Pe* (פ) and *Samech* (ס) in the sectional spaces of the text except in the few instances where the vacant line of the Open Section happens to be at the top or bottom of the column. As this might suggest that the text exhibits a hiatus, the letter *Pe* (פ) occupies the extreme end of the vacant line to preclude such a suggestion.[1]

The text is furnished with the vowel-points and the accents. Each folio has one line of the Massorah Magna in the upper margin and one in the lower margin whilst the outer margin gives the Massorah Parva.

Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and end of words are marked with the horizontal stroke. Many of the letters are distinguished by Tittles or Crowns, the *Pe* (פ) has frequently the form of a *Pe* within a *Pe*, the letters *Cheth* (ח), *Nun* (נ) &c. often exhibit a peculiar shape to which the Massorah Parva calls attention.[2]

[1] Comp. fols. 30*b*; 39*b*.

[2] For the peculiar form of these letters, see *the Massorah*, letter ת, § 25, Vol. II, pp. 680–701.

The *Metheg* is rarely used before a composite *Sheva,* as will be seen from the following examples:

הָאֲדָמָה Gen. I 25	לַעֲבֹד Gen. II 5	הַחַוִילָה Gen. II 11
נַעֲשֶׂה „ „ 26	יַעֲלֶה „ „ 6	בַּעֲבוּרֵךְ „ III 17
לַעֲשׂוֹת „ II 3	לְמַאֲבַל „ „ 9	תַּעֲבֹד „ IV 12

The MS. exhibits no hiatus in Gen. IV 8 and has בשגם with *Pathach* under the *Gimel* in Gen. VI 3. Chedorlaomer which occurs five times is uniformly written in one word (כְּדָרְלָעֹמֶר). *Beth-el,* however, which occurs twelve times in Genesis is as uniformly written in two words (בֵּית־אֵל).

This MS. lends no support to the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

וַיְהַלְלוּ Gen. XII 15	אם־מַחוּט Gen. XIV 23	חָמָר Gen. II 9
קְלָלָתְךָ „ XXVII 13	לאבל־לָחֶם „ XXXI 54	וַיְאַסֹּר „ XLVI 29
בְּהִתְחַנְנוֹ „ XLII 21	על־לֵב „ XXXIV 3	לַחְמוֹ „ XLIX 20

Though of a late date and probably written after the first edition of the entire Hebrew Bible was printed in Europe, this MS. forms an important link in the history of the Massoretic text. It discloses to us the fact that the present recension which we follow, was as it were stereotyped in South Arabia for several centuries, since there are no variations in this Codex from the earliest MSS. which have come down to us from the textual redactors who had the custody of the prototypes in that part of the world where the art of printing was unknown.

But though the text itself is crystallized, the Massorah even in this late MS. yields interesting information which

I have not found in any other Codex. Thus for instance on Exod. XXVIII 3 the Massorah states that instead of the textual reading מִלֵּאתִיו *I have filled him,* with the suffix third person singular, the *Sevir* is מִלֵּאתִים *I have filled* ***them,*** with the suffix third person plural. This reading is not only confirmed by the plural which precedes it, *i. e.* "all the wise of heart", but by the immediately following plural verb וְעָשׂוּ *that* ***they*** *make.* We have thus a *Sevir* which has hitherto been unknown. It shows the correctness of the oft-repeated remark that the List of *Sevirin* may be greatly increased by careful examination of the scattered Massorahs in the various MSS. irrespective of their age.

Equally new, though of simply orthographical importance, are the two references to the ancient Jerusalem Codex.[1] In Gen. XXVI 29 the MS. before us has נְגַעְנוּךָ *we have touched thee,* with *Sheva* under the *Ayin* (ע). On this the Massorah Parva remarks that the Jerushelmi has it with *Chateph-Pathach*[2] as it is in the *textus receptus.*

The second reference is Gen. XXXI 47, 48. The name *Gal-ed* גַּל־עֵד = *heap of witness,* occurs here twice and the MS. rightly has it in two words in accordance with the Western recension which we follow. The Massorite justifies this orthography by appealing to the Jerusalem Codex which he tells us has it in two words with *Makkeph,* and which cancels the *Sheva* under the *Lamed.*[3]

In the Massoretic Summary which is appended to Genesis and which registers the number of verses in this book, the Massorite also gives the numbers of the Open Sections (*i. e.* 43) and Closed Sections (*i. c.* 48) as well as the sum-total of all the Sections in Genesis (*i. c.* 91). He,

[1] *Vide supra,* Part II, chap. XI, p. 433.

[2] נְגַעְנוּךָ בירוש נְגַעֲנוּךָ שוא ופתח Comp. fol. 41*a*.

[3] ב תי גלעד וה בירוש חלק אותה לשתי תיבות במקף והסיר השוא בשתיהן Comp. fol. 52*a*.

moreover, refers to the List in which he has tabulated all the sectional divisions,[1] but unfortunately this List is missing.

No. 32.

Oriental 1472.

This folio MS., which consists of 167 leaves, contains the books of Samuel and Kings in Hebrew with the Chaldee Paraphrase in alternate lines. Each folio has two columns and each full column has 28 lines. The lower margin has one line of the Massorah Magna whilst the upper margin has only occasionally a line of this corpus. The outer margin and the margin between the columns give the Massorah Parva.

The Hebrew text is furnished with the ordinary vowel-points and the accents, whilst the Chaldee has the superlinear punctuation. The writing is of the South Arabian or Yemen School and the Epigraph which is partly intelligible states that the Codex was finished A. D. 1512—1513.[2]

The text is an accurate representation of the present Massoretic recension and the chief interest of this MS. consists in the fact that it marks the Sedarim throughout in the margin of the text against the verse which begins the Seder. This enables us both to test the official Lists which the Massorah has transmitted to us

[1] סבים הפסוקים של ספר זה אלף וחמש מאית ושלשים וארבעה סימן להם אך לך מנין הפרשיות הפתוחות שלש וארבעים והסתומות שמונה וארבעים. הכל אחת ותשעים. וכבר כתבנו כולם על סדרן. ב שבה וכש: Comp. fol. 86*b*.

[2] נכתב זה הנביאים אשר הוא לעיני דורשו מאירו וכשמש מזהירו לכנק הכהנים חטובים צפירת תפארת מחמד עינינו ורביד על גרוניגו וענק על צואריגו אשר ברביד החן נרברים וכשם טוב נזברים אדונינו ורבותינו ..... הכהן זצל בר יוסף הכהן ריח בן ישועה הכהן ..... אלהים יוביהם להנות בו ובתורתו הם וזרעם וזרע זרעם מעתה ועד עולם אמן ויקים עליהם מק שכת לא ימ סם התו הו מפי והג ב יומ ולילה אמן כן יאמר בעל הרחמים אמן. בשנת אתתבר ישע יקקב ששנת יערב אמן: Comp. fol. 167*a*.

and to ascertain the variations which obtained in the different Schools of textual redactors with regard to the Triennial Pericopes.[1]

Samuel. — According to the official Lists, Samuel has thirty-four Sedarim as exhibited in my edition of the Hebrew text. The same number are indicated in this MS., but they are obtained in a somewhat different way since it omits two Sedarim which are in our Lists, viz. 1 Sam. XXX 25; 2 Sam. XXII 51, and has two which are not in our Lists, viz. 2 Sam. XX 5; XXI 14. It also places two Sedarim a verse later than they are indicated in our recension. Thus the sixth Seder is against 1 Sam. X 25 instead of X 24 and the thirteenth Seder is against 1 Sam. XX 5 instead of XX 4.

Kings. — Kings exhibits still greater variations and fully confirms the contention that the School of Massorites to which this MS. belonged had preserved a different tradition about the Trienniel Pericopes. The Massoretic Lists in our recension enumerate thirty-five Sedarim in Kings as indicated in my edition of the Hebrew text. Passing over the last four Sedarim[2] which the Scribe of this MS. has manifestly omitted to mark in the margin, we have to analyse the remaining thirty-one in the official Lists. Three of these are not indicated in the MS., viz. 1 Kings VIII 11; 2 Kings IV 26; IX 13: three are placed a verse later, viz. 1 Kings XV 9 instead of XV 8; 2 Kings VI 8 instead of VI 7; and 2 Kings XIX 20 instead of XIX 19, whilst one is placed a verse earlier, viz. 2 Kings XVIII 5 instead of XVIII 6.

The MS. has preserved one important *Sevir* which is both a valuable contribution to textual criticism and enriches

[1] *Vide supra,* Part I, chap. IV, pp. 43—45.

[2] Comp. 2 Kings XX 8; XXII 2; XXIII 25; XXIV 18.

our List of *Sevirin*. On 2 Kings VII 11 the Massorah Parva states on וַיִּקְרָא *and he called*, that according to the *Sevir* it is וַיִּקְרְאוּ *and they called* in the plural.[1] Accordingly the passage is to be rendered

And the porters called and told it to the king's household within

instead of

And he called the porters and they told it to the king's household within.

This is not only confirmed by verse 10 where the identical two verbs are the predicate of the same subject, but by the fact that it is the textual reading in some MSS. and that it is exhibited in the Septuagint. It is, therefore, rightly adopted in the margin of the Revised Version.

Beth-el is uniformly written (בֵּית־אֵל) in two words. The MS. is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

קַלְלֵנִי	1 Kings II 8	בכל־לִבָּכֶם	1 Kings II 4			וַיַּעְזְרוּ	1 Kings I 7
סַבִּים	„ VII 24	בֶּן־נֵּר	„ „ 5, 32			וְיַחְמֵר	„ V 3
יְהַפְלְלוּ	„ VIII 30	מנשים מְנָחָה	„ V 1			נֶעְלָם	„ X 3

Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are marked with the horizontal stroke. The *Metheg* is very seldom used before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol*.

[1] וַיִּקְרָא סביר ויקראו Comp. fol. 136*b*.

No. 33.

Oriental 1473.

This folio MS., which consists of 169 leaves, contains the Hebrew text of Jeremiah and Ezekiel with the Chaldee Paraphrase in alternate verses. It is written in a bold South Arabian or Yemen hand *circa* A. D. 1450. Each folio has two columns and each full column has 24 lines. The Massorah Parva occupies the outer margins and the margins between the columns, but it is without the Massorah Magna. Both the Hebrew text and the Chaldee Paraphrase are furnished with the superlinear vowel-points.

The MS. is of considerable Palaeographical and textual importance inasmuch as it discloses to us the fact that the struggle for supremacy between the two systems of vowel-points still prevailed in some countries as late as the fifteenth century and that the superlinear graphic signs were not simply reserved for the Targum, but were used for the sacred original itself. Another important contribution which this MS. yields to Biblical exegesis is the tradition it has preserved about the division of the text into the Sedarim or Trienniel Pericopes. It bears testimony to the existence of different divisions of the text which obtained in the different Schools of Massorites in accordance with the respective traditions exhibited in the prototypes as transmitted to the textual redactors.

Jeremiah. — According to the Lists in our recension of the Massorah, Jeremiah has thirty-one or thirty-two Sedarim as indicated in the margin of the text in my edition of the Bible. Now this MS. has not only ten less, but differs as regards the position of the Seder in no fewer than eleven instances and only coincides with our recension in ten passages, as will be seen from the following analysis:

Omissions. — (1) chap. V 1; (2) VI 2; (3) XX 13; (4) XXVII 5; (5) XXX 9; (6) XXXIII 15; (7) XXXVIII 8; (8) XLIV 20; (9) XLVI 27 and (10) XLVIII 12.

Variations. —

MS.	M. T.	MS.	M. T.	MS.	M. T.
III 12	III 4	XXVI 14	XXVI 1	L 20	L 5
XV 3	XV 1	XXXI 20	XXXI 33	LI 19	LI 10
XIX 4	XVIII 19	XXXII 41	XXXII 22	LII 5	„ 59
XXII 20	XXIII 6	XXXVII 1	XXXVI 26		

Coinciding. — (1) chap. VII 23; (2) IX 23; (3) XII 15; (4) XVII 7; (5) XXIV 7; (6) XXIX 7; (7) XXXV 10; (8) XXXIX 18; (9) XLII 12 and (10) XLIX 1.

Ezekiel. — There are far fewer divergencies in Ezekiel which according to our recension of the Massorah has twenty-nine Sedarim as indicated in the margin of the text in my edition of the Bible. The MS. has only three less, viz. XVIII 9; XXIII 27; XXVI 20. It differs in the position of the Seder in only four instances:

MS.	M. T.	MS.	M. T.
X 1	X 9	XLIV 4	XLIII 27
XXIX 29	XXIX 21	XLV 16	XLV 15

whilst it coincides in no fewer than twenty-two instances, viz. I 1; III 12; VI 1; VIII 1; XI 20; XIV 2; XVI 14; XVI 60; XX 1; XX 41; XXII 16; XXIV 24; XXVIII 13; XXIX 21; XXXII 1; XXXIII 16; XXXIV 26; XXXVI 25; XXXVII 28; XL 45; XLII 13; XLVII 12.

No. 34.

Oriental 1474.

This folio MS. is written in a South Arabian or Yemen hand *circa* A. D. 1650. It consists of 274 leaves and contains the Latter Prophets in Hebrew with the Chaldee Paraphrase in alternate verses. Isaiah has also Saadia's Arabic version in Hebrew characters following the Chaldee in every alternate verse. The order of the

Prophets is that exhibited in Column I of the Table on page 6. Three leaves at the beginning, containing Jerem. I 1 to II 30, and five leaves at the end, containing Zech. XIV 9*b* to Mal. III 24, are missing and have been supplied by a later Scribe. Each full folio has 26 lines.

The Hebrew text is furnished with the infralinear or ordinary vowel-points whilst the Targum has the superlinear vocalization. Each folio has, as a rule, two lines of the Massorah Magna, one line in the upper margin and one in the lower margin. The upper margin, however, is frequently without it. The Massorah Parva occupies the outer margins. The running head-lines giving the names of the books and the marking of the Christian chapters in the margin are by a later Nakdan. By a still later Nakdan are some of the additions in the Massorah Parva.

Against certain words in the text the Massorah not unfrequently gives an alternative reading which it introduces by the expression דחזי = *it seems,* or *it appears.* That is, instead of the textual reading the one given in the margin appears to be the more correct. But though this, or something like it, is obviously intended by this technical expression it could not be said with certainty what class of readings were denoted by it. Now the Massorah in the MS. before us supplies the much desired information. On Isa. I 11 where the text has the abnormal form יֹאמַר יהוה *future* third person singular, the Massorah Parva remarks against it that it is one of the six instances where it appears to be אָמַר[1] *preterite* third person singular, and the Massorah Magna not only repeats the phrase, but enumerates the six passages. On turning, however, to verse 18 of this very chapter which is one of the six instances, the

[1] יֹאמַר ייי ו דחזי להון אמר Comp. fol. 132*b* and *The Massorah,* letter א, § 837, Vol. I, p. 89 where I reproduced the Rubric from this MS.

Massorah Parva remarks: "It is one of the six passages where the *Sevir* is אָמַר."[1] There is, therefore, no doubt that דחזי and דסביר are synonymous and interchangeable expressions.

This MS., moreover, has enriched the List of *Sevirin* with the two instances which I have given in the notes in my edition of the Bible on Ezek. XXII 13 and Zech. X 7.[2] It has contributed two other *Sevirin* which I have omitted to notice in my edition of the Bible. On Isa. I 18 the Massorah Parva states that for the abnormal plural שָׁנִים *scarlets,* both here and in Prov. XXXI 21 the *Sevir* is שָׁנִי *scarlet* in the singular.[3]

It is remarkable that the MS. has in the text בַּסּוֹגַר *in prison* (Ezek. XIX 9) with the accent on the penultima though it distinctly states in the margin that this is in accordance with Ben-Naphtali, and that Ben-Asher has it on the ultima,[4] thus showing that the recension of Ben-Asher which we follow was not accepted by all the Schools. Its second remark about the difference of these two redactors with regard to the punctuation of וַיְהִי *and he was fair* (Ezek. XXXI 7) is the very reverse of that which is stated in the received Lists, and here again the text follows the punctuation of that which the Nakdan describes as belonging to Ben-Naphtali.[5]

On כָּלְכֵּל *forbearing* (Jerem. XX 9) the Massorah Parva remarks אונירה by which enigmatical term it manifestly declares that the second *Caph* is *Raphe* contrary to the general rule.[6] In two instances the Nakdan appeals

[1] דסביר אמר ו Comp. fol. 133*a*.

[2] Comp. *The Massorah,* letter ה, § 146, Vol. I, p. 307.

[3] כַּשָּׁנִים ב דסביר שָׁנִי לבוש שנים ודין Comp. fol. 133*a*.

[4] בַּסּוֹגַר פילנ בן אשר קורא מלרע בַּסּוֹגַר ובן נפתלי קורא מלעל בַּסּוֹגַר Comp. fol. 90*b*.

[5] וַיְהִי פילנ לבן נפתלי וַיִּיף לבן אשר וַיִּיף Comp. fol. 107*a*.

[6] כָּלְכֵּל אונירה Comp. fol. 25*b*.

to the ancient *Codex Mugah* in support of the textual reading.[1] Where the MS. exhibits various readings in accordance with its ancient prototype, the older Nakdan gives the alternative readings from other Codices,[2] whilst the more modern Nakdan adduces the printed editions, and in one instance actually quotes the printed Massorah of Jacob b. Chayim.[3] This affords a striking illustration of the deplorable manner in which the later Nakdanim have mixed up their remarks with the ancient Massorah.

This MS., too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined ends with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant. Thus it has:

לְחָמַי	Hos. II 7	בכל־לִבָּה	Jerem. III 10	לְצָצִים	Hos. VII 5		
בַּעֲלִי	„ „ 18	מלאים מֶרְמָה	„ V 27	נָדְדוּ	„ „ 13		
הָעֲמִיקוּ	„ V 2	עם־מְלֵא	„ VI 11	סְרֵרִים	„ IX 15		

Beth-el is uniformly written in two words (בֵּית־אֵל) in all the ten passages in which it occurs in the Latter Prophets.[4] The curious mnemonic sign which is prefixed

[1] Comp. Jerem. XXXVI 8 בַּסֵּפֶר דִּבְרֵי בספ מוגה fol. 46*b*; Ezek. XXIII 14 אֶל־תַּוְנוּתֶיהָ בספ מוגה fol. 97*a*.

[2] Thus for instance on Jerem. XXVII 1 where the textual reading is יִרְמְיָהוּ the Massorah Parva remarks ירמיה פילג fol. 33*b*; on Ezek. XXIII 33 the text has וּמְשַׁמָּה and the marginal note against it is נ״א ושממה fol. 98*a*.

[3] Comp. (1) Isa. XX 3 יְשַׁעְיָהוּ בדפוסין יְשַׁעְיָהוּ fol. 157*a*; (2) Isa. XXX 23 נְכוֹכָךְ נָצֹר מיני דפוסין ראצר אַרְצֵךְ בדפוסין זַרְעֵךְ fol. 171*a*; (3) Jerem. XXII 25 וּמְצָוָה לֵי ובהי כך כת׳ במסרה רבתא במערכת אות הקוף בסימן קמץ fol. 28*a*; (4) Isa. LV 4 fol. 206*b*.

[4] Comp. Jerem. XLVIII 13; Hos. X 15; XII 5; Amos III 14; IV 4; V 5, 5, 6; VII 10, 13.

to the Minor Prophets and which I have printed in the Massorah is from this MS.[1]

No. 35.

Oriental 1478.

This imperfect MS., which is written in a Sephardic hand *circa* A. D. 1300, consists of 126 folios and contains the greater part of the Prophets in a more or less complete state as well as fragments of the Hagiographa, as will be seen from the following analysis:

(1) ***Judges*** (fols. 1*a*—2*a*) a fragment containing XX 8—XXI 25; (2) ***Samuel*** (fols. 2*a*—31*a*) complete; (3) ***Kings*** (fols. 31*a*—61*a*) complete; (4) ***Isaiah*** (fols. 61*b*—82*a*) complete; (5) ***Jeremiah*** (fols. 82*a*—109*a*) incomplete, wanting XLIV 25—XLXIII 4; (6) ***Ezekiel*** (fols. 109*a*—110*a*) only a fragment containing I 1—V 7; (7) ***Daniel*** (fols. 111*a*—114*b*) only a fragment containing III 20—V 29*b*; VIII 25—XI 40; (8) ***Ezra-Nehemiah*** (fols. 115*a*—120*b*) only a fragment containing Ezra IV 3—Neh. IV 17*b*; and (9) ***Chronicles*** (fols. 121*a*—126*b*) only a fragment containing 2 Chron. IV 15*b*—XVIII 1.

It will be seen that the order of the Prophets is that exhibited in Column III in the Table on page 6, whilst the fragments of the Hagiographa correspond to the sequence in Column VII in the Table on page 7.

Each folio has three columns and each full column has, as a rule, 28 lines. The text is furnished with the vowel-points and the accents. The upper margin has three lines of the Massorah Magna and the lower margin four lines, whilst the outer margins and the margins between the columns give the Massorah Parva.

The Massorah Parva is of special importance, since the Massoretic Annotator has incorporated in it copious quotations from the ancient Codices Mugah and Hilleli and adduces various readings from other MSS. and from

[1] Comp. fol. 221*b* and see *The Massorah*, letter ב, § 455, Vol. II, p. 356.

Kimchi. As I have given a complete collation of these readings in the Massorah[1] it is unnecessary to repeat any part of it here.

This is one of the two MSS. which mark in the margin the Trienniel Pericopes from the Prophets and the Hagiographa, and the List of these Pericopes which I printed in the Massorah I compiled from the notices in this MS. in conjunction with Orient. 1471. To this List I have to add two more Pericopes which have escaped my observation, one from the Prophets for Pericope עקב and one from the Hagiographa for Pericope ראה.[2]

As the sectional divisions are simply indicated by unfinished and indented lines or vacant spaces in the middle of the line without the letters *Pe* (פ) and *Samech* (ס), it is manifest that the original Scribe simply intended to exhibit a paragraph without any regard to its being an Open or Closed Section. A later Nakdan, however, tried to remedy this indefiniteness in the Chronicles fragment. In the small portion of this book he inserted six times the letter *Pe* into the vacant space of the text[3] and eight times the letter *Samech*.[4]

Not only are the aspirated letters (ב ג ד כ פ ת) and the silent *He* (ה) both in the middle and at the end of words duly marked with the horizontal stroke, but the silent *Aleph* (א) has the *Raphe* mark.

[1] Comp. *The Massorah*, Vol. III, pp. 27—36, under שמואל § 641*hh*; מלכים § 641*nn*; ישעיה § 641*ss*; ירמיה § 641*yy*; יחזקאל § 641*ddd*; דניאל § 641*iiii*; עזרא § 641*nnnn*; דברי הימים § 641*rrrr*.

[2] For עקב [= Deut. VII 12—XI 25] the Lesson from the Prophets is 2 Sam. VII 1 &c. and for ראה [= Deut. XI 26—XVI 17] the Lesson from the Hagiographa is 2 Chron. VII 12 &c. Comp. fols. 21*a*, 122*b* and see *The Massorah*, letter פ, §§ 379—383, Vol. II, pp. 468—470.

[3] Comp. 2 Chron. VIII 1, 10; IX 22; XII 13; XV 8, 10.

[4] Comp. 2 Chron. V 1; VI 26, 28, 41; VII 5; VIII 17; IX 25; XIII 4.

Beth-el is uniformly written in two words (בֵּית־אֵל) and in some instances in two lines, *Beth* at the end of one line and *El* at the beginning of the next line.[1]

This MS. is most emphatically against the innovation of inserting *Dagesh* into consonants which follow gutturals with *Sheva,* or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. Thus it has:

בן־נָבָט	2 Kings III 3	הָעֲלִים	2 Kings IV 27	וַיַּעֲזְרוּ	1 Kings I 7
לאכל־לָחֶם	„ IV 8	מַחֲשִׁים	„ VII 9	וְיַחְמֹור	„ V 3
בן־נִמְשִׁי	„ IX 2	וַיַּאֲסֹר	„ IX 21	נַעֲלָם	„ X 3

As to changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, the Massoretic Annotator explicitly states that though the earlier Nakdanim laid it down as a rule, he himself did not find it adopted in the correct Codices. Hence he rejects it and uniformly retains the simple *Sheva,* as will be seen from the following examples:

וְהִתְפַּלְלוּ	1 Kings VIII 35	קִלְלַנִי	1 Kings II 8
וַיְקַלְלֵם	2 Kings II 24	סִבְבִים	„ VII 24
וְעַלְלֵיהֶם	„ VIII 12	יִתְפַּלְלוּ	„ VIII 30
סִלְלָה	„ XIX 32	וְהִתְפַּלְלוּ	„ „ 33
		וְהִתְחַנְּנוּ	„ „ 33

Dr. Baer, who collated this MS. before it was purchased by the British Museum, not only omitted to state that it is against the innovation which he has introduced into his edition of the Hebrew Bible, but actually quotes the Rubric in question from this very Codex in support of his theory. He has, however, suppressed the important words of the Massoretic Annotator ***"but I have not found it so in correct Codices"***.[2]

[1] Comp. Judg. XX 31, fol. 1 *a*.

[2] Comp. Baer's edition of the Psalms p. 84, Leipzig 1880; *The Massorah,* letter ב, § 533, Vol. II, p. 297, and *vide supra,* Part II, chap. XI, p. 466.

No. 36.

Oriental 2091.

This splendid MS, which consists of 424 folios, is written in a beautiful German hand *circa* A. D. 1300. It contains the Prophets and the Hagiographa with the exception of Isaiah XXXVIII 9 to XLII 4 which is missing. Each folio has as a rule three columns and each full column has 27 lines.[1] It is furnished with the vowel-points and the accents and both Massorahs. The upper margin of each folio has two lines of the Massorah Magna and the bottom margin three lines, whilst the Massorah Parva is given in the outer margins and in the margins between the columns. The order of the Prophets is that exhibited in Column II in the Table on page 6 and of the Hagiographa is that in Column II in the Table on page 7.

Each book begins with the first word in large and embellished letters; and the folio on which it commences is furnished with curious devices and grotesque animals made of Rubrics of the Massorah Magna. The sectional division of the text is indicated by unfinished and indented lines without the letters *Pe* (פ) and *Samech* (ס). Hence it is difficult to say whether a Section is intended to be an Open or Closed one. The book of Esther is the solitary exception to this rule. Of the fourteen Sections into which Esther is divided in this MS. two are not marked,[2] four have פתו = פתוחה *Open Section,* in the vacant space,[3] whilst eight have סתו or סתומה *Closed Section,* in the break.[4] Psalms I and II are one Psalm.

[1] It is only when the writing has to be so arranged that a book is to end on a given folio that there are two columns or even one column on a page, as in fols. 130*b*—131*b*; 238*b*; 245*a*; 255*a*; 267*b*; 350*b*—351*b*; 363*a*; 423*b*.

[2] Comp. Esther I 13, 16.

[3] Comp. II 1; III 1; IV 1; VI 1.

[4] Comp. II 5, 21; VII 5; VIII 1, 3, 15; IX 29; X 1.

The names of the books have been added by a later Nakdan in the upper corner of the *recto* on each folio. The numbers of the chapters in the margin and the pagination both in Arabic ciphers in the lower corners of the *verso* as well as the running Latin titles of the respective books are the work of some Christian Scholar at the end of the fourteenth or the beginning of the fifteenth century.

The aspirated letters (ב ג ד כ פ ת) as well as the silent *He* (ה) are marked by the horizontal *Raphe* stroke. There is hardly any perceptible distinction between the final *Mem* (ם) and the *Samech* (ס). The final letters (ך ן ף ץ) are as a rule no longer than the medial ones. When שׁ is pronounced ***sh*** the diacritic point is not on the top of the right branch of the letter, as is usually the case in other MSS. and in the printed editions, but within the letter to the right as if it were *Dagesh* (שׁ). The sound ***s***, however, is indicated in the usual way by the point occupying the top of the left branch (שׂ).

The text differs frequently in the consonants, the vowel-points and in the accents from the present Massoretic recension, as will be seen from the following examples:

M. T.	MS.		
לִבּוֹ רָאוּ	לִבּוֹ וּרְאוּ	Josh.	II 1
רַק בְּיוֹם הַהוּא סְבָבוּ	רַק הָעָם סְבְבוּ	„	VI 15
מִמִּלְחָמָה	בַּמִּלְחָמָה	„	XIV 15
וּישַׁחִיתוּ בְיִשְׂרָאֵל	וּישַׁחִיתוּ מִבְּנֵי יִשְׂרָאֵל	Judg.	XX 21
כִּי נִלְכָּח	אֶל־הִלָּכֵח	1 Sam.	IV 22
אַחֲרֵי הַמִּטָּה	לְפָנֵי הַמִּטָּה	2 Sam.	III 31
אֲדֹנָיָה	אֲדֹנֵהוּ	1 Kings	I 7
וַאֲדֹנֵינוּ	וַאֲדֹנֵנוּ	„	„ 11
הֲלֹא־אַתָּה	הֲלֹא אַתָּה	„	„ 13
וְעַתָּה אֲדֹנִי	וְאַתָּה אֲדֹנִי	„	„ 18
וְאַתָּה	וְעַתָּה	„	„ 20

M. T.	MS.			
יוֹנָתָן	יְהוֹנָתָן	1 Kings	I	43
לבב כָּל־בני	לְבב בני	„	VIII	39
אלהי צְבָאוֹת	אלהי יִשְׂרָאֵל	„	XIX	10
קָחוּ־לי	קַח־לי	2 Kings	III	15
הנער הַנַּעַר הנביא	הנער הנביא	„	IX	4
דבר שלח אֲדֹנָי	דבר שלח יְהוָה	Isa.	IX	7
ככבוד בְּנֵי־ישראל	ככבוד ישראל	„	XVII	3
דבר יהוה עָלָיו	דבר יהוה לַאמֹר	„	XXXVII	22
אמר אֱלֹהַי	אמר יְהוָה	„	LVII	20
ישכנו שָׁמָּה	ישכנו בָּה	„	LXV	9
כַּאֲשֶׁר אשפטך	כִּי אשפטך	Ezek.	XXXV	11
הראני אֲדֹנָי יהוה	הראני יהוה	Amos	VII	1
ומוסדי הָרִים	ומוסדי הָאָרֶץ	Ps.	XVIII	8
כי זה אלהים אֱלֹהֵינוּ	כי זה אלהים	„	XLVIII	15
אֲדֹנָי יֱהוֹה מבטחי	יְהוֹה אֱלֹהַי מבטחי	„	LXXI	5
תִּנָּחֵל בכל הגוים	מוֹשֵׁל בכל הגוים	„	LXXXII	8
זכר אני מֶה־חָלֶד	זכר אני מֶחָלֶד	„	LXXXIX	48
וחסידך ירננו	וחסידך רַנֵּן ירננו	„	CXXXII	9
יְשַׁלַּח מרון	יְנָהֵ מרון	Prov.	XVI	28
דבר אֲלָיו דבר	דבר אִתּוֹ דבר	Job.	II	13
כעשב הָאָרֶץ	כעשב הַשָּׂדֶה	„	V	25

As is usually the case, some of these variations have been altered by the original Scribe and some by later Nakdanim to make them conformable to the present Massoretic recension.

The MS. has not the two verses in Josh. XXI, viz. 36, 37, nor has it Neh. VII 68. The Massorah Parva of this Codex has enriched the List of *Sevirin.* On 2 Sam. XVIII 22 it states that the abnormal form לְכָה *to thee,* which occurs four times, is לָךְ according to the *Sevir*[1] and

[1] ולכה ד סביר לך Comp. fol. 78*a* and *The Massorah,* letter ל, § 39, Vol. II, p. 119.

that for בָּם *over them* Isa. LXIII 19 the *Sevir* is בָּהּ *over her*. The former is new, and the latter adds one more instance to the Massoretic Rubric on בָּהּ.[1]

In two instances where the text exhibits a different reading, the Massoretic Annotator adduces the alternative reading from other Codices.

On 2 Sam. VII 7 where the MS. has

I have walked *among* or *in the midst of* the children of Israel

the Nakdan remarks "according to other Codices it is *with all*".[2]

The same is the case in Jerem. XLVIII 40 where the MS. reads

he shall *ascend* as an eagle

the Massorah Parva has against it "according to other Codices it is *fly*".[3]

The MS. also yields an important contribution to textual criticism in its having preserved instances of the ancient orthography according to which words were both divided and abbreviated.[4]

As is the case in many MSS. of the German School, *Beth-el* is here uniformly written *Bethel* (בֵּיתְאֵל) in one word. But this Codex gives no support to the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing

[1] בָּם ד׳ סבי׳ בָּהּ fol. 201*a* and see *The Massorah*, letter ב, § 23, Vol. I, p. 164.

[2] בְּתוֹךְ ס״א בְּכָל־ fol. 68*a*.

[3] יַעֲלֶה ס״א יִרְאֶה fol. 167*a*.

[4] In Josh. III 3 כְּרְאֹתְכֶם is divided into two כְּר stands at the end of one line and אֹתְכֶם begins the next line, comp. fol. 2*b*; and in Judg. XX 43 the abbreviation הִרְדִּי stands for הִרְדִּיפֻהוּ, comp. fol. 37*b*. A later Scribe has clumsily furnished the suppletive

Sheva into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)		(2)		(1)	
וּתְרוֹמְמֶךָּ	Prov. IV 8	עַל־לוּחַ	Prov. III 5	לַחְמָהּ	Prov. VI 8
יְחֹקְקוּ	„ VIII 15	עַל־לִבְּךָ	„ VI 21	וּמַחְסוֹרֶךָ	„ „ 11
בְּזוֹלְלֵי	„ XXIII 20	עַל־לְשׁוֹן	„ XVII 4	תַּחְמֹד	„ „ 25

No. 37.

Oriental 2201.

This quarto MS., which is written in a beautiful Sephardic hand and is dated Toledo A. D. 1246, consists of 368 folios and contains the whole Bible. Fol. 4 or the beginning of Gen. I 1—II 2*a* is by a later hand. The order of the Prophets is that exhibited in Column III in the Table on page 6, whilst that of the Hagiographa is given in Column VII in the Table on page 7.

With the exception of the Song of Moses Exod. XV 1—19 (fols. 34*b*—35*a*) and the last Song, Deut. XXXII 1—43 (fols. 97*a*—98*b*) which are in specially arranged lines according to a prescribed order and are within an illuminated border; the Song of Deborah in Judg. V 1—31 (fols. 118*a*—*b*); and the two Psalms, one in 2 Sam. XXII (fols. 153*b*—154*a*) and one in 1 Chron. XVI 8—37 (fols. 345*b*—346*a*), as well as the three Poetical books which are in poetical lines, each folio has three columns and each full column has 32 lines. There are two lines of the Massorah Magna in the upper margin of each folio and three lines in the bottom margin, whilst the Massorah Parva is given in the outer margins and in the margins between the columns.

The fifty-four annual Pericopes, into which the Pentateuch is divided, are indicated in the margin against

the beginning of each hebdomidal Lesson by the word *Parasha* (פרש) which is surrounded by a floral design. In the vacant space at the end of the *Parashas,* the number of words in the Pericope with its mnemonic sign is given in exceedingly small writing.

One of the important features of this MS. is that it also gives the Triennial Pericopes. Against the places where these ancient Palestinian Pericopes begin, there is in the margin of the text the letter *Samech* (ס) in an ornamental design. The Sedarim in this MS. I have already analysed, and pointed out their connection with the recensions which obtained in other Schools of textual redactors.[1]

The division of the text into Open and Closed Sections is most carefully indicated. The former begins with a full line when the previous line is unfinished, or has an entirely blank line when the text of the previous Section fills up the last line. The latter begins with an indented line or is exhibited by a break in the middle of the line;[2] but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the sectional vacant spaces of the text. The only exception which I have found is in Gen. III 22 where the Open Section necessitated leaving an entirely blank line at the top of the column which might suggest a lacuna. To preclude such a suggestion the Scribe has put a *Pe* at each end of the vacant line (comp. fol. 5*b*).

The aspirated letters (ב ג ד כ פ ת) as well as the silent *Aleph* (א) in the middle of a word, and the silent *He* (ה) both in the middle and end of words are marked throughout with the *Raphe* stroke.

[1] *Vide supra,* Part I, chap. IV, pp. 32—65.

[2] *Vide supra,* Part I, chap. II pp. 9, 10.

The *Metheg* is rarely, if ever, used even before a guttural with a composite *Sheva,* as will be seen from the following examples:

מִמַּעֲשֵׂנוּ	Gen.	V 29	אַחֲרֵי	Gen.	V 7, 10	הָאֲדָמָה	Gen.	IV 3, 10
וַחֲמֵשׁ	„	„ 30	מַהֲלַלְאֵל	„	„ 12 &c.	לַחֲנוֹךְ	„	„ 18
תַּעֲשֶׂה	„	VI 14	הָאֱלֹהִים	„	„ 22 &c.	וַאֲחוֹת	„	„ 22
לֶאֱכֹל	„	XXVIII 20	יְנַחֲמֵנוּ	„	„ 29	נַעֲמָה	„	„ 22

It is important to notice this fact, that in the oldest MSS. and those which are manifestly Model Codices, the *Metheg* is absent before the vowels which we are told by modern Grammarians cannot dispense with it.

There is no break in the middle of the verse in Gen. IV 8 and the MS. has בשגם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) though this is the Babylonian orthography. *Beth-el,* however, which is also written in one word according to the Babylonians, is uniformly written in two words (בֵּית־אֵל) and in some instances it is written in two lines *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[1]

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and the accents, but with the following marginal gloss by the original Massoretic Annotator:

These two verses are not written in the Codex which is called Hilleli.[2]

It has not Nehem. VIII 68. A later Nakdan, however, has clumsily written it down in the margin.[3] The text faithfully exhibits the present Massoretic recension and thus testifies to the fact that at all events in the great School of Toledo the *textus receptus,* as we now have it, was already stereotyped in the early part of the thirteenth

[1] Comp. Gen. XII 8, fol. 8*b*.

[2] הלין תרי פסוקי אינן כתיבין בספר הנקרא הללי fol. 114*a*.

[3] Comp. fol. 334*a*.

century. Even the Massoretic notes at the end of the *Parashas,* in the margins of the books and at the end of each book giving the number of verses in each Pericope, the middle verse of each book and the sum-total of the respective books coincide with the verses in the received text.

The only two ancient Codices which are adduced in the Massorah Parva, as far as I could trace it, are the Babylon and the Hilleli, and though the quotations are few they are of supreme importance. Some of the Babylonian or Eastern readings here given have hitherto been unknown.[1] These as well as the Sedarim which are marked in the margin of the text, constitute a valuable contribution to textual criticism.

Besides the Massorahs Magna and Parva which are given in the margins on every folio, there are four separate groups of Massoretic Rubrics which were too long for the margin of the text. The first group precedes the text of the Bible whilst the other three groups are Appendices to different books.

I. *The first* or *preliminary group.* — This group, which follows fol. 1*a* giving pictures of the sacred utensils of the Tabernacle, occupies fols. 1*b*—3*b* and contains:

(1) The Lists of the Sedarim in the Pentateuch; see *The Massorah,* letter ס, §§ 75—79; Vol. II, pp. 329—331; (2) of the vowel-point *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk* in the Pentateuch; comp. letter פ, §§ 540—554, II 299—330; (3) of words which are wrongly divided; comp. letter ק, §§ 282, 283, II 54; (4) of twenty words written with *He* at the end in the text which the marginal reading or *Keri* cancels and of twenty-nine words which on the contrary have no *He* at the end in the text, but which is supplied in the marginal reading; comp. letter ה, §§ 33, 34, I 369, 370; (5) of four words which respectively occur twice in the same connection once with audible *Aleph* and once without it; comp. א, § 16, I 11; (6) Five words ending with *Mem* which is cancelled in the *Keri* and

[1] *Vide supra,* Part II, chap. IX, p. 216; chap. XI, p. 439.

vice versa of five words without *Mem* which the *Keri* supplies; מ § 21, II 167; and (7) of thirteen words without *He* at the beginning which the *Keri* supplies; comp. letter ה, § 9, I 256.

The three pages, which contain this group, are respectively in four columns and are enclosed in squares made of three lines of sundry Massoretic Rubrics. The two outer lines are in exceedingly small writing and are almost obliterated, whilst the middle line is written in large characters and gives the Rubric לָמָּה with and without *Dagesh.*[1]

II. *Appendix No. 1.* — This group is an Appendix to the Pentateuch. It occupies fols. 100*a*—104*a* also in four columns and contains:

(1) A List of the Differences between Ben-Asher and Ben-Naphtali in the Pentateuch, see *the Massorah,* letter ח, §§ 589—598, I 571—578; (2) the chronology of the Pentateuch; ס §§ 175—178, II 338—340; (3) Lists of words in the Hagiographa which have *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk*, נ §§ 578 – 592 II 304—306; (4) Excerpts from the *Dikduke Ha-Teamim* which correspond to the first five paragraphs of this Treatise, מ § 428, I 654; (5) An alphabetical List of words which respectively occur twice in the same verse, מ § 435, II 223; and (6) of words which occur twice in two different verses, מ § 428, II 217.

The three lines of which the square border is made, and within which the group is enclosed, contain the following Massorahs:

(1) A List of words officially read from the margin though not in the text with the explanation why they are omitted; כ, § 487, II 390; (2) of nine passages where the textual reading is על and the Sevir is עד; ע § 353, II 390; (3) of words which have a superfluous *Yod* and *vice versa* of words in which it is absent; י § 16*a—b*, I 977, 978; (4) of eight instances in which אנכי has the accent on the penultima; א § 969, I 100; (5) of three instances with the mnemonic sign in which יָשַׁר occurs; י § 726, I 746; (6) of four instances with the mnemonic sign in which אֶפְרַיִם with *Kametz* occurs; א § 1044, I 104; (7) of words which respectively occur twice with *Kametz*; נ § 617, II 313; (8) of words which occur twice, once with *Shurek* and once

[1] Comp. *the Massorah,* letter מ, § 123, Vol. II, p. 200.

with *Cholem*; נ § 229, II 296; (9) of passages in which נשיאים is plene and defective; נ § 429, II 290; (10) of eight passages in which the textual reading is דבריך the plural and the official reading or the *Keri* is דברך the singular; ד § 105, I 227; (11) the sign for the vowel-points in ברכה when the accent is on the penultima or ultima; ב § 480, I 193; and (12) the difference in the number of the vowel-points between the Babylonians and Palestinians as well as the names of the graphic signs.[1]

III. *Appendix No. 2.* — This group is an Appendix to Kings. It occupies fols. 184*b*—189*b* also in four columns within a border of three lines made of diverse Massoretic Rubrics. It contains:

(1) Alphabetical Lists of the majuscular and minuscular letters in the Bible; א §§ 225—227, I 35, 36; (2) a List of the fifteen words in the Bible with extraordinary points: נ § 521, II 296; (3) An alphabetical List of words which respectively occur twice, once with *Kametz* and once with *Pathach*: נ §§ 601, 602, II 508, 509; (4) a List of fifteen words which are wrongly divided; נ § 482, II 54; (5) of forty-three words in which the *Yod* at the end is cancelled in the *Keri*; י § 27, I 681; (6) of forty-seven words which end in *Vav*, but for which the *Keri* has *Yod*; ו § 150, I 423; (7) of eleven words which have no *Tav* at the end in the text, but are read with it in the margin; ת § 22, II 680; (8) of eight words in the text which are cancelled in the official reading; ב § 486, II 54; (9) of four words written with *Resh*, but read with *Daleth*; ר § 15, II 557; (10) of sixteen words which respectively occur twice with *Kametz*; נ § 617, II 313; (11) of fifteen words which occur twice, once with *He* and once with *Cheth*; ח § 15, I 473; (12) An alphabetical List of words which occur twice, once with *Kametz* and once with *Pathach*; נ § 606, II 310—311; (13) of words with *Yod* in the middle for which the *Keri* has *Vav*; י § 24, I 679—10; (14) a List of fourteen words written with *He* at the end, but read with *Vav*; ה § 49, I 273; (15) of eight words which occur twice, once masculine and once feminine; (16) of fifteen words which have abnormally *He* with *Tzere* at the end; ה § 43, I 274; (17) of sixty-two words in which letters are transposed; ב § 480, II 53; (18) An alphabetical List of two words following each other, both of which begin with *Lamed*;

[1] As this information is new I subjoin the Rubric ששה למדנחאי ושבעה למערבאי אין פותחין משתה ואין מוסיפין משבע, ובהם שבעה אבות לכל המקרא ונקרין מלכים ואלה הם אה ושמו קמץ, ואה ושמו פתח גדול, אי קמץ קטון, אי פתח קטון, א שפלתא, או מלא פום, אי קבוץ פום הם: Comp. fol. 103*b* the central line of the border.

§ 22, II 111 and (19) of two words which respectively occur twice in two different verses: מ § 428, II 217.

Here too the squares in which this group is enclosed are made up of different Massoretic materials.

IV. *Appendix No. 3.* — This group is an Appendix to Nehemiah, and its present manifestly incomplete form occupies only two pages, viz. fols. 337*b*—338*a*. These contain:

(1) Lists of words which have *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk* in Chronicles and Psalms which evidently belong to the beginning of No. 3 in Appendix II. (2) List of seven words with *Tav* which is cancelled in the *Keri*: ת § 23, II 680; (3), of eight words which have respectively two accents: מ § 182, I 645; (4), of four instances in which נָחָה has the accent on the penultima: נ § 133, II 275 &c. &c.

The most important part of these supplements is the following Epigraph which precedes the second group at the end of Kings and in which the Scribe gives us his name, the name of the patron for whom the Codex was written, as well as the date and place of its production. The name of the distinguished owner, however, as is mostly the case is erased:

I Joseph son of Judah who reposes in Paradise son of Murvas, have written these four-and-twenty books with the help of the Most Mighty at the command of the venerable exalted, shining light, noble, distinguished amongst his fellows . . . . . acceptable both to God and men . . . . . May the Lord grant him to meditate in them, to learn and to teach, to keep and to perform and may the Scripture be fulfilled in him which says: This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein, for then shalt thou make thy way prosperous, and then thou shalt have good success. Have I not commanded thee, Be strong and of a good courage; be not afraid neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest [Josh. I 8, 9] and say Amen! . . . . . and I have finished them in the month of Yiar in the year of the creation 5006 [= A. D. 1246] at Toledo. May deliverance speedily come![1]

[1] אני יוסף בר׳ יהודה נ״ע בן מרואם כתבתי אלו עשרים וארבעה ספרים בעורת אדיר אדירים במאמר היקר הנחמד אור זורח וציץ פורח צפנת פענח נוע נדיבים

Accordingly this is one of the oldest dated MSS. of the complete Hebrew Bible. Now this ancient and most accurately written Codex is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(1)		(2)		(3)	
תַּעֲלִים	Ps. X 1	בן־נוּן	Josh. I 1 &c.	היללים	Ps. V 6
מַחֲסֵהוּ	„ XIV 6	בכל־לַיְלָה	Ps. VI 7	שׁוּרָרִי	„ „ 9
אָחֲסֶה	„ XXIII 1	בעליל לָאָרֶץ	„ XII 7	עָשְׁשָׁי	„ VI 8
מַחְסוֹר	„ XXXIV 10	יגל לָבִי	„ XIII 6	צוֹרְרָי	„ „ 8
מַחֲסוֹם	„ XXXIX 2	על־לָשׁוֹנִי	„ XV 3	תְּסוֹכְכֶךָּ	„ VII 8

This MS. too has not escaped the meddling hand of later Nakdanim though the text itself has most fortunately been spared. A Nakdan has affixed the names of the books and the pagination in very small letters at the extreme corner of the bottom margin on the recto of each page, and a still later Nakdan has added the names of the books and the Christian chapters in running head-lines throughout the whole Bible. The same Nakdan has also marked the chapters in the margin in the places where they begin. Several owners have also written down their names.

ושועים מובחר בין רעים השם הטוב בגן הטוב . . . . . הישישים טוב עם יה ועם אנשים אדר היקר חסן . . . . . האל יזכהו להגות בהם וללמד וללמד לשמור ולעשות ויקיים בו מקרא שכתו לא ימוש ספר התורה הזה מפיך והגית בו יומם ולילה למען תשמור לעשות ככל הכתוב בו כי או תצליח את דרכך ואז תשכיל. הלא צויתיך חזק ואמץ אל תערץ ואל תחת כי עמך יי אלהיך בכל אשר תלך ונא אמן ∴ ומיימחים בירח איר שנת חמשת אלפים ושטה לבריאת עולם בטלישלה ישע יקרב: Comp. fol. 184*a*.

No. 38.

Oriental 2210.

This folio MS. which is written on paper in a beautiful South Arabian or Yemen hand in A. D. 1468 consists of 194 leaves. Each folio has two columns and each full column has 26 lines. It contains the Former Prophets in Hebrew with the Chaldee Paraphrase in alternate lines. In the case of the Song of Deborah, however, viz. Judg. V 1—31 (fol. 33*b*) and the Psalm in 2 Samuel XXII 1—51 (fol. 117*b*) which are written in specially prescribed lines, the Chaldee follows these poetical Sections.

The Hebrew text is furnished with the ordinary infralinear punctuation whilst the Chaldee has the superlinear vocalization. With the exception of fols. 166*b*—193 where the Massorah Magna is discontinued, each folio has, as a rule, one line of the Massorah Magna in the bottom margin and occasionally also one line in the upper margin,[1] whilst the Massorah Parva is given in the outer margins and in the margins between the columns.

The aspirated letters (ב ג ד כ פ ת) as well as the silent letters *Aleph* (א) in the middle of a word and *He* (ה) both in the middle and at the end of words are duly marked with the horizontal *Raphe* stroke.

It is remarkable that though the *Gaya* is occasionally used, the *Metheg* is of rare occurrence even before a composite *Sheva*, as will be seen from the following examples:

1 Kings VIII	1	לְהַעֲלוֹת	1 Kings VIII	12	בָּעֲרָפֶל	1 Kings VIII	31	יֶחֱטָא
„	„	וַיַּעֲלוּ	„	„	20	כְּאֲשֶׁר	„	„	31	לְהַאֲלֹתוֹ
„	„	וַיֹּאמְרוּ	„	„	23	וְהַחֲסֶר	„	„	31	מְזֻבַּחֲךָ
„	„	הָאֲבָנִים	„	„	23	לַעֲבָדֶיךָ	„	„	34	וְהָשֵׁבְתָּם
„	„	לַעֲמֹד	„	„	25	כַּאֲשֶׁר	„	„	34	לַאֲבוֹתָם

[1] Comp. fols. 3*a*; 5*a*; 6*b*; 12*b*; 20*a*; 21*b*; 24*a*—*b*; 25*a*—*b*; 28*a*; 29*a* &c. &c.

The text is exceedingly accurate and affords additional proof of the statement already made that in the Eastern Schools of redactors in those regions the present Massoretic recension was practically stereotyped. Even the Massoretic Summary at the end of Joshua, Judges and Samuel registering the number of verses in these books and the Massoretic notes in the margin of the text recording the middle verse of every book coincide with the *textus receptus*.[1]

Besides the occasional differences in the orthography with respect to plene and defective and in the accents, the only variation which I have noticed is in Josh. VIII 13 where this MS. reads

and Joshua *lodged* that night

instead of

and Joshua *went* that night.

From the note on this passage in my edition of the Bible it will be seen that this is also the reading of other MSS. and some of the early editions. The Nakdan, however, altered it to make it conformable to the present recension and declared that this alteration is in accordance with all the Spanish Codices.[2]

The Nakdan also altered 1 Sam. XXV 26 substituting וְאַתָּה ׳ ׳ ׳ וְאַתָּה *and thou . . . . and thou,* for וְעַתָּה ׳ ׳ ׳ וְעַתָּה *and now . . . . and now.* The prototype, therefore, according to which he made this correction read this verse:

And thou my lord as Jehovah liveth, and as thy soul liveth . . . . . and thou let thine enemies be as Nabal &c. &c.

Like Codex No. 32, this MS. shows that the super-linear system of vocalization was still in use in the fifteenth

[1] Comp. חצי הספר fols. 15*b*; 42*a*; 88*b*; 157*a*.

[2] וַיֵּלֶךְ בן הוא בכל איסף fol. 8*b*. The last word is very indistinct and may be התיז = Codices.

century though in the instance before us these graphic signs are relegated to the alternate Chaldee verses. The important contribution, however, which this MS. makes to Biblical literature consists in its marking the Sedarim throughout in the margin against the beginning of the Seder. With few exceptions these coincide with the Sedarim given in my edition of the Bible. These exceptions are as follows:

Joshua. — In Joshua the MS. has a Seder against VIII 1 and omits XIV 15, thus making up the requisite number.[1]

Judges. — In Judges two Sedarim are omitted, viz. III 31 and XIX 20.[2] The omission is manifestly due to a clerical error.

Samuel. — In Samuel which has 34 Sedarim, only one Seder is omitted, viz. 2 Sam. XV 37, and one Seder is marked a verse later, viz. 1 Sam. X 25 instead of X 24.[3]

Kings. — Besides the omission of the letter *Samech* (ס) from the margin in no fewer than eight instances[4] which are evidently due to an oversight on the part of the Nakdan, the MS. differs in the position of the Seder in four instances. But the difference consists in only one verse, as will be seen from the following comparison:

Printed Text.			MS.		
1 Kings	XV	8	1 Kings	XV	9
2 Kings	VI	7	2 Kings	VI	8
„	XVIII	6	„	XVIII	5
„	XIX	19	„	XIX	20

The MS. has not verses 36 and 37 in Joshua XXI, nor is there any remark in the margin to the effect that these verses occur in some Codices.

[1] Comp. fols. 8*a*; 16*b*.

[2] Comp. fols. 31*b*; 51*b*.

[3] Comp. fols. 66*a*; 108*b*.

[4] (1) 1 Kings VII 21, fol. 132*a*; (2) VIII 11, fol. 134*a*; (3) 2 Kings IV 26, fol. 163*a*; (4) X 15, fol. 172*a*; (5) XV 7, fol. 178*a*; (6) XXII 2, fol. 188*a*; (7) XXIII 25, fol. 190*b*; (8) XXIV 18, fol. 192*a*.

Beth-el is uniformly written in two words (בֵּית־אֵל) and the MS. is decidedly against the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(1)

מַחְמַד	1 Kings	XX	6
הָעֲלִים	2 Kings	IV	27
מַחְשַׂים	„	VII	9
בַּעְשָׂא	„	IX	9

(2)

בן־נֹן	Josh.	I	1
שם פָּקִים	1 Kings	VIII	21
בכל־לִבָּם	„	VIII	23
לאבל־לֶחֶם	2 Kings	IV	8

(3)

קִלְלַנִי	1 Kings	II	8
סַבְּכִים	„	VII	24
וַיְקַלְלֵם	2 Kings	II	24
וְעִוְּלֵיהֶם	„	VIII	12

The interesting Epigraph which gives the date of the MS. is as follows:

Finished in the month of Marcheshban in the year of contracts 1780 [= A.D. 1468]. May it be a prosperous sign for Mr. Abraham (his Creator protect him), son of Joseph, the Spirit of the Lord grant him repose. May God graciously permit him to meditate in it, to study its contents, and comprehend its mysteries from henceforth and for ever, he and his seed and his seed's seed Amen &c., and may the Scripture be fulfilled in him which says the Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee &c. [Numb. VI 24—26]. God forgive me for any mistakes which I may have committed and which have escaped my sight, as it is written, who can understand errors hold me not guilty for secret mistakes [Ps. XIX 13] Amen. May deliverance speedily come, the Flower of Jacob.[1]

[1] נכצע בירח מרחשון שנת אתשך לשטרי יהא ס׳מן טוב על מריה אברהם שצ׳ה
ברב יוסף ריח אלהים יזכיהו להנות בו ולדקדק בעניניו ולהבין מצפוניו מעתה ועד עולם

No. 39.

Oriental 2211.

This folio MS. is written on paper in a beautiful South Arabian or Yemen hand A. D. 1475 and consists of 321 leaves. Each folio has two columns and each full column has 24 lines. It contains the Latter Prophets in Hebrew with the Chaldee in alternate lines. The order of the books is that exhibited in column I in the Table on page 6. The Hebrew text is furnished with the ordinary infralinear punctuation whilst the Chaldee has the superlinear vocalization. Each folio has, as a rule, one line of the Massorah Magna in the bottom margin. Occasionally, however, it has two lines of this Corpus and sometimes even three lines.[1] The Massorah Parva is given in the outer margins and in the margins between the columns.

The aspirated letters (ב ג ד כ פ ת) as well as the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are duly marked with the horizontal *Raphe* stroke. The *Metheg* is only occasionally used and the text faithfully exhibits the present Massoretic recension. The MS. may be considered the third volume of the same Bible of which the preceding Codex (No. 38) is the second. It was written by the same Scribe and for the same owner, as is attested by the Epigraph[2] and hence possesses identically the same characteristics.

Beth-el is uniformly written in two words (בֵּית־אֵל) and the MS. lends no support to the innovation of (1)

הוא וזרעו וזרע זרעו אכ֫סו ויתקיים עליו מקרא שכתוב יברכך יי וישמרך יאר יי פניו אל ישא יי פניו אל ג֫ אלהי ימחול לי על כל מה ששניתי וטעיתי ונסתר מעיני כדכתיב שניאות מי יבין מנסתרות נקיני אכ֫ם ישע יקרב ששנת יעקב: Comp. fol. 193*b*.

[1] Comp. fols. 62*b*; 67*a*; 77*b*; 84*b*; 88*b*; 90*b* &c.

[2] This Epigraph is written in eleven overlapping circles with an additional segment at each end joined by a central line which runs through them all. Comp. fol. 320*a*.

inserting *Dagesh* into consonants which follow gutturals with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The importance of this MS. consists in having preserved a system of Sedarim divisions which to a great extent differs from the Sedarim as exhibited in my edition of the Hebrew Bible, thus showing that the Yemen School of textual redactors had a different tradition from the Sephardic and Franco-German Schools. The following analysis will show the variations which obtained in these Schools.

Isaiah. — In Isaiah no fewer than eleven places are marked in the margin as beginning a Seder which are at variance with our text:

Printed Text.		MS.	
Isa.	IV 3	Isa.	III 10, fol. 160*b*
„	IX 6	„	VIII 13, „ 168*b*
„	XXIV 23	„	XXV 8, „ 192*a*
„	XXXII 18	„	XXXII 17, „ 205*a*
„	XL 1	„	XXXIX 8, „ 217*b*
„	XLVIII 2	„	XLVIII 9, „ 233*b*
„	LII 7	„	LI 11, „ 238*b*
„	LV 13	„	LIV 10, „ 243*a*
„	LVIII 14	„	LVII 14, „ 247*a*
„	LX 1	„	LIX 20, „ 250*b*
„	LXI 9	„	LXIII 7, „ 255*a*
„	LXV 9	„	LXV 16, „ 58*b*

Moreover in the MS. the two Sedarim XI 2 and XLIX 26 are omitted, whilst XXXII 8 is marked as a Seder which is not in our text.

Jeremiah. — Besides omitting three Sedarim which are in our text, viz. XX 13; XXVII 15 and LI 10 and giving one Seder, viz. XI 5 which is new, the position of

the Sedarim in Jeremiah is marked differently in the MS. in no fewer than twelve passages, as will be seen from the following analysis:

Printed Text.		MS.	
Jerem.	III 4	Jerem.	III 12, fol. 6*a*
„	VI 2	„	V 18, „ 9*b*
„	XV 1	„	XIV 22, „ 23*a*
„	XVIII 19	„	XIX 14, „ 29*b*
„	XXIII 6	„	XXII 16, „ 32*b*
„	XXIV 7	„	XXIV 8, „ 36*a*
„	XXVI 1	„	XXVI 15, „ 39*a*
„	XXXI 33	„	XXXI 35, „ 47*b*
„	XXXII 22	„	XXXII 41, „ 50*b*
„	XXXIII 15	„	XXXIII 26, „ 52*b*
„	XLIX 1	„	XLIX 2, „ 73*b*
„	L 5	„	L 20, „ 76*b*

Ezekiel. — In Ezekiel there are only three variations in the position of the Sedarim as follows:

Printed Text.		MS.	
Ezek.	X 9	Ezek.	X 1, fol. 90*a*
„	XIV 2	„	XIV 1, „ 99*b*
„	XLIII 27	„	XLIV 4, „ 148*a*

The MS. omits one Seder, viz. XX 41 and has one which is not in our text, viz. XXXIV 26.

The Minor Prophets. — In the Minor Prophets there are the following variations:

Printed Text.	MS.
Amos V 14	Amos V 15, fol. 280*a*
Micah I 1	Jonah I 11, „ 287*b*
Jonah IV 5	„ IV 7, „ 290*b*
Habak. I 1	Habak. I 22, „ 296*b*
Zeph. I 1	Zeph. I 4, „ 299*a*

The following four Sedarim are omitted in the MS. Hos. XIV 6; Joel II 27; Hag. II 23; Zech. VI 14.

No. 40.

Oriental 2348.

This beautiful folio MS. which is written on paper in a fine South Arabian or Yemen hand and which is manifestly a Model Codex, consists of 158 leaves. Fol. 88 is by a later hand.

According to the Arabic Epigraph contained in the upper and lower panels of fols. 154*a* and 157*b* which are entirely covered with elaborate and characteristic oriental designs in colours, this MS. was finished in the beginning of Saphar A. H. 874 [= A. D. 1469] for Ibrahim, Ibn Yusuph, Ibn Said, Ibn Ibrahim al-Israeili.[1]

The MS. contains the Pentateuch which occupies fols. 39*b*—153*b*. It is preceded by the anonymous Massoretico-Grammatical Treatise (fols. 1*a*—37*a*), the contents of which I have already described.[2] The first folio of this Treatise is missing. Between the Treatise and the beginning of the text of the Pentateuch are two pages (fols. 38*b*—39*a*) of elaborately illuminated designs, in the centre of which are figures of fish formed of the 119th Psalm.

With the exception of the Song of Moses (Exod. XV 1—19, fol. 76*a*—*b*) which, as usual, is written according to a specially prescribed arrangement, each folio has two columns and each full column has 25 lines. The text is furnished with the vowel-points and the accents. The Massorah Magna is given in two lines in the upper margin of each folio and in three lines in the lower margin. The Massorah Parva which is rather copious and which has sometimes an admixture of Midrashic glosses, occupies the outer margin and the margin between the columns.

[1] כאן אלפראג מן הדא אלכתאב אלמבארך פי גרה שהר צפר סנת ארבע וסבעין
ותמאן מאית מלך אבראהים אבן יוסף אבן סעיד [אבן] אכראהים אלאסראילי.

[2] *Vide supra*, Codex No. 29, pp. 644—645.

The curiously shaped *Pe* (פ) which stands in the margin against the beginning of the Pericopes into which the Pentateuch is divided to mark the commencement of the *Parashas*, is absent before the hebdomadal Lesson *Vayechi* (ויחי = Gen. XLVII 28 &c.) as there is no vacant space between this *Parasha* and the preceding one. *Vayetze* (ויצא = Gen. XXVIII 10 &c.), however, which according to some Massoretic Schools is also without any intervening vacant space to mark off the preceding *Parasha*,[1] is not only an Open Section, but has both the number of verses with the mnemonic sign in the sectional vacant space and the curiously shaped *Pe* (פ) against it in the margin. The seven subdivisions into which each Sabbatic Lesson is divided[2] are indicated in the margin by ornamental letters expressing the second, third, fourth (ב ג ד) &c. The vacant space which separates the Pericopes is occupied by the register of the number of verses in the *Parasha* with the mnemonic sign.

The Open and Closed Sections are most carefully indicated in accordance with the prescribed rules,[3] but there are no letters *Pe* (פ) and *Samech* (ס) in the text. In four instances, however, where the Open Section is indicated by an entirely vacant line in the text, the curiously shaped letter *Pe* (פ) is placed against it in the margin[4] most probably as a protest against those who have here a a Closed Section. The two instances where the regular *Pe* (פ)

[1] *Vide supra*, Part I, chap. V, pp. 66, 67 and Comp. *The Massorah*, letter פ, § 378, Vol. II, p. 468.

[2] Comp. *The Massorah*, letter פ, §§ 372—376, Vol. II, pp. 464–468.

[3] *Vide supra*, Part I, chap. II, p. 9 &c.

[4] Comp. Exod. XXXIII 12, fol. 87*a*; Numb. XX 22, fol. 123*a*; Deut. XVI 1, fol. 142*b*; XXXI 1, fol. 150*b*. In Levit. XXII 26, fol. 105*b* where this curiously shaped *Pe* (פ) stands against a Closed Section, it probably indicates that according to the Nakdan it ought to be an Open Section.

stands at the beginning of the vacant line in the text, once on the top of the column and once at the bottom,[1] are designed to show that there is no hiatus, but the prescribed vacant space of the Open Section.

The involved *Pe* (פ) seems to be the only letter which has a distinguished form in the text and is reproduced in the Massorah Parva. In several instances, where the text ought to have it, the Nakdan exhibits it in the margin against the word in question.[2]

The silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are marked with the horizontal *Raphe* stroke as well as the aspirated letters (ב ג ד כ פ ת). The other orthographical features which this MS. exhibits are almost identical with those of Codex No. 29. The *Metheg* is rarely used even before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol* and though *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) in accordance with the Eastern orthography, *Beth-el* is uniformly written in two words (בֵּית־אֵל). The MS. has no hiatus in Gen. IV 8 and reads בשָׂדֶה with *Pathach* under the *Gimel* in Gen. VI 3. It is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. It is equally against changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The text in every respect is identical with the present Massoretic recension and almost the only variant which I found is in Numb. V 10 where the original reading in both clauses was לוֹ יִהְיוּ *they shall be his* in the plural.

[1] Comp. Exod. IV 18, fol. 69*b*; Levit. XI 1, fol. 97*b*.

[2] Comp. fol. 101*b* with fols. 93*b*; 94*b*; 96*a*—*b*; 96*a*.

The Nakdan, however, altered it into the singular in the second clause to make it conformable to the present Massoretic recension.

I have already adverted to the Massoretico-Grammatical Treatise which forms a kind of Introduction to the Pentateuch and which is identical with the one in Codex No. 29 except that a few of the Sections are transposed and follow a different order. The Lists tabulating the differences and agreements between the two textual redactors Ben-Asher and Ben-Naphtali are in this MS. of special importance, inasmuch as they minutely indicate wherein they consist. The Summary, therefore, which I have given at the end of each Pericope in my edition of the Bible, though printed from the *Mukaddimat*[1] I have carefully collated with the Lists of this Codex.

No. 41.

Oriental 2349.

This folio MS. which according to the Epigraph was written by David b. Benayah for R. David b. Abichesed in the era of contracts 1802 [= A. D. 1490][2] or two years after the publication of the first printed edition of the

[1] *Vide supra,* Part II, chap. X, p. 269 &c.

[2] נכתבה זאת התורה התמימה הטהורה אשר היא לעיני דורשיה מאירה ובשמש מזהירה לחבר הטוב והנעים נטע שעשועים אורי ומחמד עיני אלופי ומיודעי ורביד על גרוני וענק על צווארוני השר הגדול המעוז המנדול דוד שנ בן אביחסד רֵיתֹ בן בנימן תְּנַצֵּבָה בן יוסף נַעֲנ אלטוילי. האל ישימיה עליו סימן טוב וברכה מעתה ועד עולם ויקיים עליו מקֹ שבתֹ לא ימֹ סֹפ התֹ מפֹ ומפֹ זהֹ וזהֹ זרע מעתה ועד עולם אָמֵן. ויזכה לכל מדה טובה ולזקנה ושיבה ולשמחת בית השאובה ולחיי העולם הבא אמן כן יאמר אֵל נערץ בסוד קדושים רבה אָמֵן. והסופר הקל דוד יְשַׁי בן בניה זַקֵּן בן סעריה רֵיתֹ בן זבריה זְצַל אלהי ימחול לי על כל מה ששניתי וטעיתי והוספתי ונרעתי כדכ שניאות מי יבין מנסתרות נקיני. ונשלמה בחדש מרחשון בשנת אֶתְתַּב לשטרות קץ וסוף לכל הצרות תחלה וראש לכל הבשורות אמן. וְאִם שָׁגִיתִי וְטָעִיתִי בְּמַעֲשַׂי יְרַחֲמֵנִי אֱלֹהַי עוֹשֵׂי צוֹפֶה עֲלוּמִי וּבוֹחֵן מַעֲשַׂי בוֹ חָסִיתִי מִכָּל שׂוֹטֵי תוֹכֵן לְבָבוֹת וּמֵרִים נְסֵי שָׁלִי. Comp. fol. 144*a*.

entire Hebrew Bible, consists of 145 leaves and contains the Pentateuch. Besides the anonymous Massoretico-Grammatical Treatise (fols. 2*b*—22*b*) which generally precedes the better class of the MSS. of the Pentateuch written by South Arabian or Yemen Scribes, it has an Arabic Dissertation written in Hebrew characters on the Hebrew letters, the vowel-points and the accents (fols. 23*a*—28*a*).

With the exception of Exod. XV 1—19 (fol. 66*a*—*b*), which is written in prescribed lines, each folio has two columns and each full column has 25 lines. There are three or four lines of the Massorah Magna in the upper margin of each folio and four and sometimes five or six lines in the bottom margin. The Massorah Parva which is copious and largely intermixed with Midrashic glosses, occupies the outer margins and the margins between the columns.

The text which is provied with the vowel-points and the accents is identically the same as that of the preceding Codex No. 40 only that it exhibits a larger number of peculiarly formed letters. The distinguishing feature in this MS. is that throughout Genesis and Exodus the number of Sedarim is not only stated at the beginning of each Pericope, but that each Seder is both indicated and numbered in the margin against the verse with which it commences, viz. "this is the second, third or fourth Seder in the *Parasha*". With the exception of two instances, the Sedarim coincide with those exhibited in my edition of the Hebrew Bible.[1]

At the end of the Pentateuch (fol. 144*a*) is the Table giving the number of verses, the middle verse &c. in each

[1] Thus on fol. 45*a* the MS. gives Gen. XXX 25 as the Seder, whereas in my edition it is XXX 22 or three verses earlier, and on fol. 45*b*, Gen. XXXI 4 is marked, whilst in my edition it is XXXI 3 or one verse earlier.

of the Five Books which I have printed in this Introduction.[1]

The sectional divisions and their form as well as their indication are the same as in the other MSS. of the Pentateuch which proceed from the Yemen School. The orthography too is identically the same. The same *Raphe* stroke over the silent *Aleph* (א) in the middle of a word, and over the silent *He* (ה) both in the middle and at the end of words as well as over the aspirated letters (ב ג ד כ פ ת). The same absence of a hiatus in Gen. IV 8 and the same pointing of בשׂדֶה with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) whilst *Beth-el* is uniformly in two words (בֵּית־אֵל). The consonant which follows a guttural with *Sheva* has no *Dagesh,* nor the first letter of a word when the preceding word with which it is combined happens to end with the same letter. The *Sheva* is not changed into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. The passages adduced in the description of the other Yemen Pentateuchs to prove these facts are identically the same in this MS.

No. 42.

Oriental 2350.

This beautiful MS. is another of the South Arabian or Yemen Pentateuchs which are preceded by the usual Massoretico-Grammatical Treatise. In three different notices which are mixed up with the Massorah Magna, the Scribe informs us that his name is Moses son of Amram son of Ezra, that he wrote this Pentateuch in the era of contracts 1720 [= A. D. 1408—9] and that he was thirty-seven years

[1] *Vide supra,* Part I, chap. VI, pp. 85—87.

of age when he wrote it,[1] whilst in the lengthy Epigraph at the end of the Pentateuch he tells us that he wrote it for R. Ezra b. Shalman,[2] and that the text faithfully represents the ancient traditions which have been transmitted from Scribe to Scribe.

The MS. which is written on paper in a bold South Arabian hand consists of 411 folios. The Preliminary or Introductory Treatise occupies fols. 1*b* to 37*b*. This is followed (1) by the Table of Lessons for the Feast Days and Fast Days (fol. 37*b*) which I have printed in the Massorah from this MS.[3] and (2) by the Massoretic List registering the twenty-seven verses in the Bible which respectively contain the whole Alphabet[4] (fols. 38*a*, 39*a*). This List is written in a number of circles arranged in a rectangular form within a border of straight lines and in interlaced segments of circles.

The Pentateuch occupies fols. 40*b* to 304*a*. Each folio has 17 lines with two lines of the Massorah Magna

[1] Thus at the end of the second line in the upper margin on fol. 54*a* he states אנא ספרא משה בן עמרם בן עזרא; at the end of the second line in the upper margin fol. 154*b* כתבתי זאת התורה בשנת אתשב לשטרות and at the end of the third line on the lower margin fol. 240*a* כתבתי זאת התורה ואני בן שבע ושלשים שנה.

[2] נכתבה זאת התורה אשר היא לעיני דורשיה מאירה לכנק צפירת תפארת הזקן זקן תורה הנכבד האהוב והנחמד השר הנדול המעוז המנרול החכם הנבון המשביל התחכמון מר עזרא ריח ביר כנק שלום נעג בר כנק זבריה נבת ביר כנק נד ביר כנק משלם ולללה ביר כנק חשר אלחבישי המקום ישימיה עליו ועל בנו שלום ישל אנם סימן טוב ויזכהו להגות בה הוא וזרעו וזרע זרעו מעתה ועד עולם ויקיים עליו לא ימוש ספר התורה הזה מפיך ונ ויזכה ללמוד ולמד לשמור לעשות את כל דברי התורה הזאת באהבה ויזכהו לזקנה ושיבה ולבל מרה טוב ולשמחת בית השאיבה ולחיי העולם הבא כן יאמר אל נערץ בסוד קדושים רבה אנם. בתבתי והגהתי ונקדתי ודקדקתי כמו שהעתיקו הסופרים איש מפי איש ביד אלהי הטובה עלי אני משה בן עמרם אבן נצר ריח הידוע מן קאימת אבן חביש שנת אתשב לשטרות קץ וסוף לכל הצרות תחלה וראש לכל הבשרות אנם: Comp. fol. 305*a*.

[3] Comp. *The Massorah*, letter ב, §§ 385—395, Vol. II, pp. 470—472.

[4] Comp. *The Massorah*, letter ב, § 227, Vol. II, p. 456.

in the upper margin and three lines of the same Corpus in the lower margin. The Massorah Parva is given in the outer margins.

The text which is most carefully and accurately written is furnished with the vowel-points and the accents. Both the aspirated letters (ב ג ד כ פ ת) and the silent letters *Aleph* (א) in the middle of a word and *He* (ה) in the middle and at the end of words are duly marked with the horizontal *Raphe* stroke. The letters *Cheth* (ח), *Lamed* (ל) and *Pe* (פ) have frequently a peculiar shape, especially the latter which looks like a *Pe* within a *Pe*. They are reproduced in the margin in each instance as part of the Massorah Parva where attention is called to this phenomenon.

Each of the fifty-four Pericopes into which the Pentateuch is divided is marked in the margin by a curiously shaped *Pe* (פ) which stands against the commencement of the *Parasha*, whilst the register giving the number of verses in the *Parasha* with the mnemonic sign occupies the vacant space between the Pericopes. In the case of Pericope *Vayechi* (ויחי = Gen. XLVII 28 &c.) which is not separated from the preceding *Parasha* by any vacant space, this register and the mnemonic sign are given in the margin. Pericope *Vayetze* (ויצא = Gen. XXVIII 10 &c.) which according to some Massoretic Schools is also without any intervening vacant space[1] has in this MS. a Closed Section. Hence the register in question with the mnemonic sign occupies the vacant sectional space which separates it from the preceding *Parasha*. The seven subdivisions into which each *Parasha* is divided for the purpose of public reading,[2] are indicated in the margin by ornamental letters expressing the several numbers.

[1] *Vide supra*, Part I, chap. V, pp. 66, 67 and Comp. *The Massorah*, letter פ, § 378, Vol. II, p. 468.

[2] Comp. *The Massorah*, letter פ, §§ 372 - 376, Vol. II, pp. 464 - 468.

The Open and Closed Sections are carefully indicated in accordance with the prescribed rules,[1] but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the vacant spaces of the text to describe the nature of the Section. In the case of the eleven instances where the letter *Pe* (פ) occupies the extreme end of an entirely vacant line,[2] it is manifestly intended to guard against the supposition that the text exhibits a lacuna, just as it is in the case of the two instances where this letter occupies the extreme end of an entirely vacant line on the top or bottom of the folio.[3]

The *Metheg* is hardly ever used before *Chateph-Pathach, Chateph-Kametz,* or *Chateph-Segol,* and though *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) in accordance with the Eastern orthography, yet *Beth-el* which is also written in one word (בֵּיתְאֵל) according to the Easterns, is uniformly written in two words (בֵּית־אֵל) in this Codex. It exhibits no hiatus in Gen. IV 8 and reads בשנם with *Pathach* under the *Gimel.*

In three instances this MS. adduces alternative readings from the ancient Jerusalem Codex, two of which are new and though they are simply of an orthographical nature yet they are a contribution to textual criticism, inasmuch as they disclose to us the traditions of the different Schools of redactors:

(1) On Gen. XIV 18 where this MS. reads *Malchi-Zedek* in two words (מַלְכִּי־צֶדֶק) in accordance with the present Massoretic recension, the Massorah Parva states that in the Jerusalem Codex it is *Malchizedek* in one word.[4]

(2) On Gen. XXX 38 the textual reading in this MS. is בְּשֻׁקְּתוֹת *in the gutters,* with *Sheva* under the *Koph.* Here

[1] *Vide supra,* Part I, chap. II, p. 9 &c.

[2] Comp. fols. 50*a*; 63*a*; 103*a*—*b*; 107*a*; 116*a*; 120*b*; 124*b*; 145*a*; 154*a*.

[3] Comp. fols. 64*b*; 68*b*. In the latter there are two *Pes,* one at each end of the line.

[4] ומַלְכִּי־צֶדֶק מלה חדא בירוש׳ Comp. fol. 55*a*.

the Massorah Parva remarks that in the Jerusalem Codex the *Koph* has *Chateph-Pathach.*[1] This punctuation I have adopted in my edition on the authority of the Jerusalem Codex which is duly stated in the note.

(3) The third reference is in Levit. XXV 34 which also affects the punctuation. The MS. reads here וּשְׂדֵה *and,* or *but the fields of,* with *Sheva* under the *Sin* and on this we are told in the margin that the Jerusalem Codex has it with *Chateph-Pathach* under the *Sin.*[2] This punctuation is exhibited in my edition of the text without the note that it is so in the Jerusalem Codex.

This carefully and beautifully written MS. is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

At the end of the Pentateuch (fol. 304*b*) is the Table registering the number of verses, the middle verse &c. in each book which I have printed in this Introduction.[3] This is followed by the Epigraph (fol. 305*a*). Fols. 309*b*—411 contain the Haphtaroth with the Benedictions which are recited before and after the reading of these Lessons from the Prophets.

No. 43.

Oriental 2363.

This large quarto MS. is written in a Persian or Babylonian hand *circa* A. D. 1150—1200. It consists of 212 folios and contains the Pentateuch with the Chaldee

[1] בְּשָׁקְחוֹת בירוש שוא ופתח בְּשָׁקָחוֹת Comp. fol. 76*b*.

[2] וְשִׂדֵה וְשָׂדֵה ירוש שוא ופתח Comp. fol. 195*a*.

[3] *Vide supra,* Part I, chap. VI, pp. 85—87.

Paraphrase in alternate verses except the Song of Moses Exod. XV 1–19 and the last poetical deliverance, viz. Deut. XXXII 1—43 where the Chaldee is not in alternate verses with the Hebrew, but is at the end of these two Sections. Two leaves containing Gen. I 1—II 12 and XXX 9—38 are missing.

With the exception of fols. 67*b*—68*a* which contain the Song of Moses (Exod. XV 1—19) and are written according to specially prescribed lines, and fols. 95 and 108 where the leaves are narrower, each folio has two columns and each full column has, as a rule, 28 lines. Some columns, however, have 27 lines and some 29. Each folio has two unbroken lines of the Massorah Magna across the lower margins and three or four lines in the upper margins which are in double columns. These, however, have been added at different times by at least two different Massoretic Annotators. The Massorah Parva is given in the outer margins and in the margins between the columns.

The vacant spaces which separate the fifty-four Pericopes into which the Pentateuch is divided are occupied by the register giving the number of verses in the *Parasha* with the mnemonic sign written in large letters and in colours[1] with the exception of Pericope *Vayechi* (ויחי = Gen. XLVII 28 &c.) which is not separated by a vacant space from the preceding *Parasha*. Here the register with the mnemonic sign of *Vayigash* (ויגש = Gen. XLIV 18 &c.) occupies the margin. There is, moreover, in the margin against the beginning of each Pericope an ornamental

[1] In the following six instances the register with the mnemonic sign is written in ordinary small letters and is not coloured (1) בהר = Levit. XXV 1—XXVI 2, fol. 127*a*; (2) נשא = Numb. IV 21—VII 89, fol. 140*a*; (3) קרח = Numb. XVI 1—XVIII 32, fol. 152*b*; (4) דברים = Deut. I 1—III 22, fol. 177*a*; (5) ראה = Deut. XI 26—XVI 17, fol. 191*b*; (6) שפטים = Deut. XVI 18 - XXI 9, fol. 195*b*.

scroll or pillar in colours occasionally resting on a *Pe* (פ). The seven subdivisions into which each Sabbatic Lesson is divided are indicated in the margin by hollow letters expressing two, three four &c. (ב ג ד).[1] As a rule the number of verses given in these registers for each Pericope coincide with the present Massoretic recension. In the four instances, however, where the numbers and the mnemonic signs do not agree with the *textus receptus,* three are manifestly due to clerical errors, whilst one undoubtedly exhibits a different verse-division which obtained in different Massoretic Schools.

Thus for instance at the end of the first Pericope, viz. *Bereshith* Gen. I 1—VI 8 where the register gives 146 which is the right number of verses and where the mnemonic sign for it is 152.[2]

It is equally certain that the variation exhibited in Pericope *Bō* (בא = Exod. X 1—XIII 16) where we are told in this MS. that the *Parasha* has 146 verses and where the mnemonic sign for it represents 129, is due to a clerical error, though it would seem from other MSS. that there existed a difference of opinion in Massorètic Schools with regard to the exact number of verses in this Pericope.[3]

The register on *Vayera* (וירא = Gen. XVIII 1—XXII 24) which states that this Pericope has 146 verses and which sum is also given in the mnemonic sign, certainly preserves an ancient and valuable record of the differences which obtained among the textual redactors.[4]

[1] Comp. *The Massorah,* letter פ, §§ 372—376, Vol. II, pp. 464—468.

[2] קמו פסו אמציהו סימן Comp. fol. 4*a*. The Scribe has here manifestly by mistake given the lengthened form אמציהו = 152 for אמציה = 146.

[3] קמו פיסו חנמאל Comp. fol. 66*a* and *vide supra,* Part I, chap. VI, p. 75.

[4] קמו פסו אמציה Comp. fol. 18*b* and *vide supra,* Part I, chap. VI, p. 72.

Whether the register on *Vaēra* (וארא = Exod. VI 2—IX 35) which states that this Pericope has 118 verses,[1] i. e. three verses less than the *textus receptus,* also exhibits a different verse-division, or whether it is due to a clerical error it is difficult to say.

The Massoretic Summary, however, which is appended to Genesis, Exodus, Leviticus and Numbers[2] registering the verses in each book shows that there is no difference whatever in the sum-total of verses between this MS. and the *textus receptus.* There is also no difference between this MS. and the Massoretic division with regard to the middle verse. This is evident from the fact that in every one of the five books where the verse is described as constituting the middle verse of the book, the Massoretic Annotator has against it "this constitutes half the book."[3]

The sectional divisions are most carefully indicated in this early Codex. An Open Section invariably begins *a linea* and is preceded by an unfinished line, and when the text fills up the previous line the space of an entire blank line is invariably left. A Closed Section is indicated by a vacant space in the middle of the line or by an indentation at the beginning of the line,[4] but there are no letters *Pe* (פ) and *Samech* (ס) in the text. In all the numerous official Sections which occur in the Pentateuch, this MS. differs in only six instances from the *textus receptus* as exhibited in my edition of the Hebrew Bible. In four places it has an Open Section where our text

[1] קית פיסי without mnemonic sign comp. fol. 61*b*.

[2] Comp. fols. 52*b*; 98*a*; 130*a*; 173*a*.

[3] פלגיה דספרא Gen. XXVIII 40, fols. 25*a*; חצי הספר Exod. XXII 27, fol. 76*a*; Levit. XV 7, fol. 115*a*; Numb. XVII 20, fol. 151*a*; Deut. XVII 10, fol. 192*a*. It is to be noticed that פלגיה דספרא and חצי הספר are here used as synonymous terms.

[4] *Vide supra,* Part I, chap. II, p. 9 &c.

has a Closed Section[1] and in one instance it has no Section at all where the present Massoretic recension has a Closed Section.[2] In the case of Pericope *Vayetze* (ויצא) where this Codex has a Closed Section,[3] it follows the School of textual redactors who separate this *Parasha* from the preceding one by a vacant space.[4]

The consonantal text is almost identical with the present Massoretic recension and the chief importance of the MS. consists in the fact that both the Hebrew text and the Chaldee which are in alternate verses are furnished with the superlinear vowel-points and that these differ in some respects from the system exhibited in the St. Petersburg Codex i. e. No. 2 of this List. The accents of the text, however, are according to the present Massoretic recension.

The text exhibits no break in Gen. IV 8. Not only is *Chedor-laomer* written in two words (כְּדָר לָעֹמֶר), but *Beth-el* is invariably written בֵּית אֵל.

Some of the Massoretic notes which refer to differences in the punctuation of certain words among the redactors of the text are exceedingly interesting. Thus for instance on the proper name *Mahalath* Gen. XXVIII 9 which the Nakdan has pointed מָחֲלַת with *Chateph-Kametz* under the *Cheth,* he states that the Grammarians or redactors differ as some have it מָחֲלַת with *Chateph-Pathach* under the *Cheth.*[5]

On Gen. XXXIX 15 where the Codex has the phenomenal pointing כַּשמעו *when he heard,* the *Caph* with both *Dagesh* and *Raphe,* the Nakdan remarks that the

[1] Comp. (1) Exod. IX 13, fol. 60*a*; (2) Exod. XVI 4, fol. 69*a*; (3) Exod. XX 19, fol. 74*a*; (4) Numb. XXXIII 50, fol. 170*a*.

[2] Comp. Levit. VII 28, fol. 104*b*.

[3] Comp. Gen. XXVIII 10, fol. 26*a*.

[4] Comp. *The Massorah,* letter פ, §§ 377, 378, Vol. II, p. 468.

[5] מָחֲלַת פלינ בין בעלי הדקדוק מָחֲלַת Comp. fol. 25*b*.

Grammarians or redactors are divided in their opinion whether it should be with *Dagesh* or *Raphe,*[1] but he does not say that this constitutes one of the differences between Ben-Asher and Ben-Naphtali.

On ילר *was born* Gen. XLI 50 he informs us that Ben-Naphtali and R. Moses Mocha point it יְלָד with *Kametz* under the *Lamed,* whilst Ben-Asher and R. Phineas the President of the Academy point it יְלַד with *Pathach.*[2] This confirms the note on this passage in my edition of the Bible where the pointing with *Kametz* is given as that of Ben-Naphtali.

In only one instance have I found that the Massoretic Annotator adduces a variant from an ancient Codex. In Numb. III 42 where the MS. reads אֶת־כל *all,* with the accusative particle as it is in the *textus receptus,* he states that there is a difference of opinion in the Pentateuch of Jerusalem about the particle.[3]

The MS. as a whole in its calligraphical, orthographical, textual, Massoretic and ornamental features greatly resembles Codex No. 30 of which indeed it may be regarded as a somewhat later duplicate. The autotype facsimile page, therefore, which I have furnished to the Palaeographical Society of Codex No. 30 may also serve to illustrate the character of this Codex.

It is greatly to be regretted that successive Nakdanim have not only tried in many instances to substitute the present infralinear punctuation for the superlinear vocalization, but have frequently mixed up later glosses with the older Massorah. The consonantal text, however, has fortunately escaped their revision.

[1] ויהי בְּשמעו פילג בין בעלי הדקדוק אם דגש אם רפי fol. 38*b*.

[2] יְלַד בן נפתלי ור׳ משה מוחה יְלָד בן אשר ור׳ פינחס ראש הישיבה יְלַד fol. 41*b*.

[3] פלינ אֶת כל בכור בתורת ירושלים fol. 133*b*.

No. 44.

Oriental 2364.

This large quarto is written on paper by a Scribe of the South Arabian School *circa* A. D. 1480 and consists of 228 leaves. It contains (1) the Massoretico-Grammatical Treatise which usually precedes the Yemen Pentateuch; it occupies fols. 1—18 and is defective at the beginning, (2) the Pentateuch which occupies fols. 19*b* – 185*a* and (3) the Haphtaroth which occupy fols. 186*b*—288*b* and which are imperfect at the end.

Each folio of the Pentateuch consists of two columns with the usual exception of the Song of Moses, viz. fol. 73, and each full column has 22 lines. There are, as a rule, two lines of the Massorah Magna in the upper margins of each folio and two lines in the lower margins, whilst the Massorah Parva occupies the outer margins and the margins between the columns.

In its divisions of the text into annual Pericopes with the accompanying registers of verses and the mnemonic signs, as well as into the Open and Closed Sections, the MS. absolutely coincides with the Yemen Codices of the Pentateuch and with the present Massoretic recension. The same is the case with its Palaeographical and orthographical features. It has the same Tittled or Crowned and peculiarly shaped letters. Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted in it by *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are marked with the horizontal stroke. There are no letters *Pe* (פ) and *Samech* (ס) in the vacant spaces of the Open and Closed Sections. These are carefully indicated by the prescribed rules.[1]

[1] *Vide supra*, Part I, chap. II, p. 9 &c.

The text is provided with the usual vowel-points and the accents. The *Metheg* is rarely used before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol.* There is no lacuna exhibited in Gen. IV 8. בשגם (Gen. VI 3) is pointed with *Pathach* under the *Gimel* and *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר). *Beth-el,* however, is not only written uniformly in two words (בֵּית־אֵל), but is in several instances in two separate lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[1]

The MS. is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The MS. makes two important contributions to the history of textual criticism. (1) Though written towards the end of the fifteenth century and thus about three hundred years later than the preceding Codex i. e. No. 43, it discloses to us the fact that the two texts are absolutely identical not only in the sectional divisions, but in the consonants. In these three hundred years, therefore, hardly a word has crept into or been omitted from the text which is against the present Massoretic recension, although the Scribes have continually transcribed it and largely multiplied copies. (2) The second contribution consists in the fact that the Haphtaroth or the Lessons from the Prophets in this MS. are furnished with the superlinear punctuation. We thus learn that this system of vocalization was not absolutely relegated to the Chaldee Paraphrase which was regarded as less sacred, but was still used for the sacred

[1] Comp. Gen. XXXV 3, 6, 8, fol. 47*a*.

text itself as late as the close of the fifteenth century and most probably at a still later period.

No. 45.

Oriental 2369.

This MS. which is written on paper in a South Arabian or Yemen hand consists of 195 folios and contains the Former Prophets, viz. Joshua, Judges, Samuel and Kings. These occupy fols. 1*b*—190*b*. The last five folios contain sundry scraps of unimportant matter.

The text is furnished with the ordinary vowel-points and the accents and is almost identical with the present Massoretic recension. Each folio has 20 lines and as a rule one line of the Massorah Magna in the lower margin and only occasionally also one line in the upper margin. The Massorah Parva is given in the outer margins. According to the Epigraph at the end of the text the MS. was written at Sanā for R. Jeshuah b. Jacob b. Judah al-Chabishi in the month of Nisan in the era of contracts 1811 [= A. D. 1500].[1]

The Palaeographical and orthographical features of this MS. are identical with those of the other Codices which have for several centuries emanated from the Yemen School of redactors. Both the aspirated letters (ב ג ד כ פ ת) and the silent *Aleph* (א) and *He* (ה) are marked with the *Raphe* stroke. The *Metheg* is seldom used before *Chateph-Pathach, Chateph-Kametz,* or *Chateph-Segol. Beth-el* is not only invariably written in two words, but is

[1] נכתבו נביאים אלו על שם החבר הטוב והנעים נטע שעשועים ישועה שצ בן יעקב רוֹת בן יהודה נעֹג הידוע אלחבישי אלהּ יזכהו להנות בו ולדקדק בעיניו ולהבין מצפוניו הוא וזרעו וורע זרעו מעתה ועד עולם אמן ויתקיים עליו מקֹ שבתּ לא ימוש ספר התורה הזה מפּ והגּ בו יומ ולי וכו ועוד יתקֹ על יברכך יי ישא יי יאר יי בן תהי רעוא מן שמיא אמן ונכצע בחדש ניסן של שנת אתתּא לשטרי במדינת צנעא ישע יקרב ששנת יעקב שניאות מי יבין מנסתרות נקני: Comp. fol. 190*b*.

sometimes in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[1] The two verses in Josh. XXI, viz. 36, 37 which were originally omitted from the text have been carefully supplied by the Nakdan in the margin with the proper vowel-points and the accents.[2]

The chief interest of the MS. consists in the fact that the Sedarim are marked in the margin of the text against the verse which begins the Seder. From a careful collation of these Sedarim with those exhibited in my edition of the Hebrew Bible, the MS. discloses the following variations and omissions.

Joshua. — In Josh. which has fourteen Sedarim, the MS. omits two Sedarim, viz. X 8; XVII 4 and makes one Seder a verse later than it is in our text, viz. XXI 44 instead of XXI 43.

Samuel. — In Sam. which has thirty-four Sedarim it has two Sedarim one verse later, viz. 1 Sam. X 25; XX 5 instead of 1 Sam. X 24; XX 4 as it is in my edition of the Hebrew Bible.

Kings. — In Kings which has thirty-five Sedarim, it marks the following five Sedarim a verse later:

Printed Text.	MS.
1 Kings II 45	1 Kings II 46
„ XV 8	„ XV 9
2 Kings VI 7	2 Kings VI 8
„ IX 13	„ IX 14
„ XIX 19	„ XIX 20

One Seder the MS. has a verse earlier, viz. 2 Kings XVIII 5 instead of XVIII 6, whilst it omits the following six Sedarim altogether 1 Kings VIII 11; 2 Kings IV 26; XX 8; XXII 2; XXIII 25; XXIV 18. The absence of

[1] Comp. Judg. I 23, fol. 30*a*.

[2] Comp. fol. 24*b*.

the last four Sedarim is probably due to the fact that the margins of fols. 187—190 are partly cut away. The following Table will show the variations in the Sedarim between this MS. and my edition of the Hebrew Bible:

Edition.				MS.				
סדר	Josh.	X	8	◦	Josh.	X	8	(1)
סדר	„	XVII	4	◦	„	XVII	4	(2)
סדר	„	XXI	43	סדר	„	XXI	44	(3)
סדר	1 Sam.	X	24	סדר	1 Sam.	X	25	(4)
סדר	„	XX	4	סדר	„	XX	5	(5)
סדר	1 Kings	II	45	סדר	1 Kings	II	46	(6)
סדר	„	VIII	11	◦	„	VIII	11	(7)
סדר	„	XV	8	סדר	„	XV	9	(8)
סדר	2 Kings	IV	26	◦	2 Kings	IV	26	(9)
סדר	„	VI	7	סדר	„	VI	8	(10)
סדר	„	IX	13	סדר	„	IX	14	(11)
סדר	„	XVIII	6	סדר	„	XVIII	5	(12)
סדר	„	XIX	19	סדר	„	XIX	20	(13)
סדר	„	XX	8	◦	„	XX	8	(14)
סדר	„	XXII	2	◦	„	XXII	2	(15)
סדר	„	XXIII	25	◦	„	XXIII	25	(16)
סדר	„	XXIV	18	◦	„	XXIV	18	(17)

This MS. too is against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant.

The MS. also proves incontestibly that up to the end of the fifteenth century or at a period when the principal editions of the Hebrew Bible had already been printed, the Sedarim were still carefully marked in the margin of the text against the respective places even in ordinary Codices.

No. 46.

Oriental 2370.

This MS. which is a small folio is written on paper in a fine South Arabian or Yemen hand in the era of contracts 1772 = A. D. 1460—61 as is stated in the partly defaced Epigraph at the end of the Volume.[1]

It consists of 206 folios and contains the Former Prophets, viz. Joshua, Judges, Samuel and Kings. Each folio has 19 lines. There is one line of the Massorah Magna in the lower margin and the Massorah Parva occupies the outer margins. With fol. 178*b* to the end, however, the Massorah Magna ceases altogether, whilst the Massorah Parva is greatly reduced.

The text is furnished with the ordinary vowel-points and the accents, and perfectly coincides with the present Massoretic recension. The two verses in Joshua XXI, viz. 36, 37 which were omitted, are supplied in the upper margin with the proper vowel-points and the accents. The silent *Aleph* (א) and *He* (ה) are marked with the *Raphe* stroke in the same manner as the aspirated letters (ב ג ד כ פ ת). The *Metheg* is seldom used before a composite *Sheva*. *Beth-el* is invariably written in two words and the MS. is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or into the first letter of a word when the preceding word with which it is connected ends with the same letter, or of changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant.

[1] נכצע בשנת אחשעב לשטרות יהא סימ [טוב על מריה] | ברב וכריה רוח הידוע אלבוני . . . . . אלה יוביהו[ו להנות בו ולדקדק ב]עניניו ולהבין [מצפוניו] | מעתה ועד עולם הוא וזרעו וזרע זרעו אמן ויתקיים עליו מקרא שבת [וב יברכך] | ייי וישמ יאר ייי פניו אל ישא ייי פניו אל וג ספרא חלשא ומסכינא קל הקטנים בניה בן סעדיה בן וכריה בן מרנו אלה ימחול לי עלמה ששניתי ושעיתי ונסתר מ [עיני ברכת יב] | שניאית מי יבין מנסתרות נקוני אמן ישע יקרב שושנת יעקב: Comp. fol. 206*b*.

The importance of the MS. consists in the fact that it marks the Sedarim in the margin of the text against the verse which begins each Seder. In Joshua, Judges and Samuel the variations between the Sedarim in this Codex and those exhibited in my edition of the Hebrew Bible are comparatively insignificant as will be seen from the following analysis:

In Joshua which has fourteen Sedarim, the MS. has a Seder in VIII 1 and has none in XIV 15. In Judges which has also fourteen Sedarim, the MS. and my edition absolutely agree. In Samuel which has thirty-four Sedarim the only difference is that this MS. places two Sedarim a verse later, viz. 1 Sam. X 25; XX 5; instead of 1 Sam. X 24; XX 4. It is in Kings which has thirty-five Sedarim where a greater difference obtains. Here the MS. not only has one Seder a verse earlier, viz. 2 Kings XVIII 5 instead of XVIII 6 as it is in my edition of the text, but omits to mark six Sedarim, viz. 1 Kings VII 21; 2 Kings IV 26; X 15; XX 8; XXIII 25; XXIV 18. The following Table will show the variations between the MS. and my edition of the Bible:

Edition.				MS.				
ס	Josh.	VIII	1	סדר	Josh.	VIII	1	(1)
סדר	„	XIV	15	ס	„	XIV	15	(2)
סדר	1 Sam.	X	24	סדר	1 Sam.	X	25	(3)
סדר	„	XX	4	סדר	„	XX	5	(4)
סדר	1 Kings	VIII	11	ס	1 Kings	VIII	11	(5)
סדר	„	XV	8	סדר	„	XV	9	(6)
סדר	2 Kings	IV	26	ס	2 Kings	IV	26	(7)
סדר	„	X	15	ס	„	X	15	(8)
סדר	„	XVIII	6	סדר	„	XVIII	5	(9)
סדר	„	XX	8	ס	„	XX	8	(10)
סדר	„	XXIII	25	ס	„	XXIII	25	(11)
סדר	„	XXIV	18	ס	„	XXIV	18	(12)

On comparing the variations between these two MSS. (Nos. 44, 45) and the printed text, it will be seen that

both Codices omit the same five Sedarim in Kings, viz. 1 Kings VIII 11; 2 Kings IV 26; XX 8; XXIII 25; XXIV 18 and that both agree in putting the same four Sedarim one verse earlier or later than they are in my edition, viz. 1 Sam. X 25; XX 5; 1 Kings XV 9; 2 Kings XVIII 5.

No. 47.

Oriental 2375.

This MS. which is a large folio and consists of 315 leaves, is written in a beautiful South Arabian or Yemen hand *circa* A. D. 1460—80. It contains the third division of the Hebrew Bible or the Hagiographa, in the order exhibited in column I in the Table on page 7. Ruth I 5—II 4*b*; II 14—23; 2 Chron. XXXIV 29*b*—XXXVI 23 are missing.

Each folio has two columns and each full column has 24 lines. The Massorah Magna as a rule, is given in either two or three lines in the lower margin of each folio. In Ezra-Nehemiah and Chronicles (fols. 253*a*—310*b*), however, it is in five lines, two occupying the upper margin and three the lower margin. The Massorah Parva is given in the outer margins and in the margins between the columns.

The Hebrew text which is furnished with the infralinear or ordinary vowel-points and the accents, is followed in alternate verses by Saadia's Arabic Version in Hebrew characters, with the exception of Ezra-Nehemiah and Chronicles which are without this Version. The Five Megilloth, however, have not only Saadia's Version, but the Chaldee Paraphrase with the superlinear vocalization.

The sectional divisions of the text are indicated by unfinished and indented lines or by vacant spaces in the middle of the lines without the letters *Pe* (פ) and *Samech* (ס)

in the vacant spaces. As is often the case, the Scribe simply intended to exhibit a paragraph without any regard to its being an Open or Closed Section. Psalms I and II are one Psalm.

The verse division of the text coincides with the Massoretic recension, as is shown by the Summary at the end of each book.[1] It is only in two instances that the Massoretic indication of the middle verse differs from the received Massorah. Thus the MS. marks Daniel VI 12 and Esther V 8 as the middle verses in these two books, whereas according to the received text it is Dan. V 29 and Esther V 16.[2]

Both the aspirated letters (ב ג ד כ פ ת) and the silent *Aleph* (א) in the middle of a word and *He* (ה) in the middle as well as at the end of words are duly marked with the horizontal *Raphe* stroke. The *Metheg* is hardly ever used before *Chateph-Pathach, Chateph-Segol* or *Chateph-Kametz.*

Beth-el is not only uniformly written in two words (בֵּית־אֵל) in all the five passages in which it occurs in the Hagiographa,[3] but is in one instance in two lines בֵּית *Beth* at the end of one line and אֵל *El* at the beginning of the next line.[4]

The text as a whole faithfully exhibits the present Massoretic recension. Neh. VII 68, which was absent from the original MS., has been supplied in the upper margin by a later Nakdan.[5] In only one instance have I found

[1] Comp. fols. 9*b*; 87*b*; 119*a*; 145*a*; 168*b*; 184*b*; 195*a*; 217*b*; 252*b*; 269*b*; with *The Massorah,* letter פ, §§ 204—213, Vol. II, p. 453.

[2] Comp. fols. 207*a*; 239*a* with *The Massorah,* letter פ, §§ 211, 212, Vol. II, p. 453.

[3] Comp. Ezra II 28; Neh. VII 32; XI 31; 1 Chron. VII 28; 2 Chron. XIII 19.

[4] Comp. Ezra II 28, fol. 253*b*.

[5] Comp. fol. 264*b*.

that the Massoretic Annotator refers to a variation and that not in the consonants, but in the accents. Thus on יִדְּעוּ Prov. VII 23 which is with *Tipcha* (יִדְּעוּ) in the MS. the Massorite remarks that there is a difference of opinion about it as some have it with *Olēh Veyored.*[1]

This MS. is emphatically against the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

One important contribution which this MS. makes to Biblical Literature consists in its having the Sedarim marked throughout in the margin against the verses with which they begin. The following Table of comparison between the Sedarim in this MS. and in my edition of the Hebrew Bible exhibits the omissions and variations:

Edition.				MS.				
סדר	Ps.	LXVIII	1	סדר	Ps.	LXVII	8	(1)
סדר	„	LXXIII	1	סדר	„	LXXII	20	(2)
סדר	„	LXXVIII	38	◦	„	LXXVIII	38	(3)
סדר	„	XC	1	◦	„	XC	1	(4)
סדר	„	CXII	1	סדר	„	CXI	10	(5)
סדר	„	CXIX	1	סדר	„	CXVIII	6	(6)
סדר	„	CXLI	1	סדר	„	CXL	14	(7)
סדר	Prov.	IX	12	סדר	Prov.	IX	11	(8)
סדר	„	XII	22	סדר	„	XII	21	(9)
סדר	Dan.	X	21	◦	Dan.	X	21	(10)
סדר	Esther	III	8	◦	Esther	III	8	(11)
סדר	„	VI	11	◦	„	VI	11	(12)
סדר	„	VIII	16	◦	„	VIII	16̇	(13)
סדר	Neh.	II	8	◦	Neh.	II	8	(14)
סדר	1 Chron.	XI	9	סדר	1 Chron.	XI	10	(15)
סדר	2 Chron.	XXIII	1	◦	2 Chron.	XXIII	1	(16)

[1] יִדְּעוּ פּ֫וּלְנ fol. 124*b*.

It will thus be seen that (I) in the Psalter which has nineteen Sedarim the MS. omits two (Nos. 3, 4) and places five one verse earlier (Nos. 1, 2, 5, 6, 7); that (II) in Job which has eight Sedarim it perfectly coincides with my edition; that (III) in Proverbs which has also eight it has two a verse earlier (Nos. 8, 9); that (IV) in Ecclesiastes which has four Sedarim it agrees with our edition; that (V) in Daniel which has seven it omits one (No. 10); that (VI) in Esther which has five it omits three (Nos. 11, 12, 13); that (VII) in Ezra-Nehemiah which has ten it omits one (No. 14); and that (VIII) in Chronicles which has twenty-four Sedarim, as far as the text goes, it omits one Seder (No. 16) and places one a verse later (No. 15).

Another valuable contribution which this Codex makes to Biblical exegesis is by giving us for the first time the fuller original Arabic Treatise on the Accents of the three poetical books, viz. Psalms, Proverbs and Job which is ascribed to Jehudah Ibn Balsam and which I have printed in the Massorah.[1]

No. 48.

Oriental 2626—28.

This magnificent MS., which is one of the finest specimens of Sephardic calligraphy and illumination, consists of three volumes quarto and contains the whole Hebrew Bible. The Prophets are in the order exhibited in Column III of the Table on page 6, whilst the Hagiographa follow the order given in Column VI of the Table on page 7.

Volume I. — This Volume consists of 184 folios and contains the Pentateuch preceded and followed by sundry

[1] Comp. fols. 312*a*–315*b* with *The Massorah*, under טעמים § 246; Vol. III, pp. 43–49.

ritual and Massoretic materials. (1) Fols. 1*b*—22*b* give in two columns within richly illuminated double borders, the 613 precepts arranged according to the order of the Pericopes in which they respectively occur. In the narrow space which divides the two borders up to folio 16*b*, is written in very small characters the first part of Ben-Asher's Treatise, whilst the second part is written in large letters of gold on the second illuminated border of each folio up to 22*b*. (2) Fols. 23*b*—179*a* give the text of the Pentateuch. (3) Fol. 179*b* gives a few more Rubrics of Ben-Asher's Treatise written in a geometric design of circles and segments of circles contained in a parallelogram. (4) Fols. 180*a*—184*b* which are illuminated in the same style as fols. 1*b*—22*b*, continue in the second decorative border Ben-Asher's Treatise written in letters of gold, whilst the columns within the borders give the List of Variations between Ben-Asher and Ben-Naphtali in the Pentateuch. This is followed (fol. 184*b*) by the List of the eighteen passages which the translators of the Septuagint are said to have altered in the Greek Version. This recension of Ben-Asher's Treatise I printed in the Massorah.[1]

Volume II. — This volume consists of 273 folios and contains the Prophets. Two folios (134, 135) separate the Former from the Latter Prophets. On these four pages, which are illuminated in the same style as all the other ornamental folios, are written (1) in the second border in letters of gold the celebrated Massoretic Rubric which registers the number of verses in the Hebrew Bible.[2] And (2) in two columns in ordinary ink within the illuminated borders an abbreviated alphabetical List of

[1] Comp. *The Massorah*, letter ב, §§ 44—75, Vol. III, pp. 41—43 and *vide supra*, Part II, chap. X, p. 272.

[2] This Rubric I printed in *The Massorah*, letter ב, § 75. Vol. III, p. 43.

words which respectively occur twice, once without *Vav* at the beginning and once with it.[1]

Volume III. — This volume, which consists of 186 folios, contains the Hagiographa. The text ends with folio 177*b*. This is followed by an Appendix consisting of nine folios (178*a*—186*a*) and containing sundry Massorahs. These fifteen pages (fol. 186*b* is blank), which are illuminated with the same rich borders as the decorated leaves, contain the following:

(1) The Chronology of the principal events written in the second border in letters of gold: Comp. *The Massorah,* letter ם, § 175, Vol. II, p. 338; (2) Lists giving the number of verses and Sedarim in the Hagiographa written in ordinary ink within the border in double columns: ם §§ 88—95; פ §§ 204—214, II 333, 453; (3) of the instances in which the accent *Pasek* occurs in the Hagiographa; ט §§ 213—233, I 650—653; (4) of the instances in which the graphic sign *Pathach* occurs with the pausal accents *Athnach* and *Soph-Pasuk*; נ §§ 575—595, II 302—307; (5) an alphabetical List of phrases which respectively occur twice, once with and once without the article; ה § 24, I 263—268; (6) of words which have *Yod* in the middle in the textual reading (כתיב), but for which the official reading (קרי) is *Vav*; י § 24, I 679—680; (7) *Vice versa* of words which have *Vav* in the text, but for which the official reading is *Yod*; י § 24, I 679—680; (8) a List of twenty words abnormally ending with *He*; ה § 56, I 275; (9) of fifteen words which according to the official reading are wrongly divided; כ § 482, II 54; and (10) of forty-five words which have a redundant *Aleph*; א § 17, I 11.

On fol. 185*b* is the following Epigraph written in letters of gold within an illuminated border:

I Samuel the Scribe son of R. Samuel Ibn Musa who rests in Paradise, have written these four-and-twenty books by the help of Him who is enthroned between the cherubim at the order of the distinguished, venerable

[1] For the fuller List see *The Massorah,* letter ו, §§ 34—53, Vol. I, pp. 391—396. As the pair of words in the alphabetical List are אבלה = *Ochlah* (1 Sam. I 9) and ואבלה = *Ve-Ochlah* (Gen. XXVII 19) and as this List usually begins the independent collection of Massorahs, these separate Treatises obtained the name *Ochlah Ve-Ochlah.*

&c. R. Joseph son of the honoured R. Jehudah whose soul rests in Paradise &c. &c. I finished the MS. in the month of Kislev, on the sixth day of the week on the preparation for the Sabbath, in the year of the creation 5243 [= A. D. 1483] in the city of Lisbon, may salvation speedily come.[1]

Accordingly this splendid Codex was finished a twelve-month after the first edition of the Pentateuch was printed in Bologna in 1482. But though of so late a date, the most cursory examination of it shows that it is a careful copy of an ancient and Model Codex, and that it in turn was designed also to be a Standard.

With the exception of the Song of Moses (Exod. XV 1—19), the Song of Deborah (Judg. V 1—31) and the Psalm in Samuel (2 Sam. XXII 1—51), which are written in specially prescribed lines, each folio has two columns and each full column has 26 lines. The text is furnished with the vowel-points and the accents. The Massorah Magna is given in two lines in the upper margin and in three lines in the lower margin of each folio, whilst the Massorah Parva occupies the outer margins and the margins between the columns.

The first word of each book is written in large letters of gold within an illuminated border extending across the column, whilst the page on which Joshuah and the pages on which each of the Latter Prophets and Chronicles commence have in addition a most richly illuminated border enclosing the whole text of the pages in question. The Massoretic Summary registering the

[1] אני שמואל הסופר בר׳ שמואל ן׳ מוסא נע כתבתי אלו ארבעה ועשרים בעזרת יושב הברובים במאמר הגביר הנחמד השם הטוב בן רשוב זית רענן יפה פרי תאר ר׳ יוסף בן כביר ר׳ יהודה המכונה אלחכים בצרור החיים תהא נשמתו המתים בגן עדן ינחם והחיים למען חסדיו ירחם. וצוה לחקור דקדוקם ולבקר לכל אשר אזן וחקר על כן יענו לו אשריו ואשרי בניו אחריו, יצרהו האל ויראהו ביאת הגואל ובימיו יושע יהודה וישראל בוראהו חסד ימציאהו׳ אל יאבד לנצח נבירנו וסימתיו בחדש בסלו יום ששי ערב שבת בין השמשות שנת חמשת אלפים ומאתים וארבעים ושלשה לבריאת עולם במדינת לישבואה ישע יקרב אמן.

number of verses and the middle verse is given only at the end of each of the following books, Jeremiah, Ezekiel, Hosea, Chronicles, Psalms, Job, Song of Songs, Esther and Ezra-Nehemiah.

Each of the fifty-four Pericopes into which the Pentateuch is divided is indicated in the margin by the word *Parasha* (פרש) written in gold letters within a gold parallelogram, above and below which are scrolls in colours of very delicate workmanship.

The sectional division of the text is most carefully observed in accordance with the prescribed rules. An Open Section is indicated by an entirely blank line or by beginning with a full line when the previous line is unfinished. A Closed Section begins with an indented line or is shown by a break in the middle of the line,[1] but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the sectional vacant spaces of the text. The only exceptions to this rule are (1) when the nature of the Section would seem doubtful in which case two *Pes* occupy the vacant line, one at each end,[2] or (2) when the vacant line of the Open Section is either at the top or bottom of a column. To preclude the idea of a lacuna, a *Pe* is placed in the middle of the line,[3] or two *Pes* occupy the vacant line, one at each end.[4]

In comparing the Sections in this MS. with those in the received text, we are necessarily restricted to the Pentateuch, since the official Lists extend only to this division of the Hebrew Bible. The MS. has not only fewer

[1] *Vide supra,* Part I, chap. II, p. 9 &c.

[2] Comp. Gen. XIV 1, fol. 31*a*; Exod. XIV 26, fol. 72*a*.

[3] Comp. Levit. XV 33, fol. 106*a*; Numb. VII, 72, fol. 125*a*; Numb. IX 1, fol. 126*b*; Deut. X 1, fol. 159*a*; Deut. XXI 1, fol. 167*a*.

[4] Comp. Gen. XXXVIII 1, fol. 50*b*; Gen. XLIX 1, fol. 59*b*; Exod. II 1, fol. 62*a*

Sections than the *textus receptus*, but exhibits Open Sections where we have Closed ones and *vice versa* as will be seen from the following Table:

Pr.T.	Nakdan	MS.			Pr.T.	Nakdan	MS.		
פ	פתו	ס	Numb. III 14		פ	פרש פתו	◦	Gen. XII 10	
ס		פ	„ „ 40		◦		ס	„ XXVIII 10	
פ		ס	„ XVII 6		פ	פתו	ס	„ XLIX 13	
ס	כתו	פ	„ XXVIII 16		פ	פתו	ס	„ „ 14	
ס	פרש כתו	◦	Deut. II 17		ס	כתו	פ	Exod. VIII 16	
פ	פתו	ס	„ IV 25		ס	כתו	פ	„ X 12	
פ	כתו	פ	„ XII 29		ס		פ	„ XII 1	
ס	כתו	פ	„ XVI 18		ס	כת	פ	„ XV 27	
ס	פרש כתוב	◦	„ XVII 1		ס	כת	פ	„ XVI 4	
פ		ס	„ XIX 11		פ		ס	„ XXXV 30	
פ		ס	„ XXV 17		ס		פ	„ XXXVIII 1	
ס	פרש כתו	◦	„ XXVI 16		◦	בתורה לא פסיק	ס	Levit. XI 9	
◦	בתורה לא פסיק	ס	„ XXVII 20		ס	כתו	פ	„ XIII 38	
פ	פתו	ס	„ XXVIII 1		ס	פרש כתו	◦	„ „ 40	
פ		ס	„ XXIX 1		פ		ס	„ XV 19	
ס		פ	„ XXX 1		פ	פרש פתו	◦	„ XVII 1	
ס		פ	„ „ 11		ס		פ	„ XXII 26	
פ	פרש פתו	◦	„ XXXI 14		פ	פרש פתו	◦	„ XXIII 4	

As this MS. is one of the most carefully and accurately written Codices, it shows that the Model from which it was copied belonged to a School of redactors where these variations were in harmony with their traditions.

The silent *Aleph* (א) in the middle of a word, and the silent *He* (ה) both in the middle and at the end of words are marked throughout with the *Raphe* stroke like the aspirated letters (ב ג ד כ פ ת). The *Metheg* is rarely used even before a guttural with composite *Sheva* as will be seen from the following examples:

וְאָמַת	Dan. X 1	וְאָעֲשֶׂה	Dan. VIII 27	אַחֲרֵי	Dan. VIII 1		
וְנֶאֱלַמְתִּי	„ „ 15	כְּמַעֲלָם	„ IX 7	וְאֲנִי	„ „ 2		
וְהֶחָזִיק	„ XI 7	הָאֱלֹהִים	„ „ 11	בָּאַחֲרָנָה	„ „ 3		

It has a hiatus in Gen. IV 8 and reads בשגם with *Kametz* under the *Gimel* in Gen. VI 3 with the important

Massoretic note on it that the Hilleli Codex reads it בשגם with *Pathach.*[1] *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) though this is the Babylonian orthography; whilst *Beth-el* which is also in one word according to the Babylonians is not only written uniformly in two words, but in some instances in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[2]

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and the accents, but with the marginal remark against them that they are not to be found in the Hilleli Codex,[3] and omits Neh. VI 68 without any marginal remark to the effect that this verse is to be found in some Codices. The text altogether most faithfully exhibits the present *textus receptus,* and the chief value of this magnificent MS. consists in the numerous quotation which the Massorah Parva gives of variations from ancient Standard Codices. These I have given in detail in the Massorah.[4]

This Model Codex is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

[1] בְּשַׁגָּם בהללי בפת׳ Comp. fol. I, p. 26*b*.

[2] Comp. Gen. XXXI 13, Vol. I, fol. 45*a*.

[3] אלו שני הפסוקים אינן כתובי׳ בהללי Comp. Vol. II, fol. 18*a*.

[4] Comp. *The Massorah,* Vol. III, pp. 22—36 under בראשית § 641*b*; שמות § 641*g*; ויקרא § 641*l*; במדבר § 641*p*; דברים § 641*t*; יהושע § 641*z*; שופטים § 641*bb*; שמואל § 641*ee*; מלכים § 641*kk*; ישעיה § 641*pp*; ירמיה § 641*uu*; יחזקאל § 641*aaa*; תרי עשר § 641*fff*; תהלים § 641*kkk*; משלי § 641*nnn*; איוב § 641*qqq*; שיר חשירים § 641*yyy*; קהלת § 641*zzz*; אסתר § 641*aaaa*; דניאל § 641*gggg*; עזרא § 641*llll*; דברי הימים § 641*pppp*.

(1)	(2)	(3)
טַעֲמָא Dan. VI 3	עַל־לִבּוֹ Dan. I 8	וְאַתְפַּלְלָה Dan. IX 4
מַחְלִי Ezra VIII 18	קדם מַלְכָּא „ II 11, 15	שִׁמְמֹתֵינוּ „ „ 18
מַחֲשַׁיִם Neh. VIII 11	הנעל לְדָנִיֵּאל „ „ 25	סוּלָלָה „ XI 15

Of the numerous Codices which I have collated both at home and abroad this is the most extensively illuminated MS. of the Hebrew Bible. Besides the partially decorated and ornamented leaves, it has no fewer than ninety illuminated borders extending over the whole page, each one of which has a different design. The illuminations exhibit a mixture not only of French and Flemish art, but of German and Italian interspersed with decorations of an Oriental character, more especially of Persian. Immediately after it was purchased by the British Museum I gave a description of it in *The Athenaeum*.[1]

No. 49.

Oriental 2696.

This small quarto MS. which is written on very fine vellum in a beautiful German hand *circa* A. D. 1300—50 consists of 636 leaves. It contains (1) the Pentateuch which occupies fols. 3—422, (2) the Five Megilloth in the order given in column II of the Table on page 4; occupying fols. 423—485 and (3) the Haphtaroth occupying fols. 487—620. Folios 621—636 contain sundry liturgical and grammatical matters.

Each folio has 20 lines of the text with two lines of the Massorah Magna in the upper margins and three lines of the same corpus in the lower margins. The Massorah Parva is given in the margins on the two sides of the text. The outer margins contain the celebrated commentary of the famous Rashi.

[1] Comp. *Athenaeum* 1883, p. 409.

Both the separate books and every one of the fifty-four Pericopes into which the text of the Pentateuch is divided begin with the first word in large letters in gold written within a coloured and illuminated border. At the end of each Pericope and above the illuminated word which begins the next Parasha are, as a rule, three *Pes* (פ פ פ) between which is written in very small letters the register giving the number of verses in the said Parasha with the mnemonic sign.[1] Each of the fifty-four Pericopes is subdivided into the canonical seven portions for the seven readers. These are carefully marked either in the text itself or in the margin with the letters פא [= first section] פב [= second section], פג [= third Section] &c. In some instances these subdivisions differ from those which have been transmitted to us in other Codices.[2]

In the sectional division of the text this MS. seriously deviates from the *textus receptus,* as will be seen from the following collation of the Pentateuch:

Genesis. — In Genesis this MS. has the following thirteen Sections which do not occur in the received text Gen. II 13; IV 3, 8, 13; VII 1; VIII 1; X 13; XVII 9; XXV 7; XXVIII 10; XXXVI 9; XXXIX 7; XLVII 28 and omits one which is in the *textus receptus,* viz. V 12.

Exodus. — In Exodus it has twelve new Sections, viz. II 11; VIII 1; XIII 5; XVI 6; XXIII 28; XXV 17; XXVI 7; XXVIII 30; XXXII 33; XXXVI 35; XXXVII 6; XL 36 and omits one, viz. XXVIII 15.

Leviticus. — In Leviticus it has thirteen new Sections, viz. V 7; VII 22; XI 9, 13, 24; XIII 23, 28; XVII 8, 13; XIX 20; XXII 14; XXV 14; XXVI 18 and omits one, viz. XXV 47.

[1] The following eight Pericopes have the three or more *Pes* without the register and the mnemonic sign (1) בראשית fol. 11*b*; (2) נח fol. 20*b*; (3) לך לך fol. 28*b*; (4) שמות fol. 113*b*; (5) משפטים fol. 155*a*; (6) קרח fol. 303*b*; (7) חקת fol. 310*a*; and (8) נצבים fol. 411*a*; whilst five Pericopes have no *Pes,* but give the register with the mnemonic sign (1) ויקהל fol. 188*a*; (2) במדבר fol. 267*b*; (3) שלח fol. 296*a*; (4) ראה fol. 382*b*; and (5) וילך fol. 414*a*.

[2] Comp. *The Massorah,* letter פ, § 372, Vol. II, pp 464—468.

Numbers. — In Numbers it has six new Sections, viz. VI 13; X 18; XIV 1; XXV 4; XXVI 5; XXVII 18 and omits one, viz. XXXII 5.

Deuteronomy. — In Deuteronomy it has twenty-one new Sections, viz. II 9; III 18; VII 7, 9; XVI 22; XVIII 14; XIX 16; XXIII 7, 19, 24; XXIV 6, 9, 15, 21; XXV 4, 14; XXIX 4; XXXI 9, 16, 23; XXXIII 23; and omits two, viz. II 18*b*; XXIII 25.

It will thus be seen that this MS. has sixty-five new Sections and omits only six which are in the *textus receptus*. As the sectional divisions are indicated simply by vacant spaces and indented lines or vacant spaces in the middle of the line without the letters *Pe* (פ) and *Samech* (ס), it is manifest that the original Scribe simply intended to exhibit a paragraph without any regard to its being Open or Closed. A later Nakdan, not only tried to remedy this indefiniteness by inserting an exceedingly small *Pe* or *Samech* into the vacant sectional spaces from Exod. XII 13 (fol. 150*b*), but in many instances to cancel the Sections wherever they deviate from the present Massoretic recension.[1]

The letters are bold and beautiful, exhibiting the best specimen of German calligraphy. Many of the letters are distinguished by Tittles or Crowns. The final letters (ך ן ף), as a rule, do not descend below the line of the medials so that there is sometimes hardly any perceptible difference between the final *Caph* (ך) and *Daleth* (ד) and between the final *Nun* (ן) and the *Zain* (ז). Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe*, but the silent *Aleph* (א) is marked with the horizontal stroke.

The MS. exhibits no hiatus in the middle of the verse in Gen. IV 8 and has בשׂנֵם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in

[1] Thus for instance he has inserted ס into the vacant space of the text in Exod. XXVI 7, fol. 158*a*; Levit. VII 22, fol. 207*a*; ס in Levit. XI 24, fol. 215*b*; XXV 14, fol. 248*b*; Numb. X 18, fol. 284*a*; Deut. VII 7, fol. 362*b*; VII 9, fol. 363*a*; XVIII 14, fol. 386*a*; XXIII 7, fol. 394*b* &c.

two words in accordance with the Western School of redactors, but in two lines, *Chedor* (כְּדָר) at the end of one line and *Laomer* (לְעֹמֶר) at the beginning of the next line. *Beth-el*, however, which is also in two words according to the Westerns, is uniformly written in this MS. in one word (בֵּיתְאֵל) following the orthography frequently exhibited in Codices of the German Schools.

The text frequently differs in its consonants, vowel-points and accents from the *textus receptus*, as will be seen from the following examples from Genesis:

M. T.	MS.			
מלאכתו	מִכָּל־מלאכתו	Gen.	II	2
וְאִם לֹא	וְלֹא	„	IV	7
בְּדָמוּתִי	בִּדְמוּתוֹ	„	V	3
וכל־הָעוֹף כֹּל רוּמֵשׂ	וכל־הָרֹמֵשׂ	„	VIII	19
ובין כָּל־נפש	ובין נפש	„	IX	12
והשקינו הצאן	והשקינו אֶת־הצאן	„	XXIX	8
אֶת־כָּל־כלי	בְּכָל־כלי	„	XXXI	37
אנכי עִמָּךְ	אנכי בְּבֵיתֶךָ	„	„	38
עַד־אחיך	אֶל־אחיך	„	XXXIII	3
ולקחת מנחתי	ולקחת אֶת־מנחתי	„	„	10
טמא אֶת־דינה	טמא דינה	„	XXXIV	5
בני יַעֲקֹב	בני יִשְׂרָאֵל	„	XXXV	22
ויתן הכוס	ויתן אֶת־הכוס	„	XL	21
אל עבדיו	אל כָּל־עבדיו	„	XLI	38
על כָּל־פְּנֵי הארץ	על פְּנֵי כָּל־הארץ	„	„	56
הוא אשר דברתי	הוא הַדָּבָר אשר דברתי	„	XLII	14
ולהשיב כַּסְפָּם איש	ולהשיב כַּסְפֵּי איש	„	„	25
ויגידו לו אֵת כל הקרת	ויגידו לו כל הקרת	„	„	29
היש לכם אח	היש לכם אָב אוֹ אח	„	XLIII	7
ויאמרו בי	ויאמרו אֵלַיּ בי	„	„	20
רדף אחרי האנשים	רדף אחרי האנשים הָאֵלֶּה	„	XLIV	4
ויאמר הֲגַנִּי	ויאמר הִנֵּה	„	XLVI	2
ויאסר יוסף מרכבתו	ויאסר יוסף אֶת־מרכבתו	„	„	29
ויצו אֹתָם	ויצו אֹתָם לֵאמֹר	„	XLIX	29

These by no means exhaust all the variations in Genesis. The differences in the vowel-points and in the

accents can only be estimated by an inspection of the MS. itself, where it will be seen that later Nakdanim have not only altered the variations to make them conformable to the *textus receptus*, but have filled the margins with numerous quotations from other Codices, different redactors and sundry Treatises, to justify both the alterations which they have introduced into the original text and the alternative readings which they suggest in the Massorah Parva. Some idea of their number may be formed from a reference to the description of Codex No. 24. Not only are all the authorities quoted in that Codex[1] also given here, but additional ones are adduced.

The compilation of the List of variations in the Pentateuch of the Codex Jericho which I have printed in the Massorah[2] is from this MS. Besides the valuable quotations from Standard Codices which this MS. gives us, it has preserved important relics of the ancient orthography. The text literally abounds in abbreviations. Passing over the numerous instances in which later Nakdanim have clumsily furnished suppletives, I subjoin a List of some in Genesis which have fortunately escaped the obliterating hand of conformity:

הָאָרֶ	=	הָאָרֶץ	Gen.	I 20	תְשָׁ	=	תְשָׁא Gen. XVIII 24
וְהָאָרֶ	=	וְהָאָרֶץ	„	II 1	הַמָּקֹ	=	הַמָּקוֹם „ XIX 27
עָשָׂ	=	עָשָׂה	„	„ 2*a*	מְאוֹמָ	=	מְאוּמָה „ XXII 12
שְׁמַ	=	שְׁמוֹ	„	„ 19	וַיֹּאמֶ	=	וַיֹּאמֶר „ XXVII 20
הַשָּׁמַיִמָ	=	הַשָּׁמַיְמָה	„	XV 5	הָעֲדָרִ	=	הָעֲדָרִים „ XXIX 3
לְשָׂרָ	=	לְשָׂרָה	„	XVIII 10	בַּבְּשָׂבִ	=	בַּבְּשָׂבִים „ XXX 35

The MS. has also preserved instances of word-division of which the following examples may serve as illustrations:

[1] *Vide supra*, No. 24, p. 601, Note 4.

[2] Comp. *The Massorah*, Vol. III, p. 135.

1	Exod. XV	„	אֲשִׁיר	ה	Exod. XV	11	כָּמֹכָה
2	„	„	וַאֲרֹמְמֶנְהוּ		„	15	יֹאחֲזֵי זְמוֹ
3	„	„	מִלְחָמָה		„	17	נַחֲלָ֫ תְךָ
11	„	„	בָּאֵל	ים	Levit. VIII	24	רַגְלָם

Of great interest, too, is the contribution which this MS. makes to Biblical Epigraphy. We have seen that owing to a pious shyness, the Scribes of some of the most important Codices have withheld their names in the Epigraphs in which they record their gratitude to the Almighty for having permitted them to accomplish their sacred task and in which they pray for the patron who commissioned them to write the said Codex. We have also seen that in some instances the Scribe has distinguished by a floral design a name in the text itself which happened to be identical with his own. That this is not to be regarded as mere imagination, I have shown that in a few cases where the name of the Scribe is given in the Epigraph, this name and it only is distinguished in like manner in the text of the Bible.[1] If any doubt should still be entertained about this fact, it is completely set at rest by the Nakdan of this MS. who gives us his name in three different Epigraphs. In the first Epigraph which occurs at the end of Genesis he states that his name is "Mordecai the Nakdan and Massoretic Annotator surnamed Amandanti".[2] To the same effect are the more lengthy Epigraphs at the end of Numbers,[3] and a shorter one at the end of Deuteronomy.[4]

It is necessary to notice that in all three Epigraphs he not only calls himself Mordecai, but the *Nakdan* and

[1] *Vide supra*, Nos. 7, 26, pp. 498, 499, 620.

[2] ברוך מרדכי הנקדן והמסרן המכנה אמנדנטי fol. 104*b*.

[3] וברוך אל קוני, אשר לנקדו עד הלום הביאני, ולמסרו אמינני, ולנמרו בנקודן עזרני: נאום מרדכי מוסר ונוקד, היום במקל שקד, אני מרדכי המסרן והנקדן בהֹק החֹר, חיים נצבה: Comp. fol. 344*b*.

[4] חזק ונתחזק מרדכי הנקדן והמסרן בהֹק החֹר חיים נצבה fol. 422*a*.

the *Massran*. The name Mordecai does not occur in the Pentateuch, but in the book of Esther it is of frequent occurrence. Here we find that in two instances it has this distinguished mark in the text and in one case it has it in the Massorah.[1] But what is still more remarkable is the fact that in three passages it has not only this flourish, but the surname *Nakdan* in very small letters in the head of the flourish on Mordecai,[2] and in two passages the surname *Massran* in the same ornament.[3] We thus obtain the full name ***Mordecai the Nakdan and the Massran*** by which he describes himself in all the three Epigraphs.

This MS., too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. Thus it has:

(2)			(1)		
אם־מָּחוּט	Gen.	XIV 23	נְחַמָּד	Gen.	II 9
לאבל־לָּחֶם	„	XXXI 54	רַעְמָּה	„	X 7
על־לֵב	„	XXXIV 3	וַיְאַסֵּר	„	XLVI 29

The only exception is in the case of בן־נוּן Deut. XXXI 23 (fol. 413*b*).

As to changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, the MS. is inconsistent in its orthography. Thus we have both:

קְלָלָתְךָ	Gen.	XXVII 13	וַיְהַלְלוּ	Gen.	XII 15
וַיְלַלוּ	„	XXIX 8	וְגָלָלוּ	„	XXIX 3

[1] In Esther II 5, fol. 425 *b* and IV 9, fol. 429*a* it is מרדכי Comp. also the Massorah Magna, fol. 428*a*, lower margin.

[2] Comp. מרדכי נקדן II 10, fol. 425*b*; III 5, fol. 427*a*; VIII 7, fol. 433*b*.

[3] Comp. ומרדכי מסרן II 21, fol. 426*b*; IX 4, fol. 435*b*.

Like most Codices, especially of the German School, this MS. exhibits omissions which are due to homoeoteleuton. Comp. fols. 10*a*; 27*b*; 41*a*; 60*b*; 63*a*; 65*a*; 95*a*; 176*a*; 186*a*; 209*a*; 215*a*; 216*b*; 218*b*; 227*a*; 235*a*; 240*a*; 284*b*; 295*a*; 301*a*; 302*a*; 342*a*; 354*a*; 360*a*; 380*b*; 403*a* &c. &c.

No. 50.

Oriental 4227.

This small folio, which is written in a very minute German hand *circa* A. D. 1300, consists of 279 leaves and contains the whole Hebrew Bible. Folios 205 and 214, containing Psalms XXXVI 12—XLIV 2 and CVI 4*b*—CXII 3, are missing and have been supplied by a later hand. The order of the Prophets is that exhibited in Column I of the Table on page 6, whilst the Hagiographa follow the sequence in Column II of the Table on page 7.

With the usual exception of the four poetical Sections which are written according to prescribed lines, viz. Exod. XV 1—19 (fol. 25*b*); Deut. XXXII 1—43 (fol. 69*a*—*b*); Judg. V 1—31 (fol. 80*b*); and 2 Sam. XXII 1—51 (fol. 105*b*), each folio has three columns and each full column has 44 lines. In the Pentateuch each folio has, as a rule, four lines of the Massorah Magna in the lower margin and three lines in the upper margin, whilst in the Prophets and in the Hagiographa each folio has generally three lines of this Corpus in the lower margin and two lines in the upper margin. The Massorah Parva occupies the outer margins and the margins between the columns.

Not only is the first word of each book written in large letters, but of each of the fifty-four Pericopes into which the Pentateuch is divided. This initial word stands in a line by itself in the middle of the column and has in many instances been clumsily coloured by an unskilful hand. In the same ungainly manner this decorator has

inserted the letter *Pe* (פ) in the margin against the beginning of the Pericope. The usual Massoretic register which is appended to each Parasha, giving the number of verses in the Pericope, is here absent. The Massoretic Summary is also absent at the end of Leviticus, Deuteronomy, Joshua, Judges, Jeremiah, Isaiah, the Minor Prophets, Ruth, Psalms, Job, Proverbs and Ezra-Nehemiah. In the eleven books, however, at the end of which the Massoretic register is given, the number of verses assigned to each book generally coincides with the *textus receptus*.[1]

The sectional divisions of the Pentateuch for which alone we have an official List and which are here indicated by vacant spaces and indented lines, but not in accordance with the prescribed rules,[2] seriously deviate from the *textus receptus* as will be seen from the following collation:

Genesis. — In Genesis the MS. has seven Sections which do not occur in the received text, viz. II 13; IV 3, 13; VII 1; X 13; XVII 9; XXIX 7 and omits two which are in our text, viz. VI 5; XXV 12.

Exodus. — In Exodus it has twelve new Sections, viz. II 11; VIII 1; XIII 5; XVI 6; XXV 17; XXVI 7, 18; XXVIII 30; XXXII 9; XXXIII 5; XXXVI 35; XXXVII 6 and omits one Section, viz. XXVIII 15.

Leviticus. — In Leviticus it has the following fourteen new Sections: VII 22; XI 9, 13, 21, 24; XIII 23; XV 18; XVII 10, 13; XIX 20; XXII 14; XXIII 37; XXIV 14; XXVI 18 and omits none.

[1] Comp. (1) Gen., fol. 21*a*; (2) Exod., fol. 34*b*; (3) Numb., fol. 58*b*; (4) Samuel, fol. 106*b*; (5) Kings, fol. 129*b*; (6) Ezek., fol. 167*b*; (7) Song of Songs, fol. 234*b*; (8) Lament., fol. 236*a*; (9) Esther, fol. 238*b*; (10) Dan., fol. 243*a*; and (11) Chronicles, fol. 269*b* with *The Massorah*, letter פ, §§ 189—214, Vol II, pp. 450—453. Of the three instances in which this MS. disagrees with the received Massorah, one, viz. Numb. where it states that this book contains 1285 verses and where the mnemonic sign is to the same effect (סכום פסוקי דספר וידבר אלף ומאתים ושמנים וחמשה וסימן ארפה), agrees with Codex No. 1 (*vide supra*, p. 82) and seems to support the opinion that it is based upon a different recension. The other two Summaries, viz. Kings and Ezekiel are manifestly due to a clerical error.

[2] *Vide supra*, Part I, chap. II, p. 9 &c.

Numbers. — In Numbers it has seven new Sections, viz. VII 5, X 18 22, 25; XXV 4; XXVI 5; XXVII 18 and omits none.

Deuteronomy. — In Deuteronomy it has the following twenty-one new Sections: II 1, 9; III 18; VII 7, 9; IX 12, 13; XVI 22; XIX 8; XXIII 7, 19; XXIV 6, 9; XXV 4; XXXI 9, 22, 23, 25, 30; XXXIII 6; 23 and omits two Sections, viz. XI 22; XXIV 7.

It will thus be seen that this MS. has no fewer than sixty-one new Sections and omits only five which are in the received text. From a comparison of these additions and omissions with those in Codices Nos. 25 and 27,[1] it is evident that they are not due to carelessness or arbitrariness on the part of the Scribe, but to a different sectional division of the text which obtained in certain Schools of textual redactors.

There is a remarkable feature in connection with these Sections which has yet to be noticed. The Massoretic Annotator who revised this MS. has not only inserted into the vacant sectional spaces of the text in several instances the letter *Samech* (ס) to indicate a Closed Section where the received text has an Open Section,[2] but the unusual expressions פש and סדו. From the fact that where פש is inserted it is invariably an Open Section in the *textus receptus*[3] it is manifest that these phenomenal letters are an abbreviation of פתוחה שורה and denote *an Open Section with an entirely vacant line.* This is confirmed by the use of this phrase in Codex No. 15[4] where this full phrase occurs. As for the expression סדו = סדורה which is inserted in eight sectional spaces, three are new Sections[5]

[1] *Vide supra,* pp. 607, 626.

[2] Comp. Gen. XLIX 8, 14; Levit. XXVII 1; Numb. II 1; XV 32 &c.

[3] Comp. Exod. IX 8, fol. 23*b*; Levit. I 14, fol. 35*a*; Numb. III 5, 14, fol. 45*b*; Numb. IV 21, fol. 46*a*; Numb. XXXIII 1, fol. 57*a*.

[4] *Vide supra,* Part II, chap. XII, p. 550.

[5] Comp. Exod. XIII 5, fol. 25*a*; Exod. XXV 17, fol. 28*b*; Exod. XXXII, fol. 31*b*.

and do not, therefore, help us to determine its technical meaning. In four instances, however, its insertion coincides with the Closed Section in the received text.[1] There can, therefore, hardly be any doubt that *Sedurah* is synonymous with *Sethumah* (סתומה) and denotes a *Closed Section*.[2]

The minute writing of this MS. exhibits a fine specimen of the calligraphy of the German School. The letters *Beth* (ב) and *Caph* (כ) are sometimes hardly distinguishable. The same is the case with the letters *Daleth* (ד) and final *Caph* (ך), *Zain* (ז) and final *Nun* (ן) since the final letters, as a rule, do not descend below the line of the medials. The aspirated letters (ב ג ד כ פ ת) are uniformly marked with the horizontal *Raphe* stroke.

The *Metheg* is hardly ever used before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol* as will be seen from the following examples:

וַאֲבִיעָבֹ	1 Chron. II 13		הַחֲמָתִי	1 Chron. I 16		מַהֲלַלְאֵל	1 Chron. I 2
הַהֲמִישִׁי	„ „ 14		אָהֳלִיבָמָה	„ „ 52		וַחֲוִילָה	„ „ 9
וְאַבִיָּעֵל	„ „ 16		הַכְּנַעֲנִית	„ II 3		הָאֱמֹרִי	„ „ 14

The MS. has no break in the middle of the verse in Gen. IV 8 and reads בשׂגַם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in two words, but in two lines Chedor (כְּדָר) at the end of one line and Laomer (לָעֹמֶר) at the beginning of the next line (comp. fol. 7*a*). *Beth-el*, however, is uniformly written in

[1] Comp. Exod. XXXV 1, fol. 32*b*; Levit. XI 29, 39, fol. 38*a*; Deut. II 31, fol. 59*a*.

[2] This conclusion is by no means weakened by the fact that in one instance סדור is used in the vacant space of this MS. (Levit. IV 32, fol. 36*a*) where the received text has an Open Section, since the Open and Closed Sections frequently vary in the MSS. from this School. Besides this meaning of סדורה is confirmed by its use in Codex No. 15. *Vide supra*, p. 550.

one word (בֵּיתְאֵל) which is mostly the case in MSS. of the German School.

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and the accents and without any remark in the margin to the effect that they are absent in some Codices. It has also Neh. VII 68, but without the vowel-points and the accents, thus showing that it does not properly form part of the text.[1]

The text frequently differs from the *textus receptus* not only in its orthography with respect to plene and defective, but in its readings, of which the following may serve as examples:

Printed Text.	MS.			
לְנֹחַ	אֶל־נֹחַ	Gen.	VI	13
וַיֵּצְאוּ בְנֵי	וַיֵּרְדוּ בְנֵי	2 Kings	II	3
לֹא־יִהְיֶה	וְלֹא־יִהְיֶה	„	„	21
מִשָּׁם עוֹד מוֹת	עוֹד מוֹת	„	„	21
עַל־הָעִיר	עַל־הָאָרֶץ	Jerem.	XXII	8
עוֹד בִּיהוּדָה׃	עוֹד עַד־עוֹלָם׃	„	„	30
תָּבוֹא עֲלֵיכֶם	תָּבוֹא עָלֵינוּ	„	XXIII	17
סָרוֹם וּבְנוֹתֶיהָ	סְרוֹם וַעֲמוֹרָה	Ezek.	XVI	55

A noticeable feature of this MS. is the division of the Psalter into 170 Psalms. This number is obtained by (1) joining Pss. XLII and XLIII into one Psalm, (2) joining LIII and LIV into one Psalm, (3) dividing Ps. CXVIII into two Psalms: viz. 1—25 into one Psalm and 26—29 into another and (4) dividing Ps. CXIX into twenty-two Psalms, in accordance with the twenty-two letters of the alphabet acrostically represented in the twenty-two groups. The following Table will show the difference between the MS. and the Massoretic Text:

[1] Comp. fols. 77*b*; 248*a*.

	Printed Text.		MS.
Psalms	I—XLI		= I–XLI
„	XLII—XLIII		= XLII
„	XLIV—LII		= XLIII—LI
„	LIII—LIV		= LII
„	LV—CXVII		= LIII—CXV
„	CXVIII	1—25	= CXVI
„	„	26—29	= CXVII
„	CXIX	1—8	= CXVIII
„	„	9—16	= CXIX
„	„	17—27	= CXX
„	„	28—35	= CXXI
„	„	36—40	= CXXII
„	„	41—48	= CXXIII
„	„	49—56	= CXXIV
„	„	57—64	= CXXV
„	„	65—72	= CXXVI
„	„	73—80	= CXXVII
„	„	81—88	= CXXVIII
„	„	89—96	= CXXIX
„	„	97—104	= CXXX
„	„	105—112	= CXXXI
„	„	113—120	= CXXXII
„	„	121—128	= CXXXIII
„	„	129—136	= CXXXIV
„	„	137—144	= CXXXV
„	„	145—152	= CXXXVI
„	„	153—160	= CXXXVII
„	„	161—168	= CXXXVIII
„	„	169—176	= CXXXIX
„	CXX—CL		= CXL—CLXX

We have already had a peculiar division of the Psalter into 159 Psalms in Codex No. 12 which was obtained by a different process.[1]

This MS. too is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word

[1] *Vide supra,* pp. 536, 537.

when the preceding word with which it is combined ends with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(1)			(2)		
וְיַעְלָם	1 Chron.	I 35	וּבֶן־נַעֲרִיָה	1 Chron.	III 23
אַחְלַי	„	II 31	עַל־לֶחֶם	„	IX 32
וְיַחְמַי	„	VII 2	לִשְׁאוֹל־לוֹ	„	XVIII 10

(3)

הַמְשֹׁרְרִים	1 Chron.	IX 33
הִתְהַלְלוּ	„	XVI 10
יְרַנְנוּ	„	„ 33

The independent Massorahs which both precede the Pentateuch and which are appended to the Prophets and the Hagiographa are important, inasmuch as they help us to control the Lists in other MSS.

I. *The first* or *preliminary fragment.* — This fragment which occupies fols. 1*a*—*b* contains seven Sections of the *Dikdukē Ha-Teamim*, the first and last being imperfect. They correspond to §§ 2, 8, 16—20 of the St. Petersburg recension exhibited in the first column of Table No. 1 on pp. 281, 282 of this Introduction.

II. *Appendix No. 1.* — This group, though an Appendix to the Prophets, ought really to be a supplement to the Hagiographa since all the Massorahs therein given refer to this division of the Hebrew Bible, as will be seen from the following description:

(1) A List of the variations between the Easterns and the Westerns in the Hagiographa, which is of rare occurrence. Comp. *The Massorah*, letter ח, §§ 630—640, Vol. I, pp. 596—599; (2) a List registering the number of verses and the middle verse of each book in the Hagiographa as well as the total number of Sedarim in the separate books of this division ב, §§ 204—214; II 453; (3) a complete List of the Sedarim in each book of the Hagiographa:

ב §§ 88–95, II 333, and (4) a List of the *Pascks* in each book of the Hagiographa ג, §§ 213—223, I 650—652.

III. *Appendix No. 2.* — This group is a supplement to Chronicles and occupies fols. 270*a*—279*b*. It contains the following Massoretic Rubrics:

(1) An alphabetical List of the Majuscular letters and (2) one of the Minuscular letters in the Bible; א §§ 225—227, I 35, 36; (3) a List of the differences between Ben-Asher and Ben-Naphtali in the Pentateuch which is of importance since it minutely marks the points of difference; ח §§ 589—598, I 571—578; (4) of *Pascks* in the Pentateuch; ג §§ 200—204, I 647, 648; (5) another recension of portions of the *Dikdukē Ha-Teamim*; (6) a List of the eighteen alterations of the Scribes; ח § 206, II 710; (7) of words with the extraordinary points; ז § 521, II 296; (8) of the Sedarim in each book of the Pentateuch; ב §§ 75—79, II 329—331; (9) of words in the Pentateuch which have *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk*; ז §§ 550—553, II 299, 300; (10) of Dittographs or parallel passages in the Pentateuch which exhibit variations; ח §§ 452—495, I 500—521; (11) Excepts from the *Dikdukē Ha-Teamim*; (12) a List of phrases consisting of two words which respectively occur only once where the first word has *Vav* conjunctive; ו § 80, I 409; מ § 450, II 228, and of words which occur only once construed with the preposition אֶל; א § 523, I 59; (13) of words which occur only once apart from a certain book; מ § 446, II 225; (14) of words which occur only once with the accent on the penultima; ג § 190, I 645, 646; (17) of words which occur in one form in one book, but in a different form in the other books of the Bible; מ § 447, II 225; and (16) more Excerpts from the *Dikdukē Ha-Teamim*.

No. 51.

The Earl of Leicester's Codex.

This large quarto MS. is one of the most splendid Sephardic Codices and in its present state consists of 264 folios It was probably written *circa* A. D. 1250—1300 and contains the Pentateuch and the Hagiographa in a more or less complete state. If the Prophets were ever intended to form part of this Codex, which I very much doubt, they must have constituted a separate volume. That the Hagiographa are a consecutive part of the Pentateuch and that the

Prophets could never have followed is evident, since the Massoretic Rubrics from the *verso* of Deuteronomy (fol. 104*b*) are continued on the *recto* of Chronicles (fol. 105*a*).

The order of the Hagiographa is that exhibited in Column IV of the Table on page 7. The missing portions are Gen. I 1—XXXIX 22*b*; Numb. XXXI 12*b*—Deut. IV 13*b*; XIII 19—XXVI 15*b*; 2 Chron. XXIX 12*b*—XXXVI 33; Ps. I 1—V 11 and Ezra VI 9*b*—Neh. XIII 31.

With the usual exception of the Song of Moses in Exod. XV 1—19 (fols. 20*b*—21*a*) and the Song in Deut. XXXII 1—43 (fols. 102*a*—103*a*), which are written in prescribed lines and the three poetical books, viz. Psalms, Job and Proverbs, which are distinguished by an hemistichal division, each folio has three columns and each full column has 24 lines. The Massorah Magna which is very copious and which, as a rule, occupies four lines of the lower margin sometimes takes up seven, eight[1] and even nine lines[2] in the Pentateuch and only rarely exceeds two lines in the upper margin. The Massorah Parva is given in the outer margins and in the margins between the columns.

The beginning of each of the fifty-four Pericopes into which the Pentateuch is divided and which still remain is indicated in the margin by the word פרש = *Parasha* within an ornamental design. At the end of each Parasha is the Massoretic register giving in small writing the number of verses in the Pericope with the mnemonic sign and frequently also the number of words or letters.[3]

The sectional divisions of the text are carefully exhibited according to the prescribed rules. An Open Section begins with a full line when the previous line is unfinished or has an entirely blank line, whilst a Closed Section

[1] Comp. fols. 19*a*; 59*b*; 62*b*; 73*a*; 83*b*; 95*b*; 102*a*.

[2] Comp. fols. 18*a*; 20*b*; 21*a*.

[3] Comp. especially fols. 53*a*; 56*b*; 63*a*.

begins with an indented line or has a blank space in the middle of the line;[1] but there are no letters *Pe* (פ) and *Samech* (ס) in the vacant sectional spaces of the text. In the numerous Sections of the Pentateuch I have found only four variations from the *textus receptus*. In three instances the MS. has an Open Section where the received text has a Closed Section (Exod. IX 13; XVI 28; Numb. XXVII 15), whilst in one passage it exhibits a Closed Section where our text has no Section at all (Levit. XI 9).

The MS. has also the Sedarim indicated in the margin of the text; but these are very irregular as will be seen from the following collation:

Genesis. — In Gen. XXXIX 22—L 26, which alone has survived in this MS., there ought to be eight Sedarim according to the official Lists and the Codices. Of these the MS. omits four, viz. XLI 38; XLIV 18; XLVIII 1; XLIX 27 and indicates one which is not in our text, viz. XLVI 28. That the omissions are due to the carelessness of the Nakdan who failed to indicate them is evident from the Massoretic Summary at the end of Genesis where the total number of the Sedarim is correctly given.[2]

Exodus. — In Exodus, which according to the recension of the List in this very MS., as given at the end of this book,[3] has 29 Sedarim, the Nakdan has omitted to indicate the following five I 1; II 1; VIII 16; XI 1; XXXIV 1.

Leviticus. — In Leviticus, which according to the Massoretic Summary at the end of this book,[4] has 23 Sedarim, no fewer than eight are omitted, viz. I 1; VIII 1; XIV 1; XV 25; XVII 1; XXI 1; XXIV 1; XXVI 3 and one is marked six verses later, viz. XXIII 15 instead of XXIII 9.

Numbers. — In Numb. I 1—XXXI 12, which ought to have 27 Sedarim, 13 are not marked, viz. I 1; II 1; IV 17; V 11; VI 1; VII 48; VIII 1; XII 23; XIII 1; XIV 11; XXII 2; XXIII 10; XXVIII 26 and one is indicated eight verses earlier than in our text, viz. XVIII 25 instead of XIX 1.

Deuteronomy. — In the portions of Deuteronomy which have survived (IV 13—XIII 19; XXVI 15—XXXIV 12) there ought to be 13 Sedarim.

[1] *Vide supra,* Part I, chap. II, p. 9 &c.

[2] סכום פסוקי ספר בראשית אלף וחמש מאות ושלשים וארבעה וס׳ אך לד׳ וחצין ועל חרבך תחיה ופרשׁ׳ יב׳ וסדריו מג׳: Comp. fol. 10*a*.

[3] Comp. fol. 41*a*.

[4] Comp. fol. 63*a*.

Of these no fewer than eight are not marked, viz. IV 25; IX 1; X 1; XI 10; XII 20; XIII 2; XXIX 9; XXXII 1; though the total number is correctly given in the Massoretic Summary at the end of this book in the MS.[1]

Though the writing exhibits the finest specimen of Sephardic calligraphy, the letters *Daleth* (ד) and *Resh* (ר) are in many instances hardly distinguishable. The silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words, like the aspirated letters (ב ג ד כ פ ת) are carefully marked with the horizontal *Raphe* stroke. The *Metheg* is hardly ever used before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol* in this MS. Thus it is:

לַעֲבָדֶיךָ	2 Chron. VI 14		כַּאֲשֶׁר	2 Chron. VI 10		בְּעֶרְפֶּל	2 Chron. VI 1	
תַּחֲנוּנַי	„	„ 21	וַיַּעֲמֹד	„	„ 12	וַאֲנִי	„	„ 2
לְהַאֲלֹתוֹ	„	„ 22	הָעֲזָרָה	„	„ 13	מֵחֶלְצֶיךָ	„	„ 9

Too much stress cannot be laid upon the fact that this Model Codex is decidedly against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word, with which it is combined, happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(2)			(1)		
בכל־לֵבָם	2 Chron. VI 14		אֶעְצַר	2 Chron. VII 13	
מתפלל לְפָנֶיךָ	„	„ 19	נֶעְלַם	„	IX 2
אל־לְבָבָם	„	„ 38	וַיֶּאְסֹר	„	XIII 3

(3)

יִתְפַּלְלוּ	2 Chron. VI 21	
וְהִתְפַּלְלוּ	„	„ 24
וְהִתְחַנְנוּ	„	„ 24

[1] Comp. fol. 104 *b*.

In the only three instances in which *Beth-el* occurs in this Codex (1 Chron. VII 28, 2 Chron. XIII 19, Ezra II 28) it is uniformly written in two words (בֵּית־אֵל).

The text, which is furnished with the ordinary vowel-points and the accents, on the whole accurately represents the present Massoretic recension. The chief merit of the MS. consists in its copious Massorahs which contain Rubrics not to be found in other Codices and from which I have printed the following thirty-four Lists in the third volume of the Massorah:

Letter א, §§ 66, 128, 141, 145; ב §§ 8, 19; ו § 5; ח §§ 5, 11, 19; ט § 13; י §§ 3, 33, 38; מ §§ 4, 23, 24, 42; נ §§ 9, 14, 16; ס § 29; ע §§ 10, 12, 38; פ § 4; צ § 8; ק § 17; ר §§ 13, 20; ש §§ 2, 34, 42, 49.

Besides the Massorahs Magna and Parva, which are given in the margins of each folio, there are three Appendices which contain important Lists.

Appendix I. — This group which occupies part of fol. 41*a* is an Appendix to Exodus and contains the following Massoretic materials:

(1) A register giving the number of verses and the middle verse in Exodus; פ § 190, II 450; (2) a List of the Sedarim in Exodus; ס § 76, II 350, and (3) Lists of the number of *Paseks* in each book of the Pentateuch; ט §§ 200—204, I 647, 648.

Appendix II. — This interesting group forms an Appendix to the Pentateuch and occupies part of fol. 104*b* and the whole of fol. 105*a*. Both the single column of the Massoretic Appendix on fol. 104*b* and the five columns on fol. 105*a* are enclosed in squares, the former made of two lines and the latter of three lines of the following Massoretic Lists:

(1) An alphabetical List of words which respectively occur twice in the same verse; מ § 435, II 223; (2) a List of words normally with the vowel-sign *Kametz* which have exceptionally *Pathach*; נ § 603, II 309, 310.

Within this first square or rather parallelogram are the following Massorahs:

(1) A Register of the number of verses and the middle verse in Deuteronomy; פ § 193, II 452; (2) of the number of Pericopes and Sedarim in the Pentateuch; ם §§ 75—79; II 329—331; פ §§ 396—400, II 472; (3) of the number of verses and the middle verse in the Pentateuch; פ § 194, II 452; (4) the Chronology of the Bible. This List, which is continued on and occupies the whole of the five columns within the square of fol. 105*a*, I have printed from this MS. Comp. ם § 177, II 338, 339.

Below the first square or parallelogram the Scribe records in a poetical Epigraph of twelve lines that he had written the Pentateuch from the Mugah Codex, furnished it with the vowel-points, the Massorah, minuscular and majuscular letters, plenes and defectives, the Sedarim and exhibited the poetical lines, the Open and Closed Sections in accordance with the prescribed rules, indicated the differences between Ben-Asher and Ben-Naphtali &c. so as to make it a Model Codex.[1]

The ancient Codices quoted in this MS. are (1) the Hilleli[2] and (2) the Mugah.[3] It is remarkable that in Gen. XLI 50 the textual reading in this MS. is יֻלַּד with *Kametz* which the Massorite says is according to Ben-Naphtali,

[1] ספר זה נבדק כפי חוזה נצדק
נעתק ממוגה באור שמש יגה
ננקד במלאכה ונמסר כהלכה
נשמר באותיות קטנות ורבוות
ובמלא וחסר ותיקון בלא חסר
פסוקים נסתרים וחשבון הסדרים
ותיקון כל שירה כדת בו נחברה
פתוחות וסתומות בתוכו נחתמות
במאמר הזקנים במיטב הגיונים
נזרים ואין מפר בהגיוני שפר
נפתלי ואשר אמוני הבושר
וספר זה יריד ובין עצומים יפריד

[2] Comp. Gen. XLII 16; XLVII 30; Levit. XIII 57; Song of Songs IV 5; VII 14; Job XL 40; Dan. III 15; X 6.

[3] Comp. Exod. XVII 10, 16; Levit. XIII 33; Numb. I 8, 20; IV 33; XVII 20; XXII 5; 1 Chron. XXVIII 1.

but according to Ben Asher it is יֶלֶד with *Pathach.*[1] The Nakdan, therefore, follows Ben-Naphtali, showing thereby that in his days the authority of Ben-Asher had not as yet been established.

I take this opportunity of tendering my most cordial thanks to the Right Hon. the Earl of Leicester for the loan of this beautiful Codex and for allowing me to keep it more than two years, thus enabling me to collate every word both of the text and the Massorah.

No. 52.

G. 1.

Continuing the description of the MSS. which I have collated in England and restricting myself to those which I have had daily before me, I have now to give an analysis of the Codices in my own possession. These I shall describe by the designation ***G.***

This MS., which consists of two small folio volumes and is in a Franco-Italian hand, contains the whole Hebrew Bible. The order of the books is that exhibited in Column VI of the Table on page 7. Vol. I, which has 279 folios, contains Genesis to Kings, and Vol. II, which consists of 290 folios, contains Isaiah to Chronicles.

With the usual exception of the Song of Moses (Exod. XV 1—19, Vol. I, fol. 64) and the folios on which the Scribe wanted to finish a book with the small quantity of text at his disposal,[2] each folio has two columns and each column in the Pentateuch has, as a rule, 28 lines and in the Prophets and Hagiographa 27 lines The Massorah Magna is given in two lines in the upper margin and in three lines in the lower margin of each folio, whilst the

[1] יֶלֶד בן אשר פת בן נפתלי קמ וממסיר ב קמ הדין כי מאדם Comp. fol. 2*b*.

[2] Comp. Vol. II, fols. 130*a*; 200*b*; 218*b*; 246*b*; 290*a*.

Massorah Parva occupies the outer margins and the margins between the columns.

Each book begins with the first word written in large letters of gold enclosed in a rectangular border of gold around which are conventional sprays in gold and colour. At the end of each book is the Massoretic Summary giving the number of verses, the middle verse &c. in the book.[1] These fully coincide with the numbers in the received text.

The fifty-four Pericopes into which the Pentateuch is divided are respectively indicated in the margin at the beginning of each Lesson by the word פרשׁ = *Parasha* enclosed in ornamental borders of gold or surmounted by gold crowns.[2] The usual register, however, which occupies the vacant space at the end of a Pericope, and which gives the number of verses in the Pericope, is absent throughout.

In the sectional division of the text the MS. deviates considerably from the Massoretic recension as will be seen from the following analysis:

Genesis. — In Genesis it has six new Sections, viz. IV 3; VII 1; X 6; XXXVI 9; XLIX 3, 11 and omits none.

Exodus. — In Exodus it has the following nine new Sections II 11; VIII 1; XIII 5; XXII 18; XXV 17; XXVII 2; XXVIII 22, 23; XXXIII 5 and omits two which are in the received text, viz. XIII 11; XXXIII 17.

Leviticus. — In Leviticus it has one new Section, viz. VII 22 and omits none.

Numbers. — In Numbers it has the following three new Sections X 18, 22, 25 and omits none.

Deuteronomy. — In Deuteronomy it has four new Sections, viz. XXII 9, 11; XXIV 21; XXV 4 and omits none.

[1] In the following five books the Massoretic Summary is absent, Joshua Vol. I, fol. 176*b*; Judges I 194*a*; Samuel I 235*b*; Kings I 279*b*; and Song of Songs II 203*a*.

[2] The only exception is Pericope וילך = Deut. XXXI 1 &c. which has not the ornamented פרשׁ in the margin, but three *Pes* (פ פ פ) in the vacant sectional line of the text itself. Comp. Vol. I, fol. 154*b*.

Accordingly the MS. has twenty-three new Sections and only omits two which are in the present Massoretic recension. As the sectional divisions are promiscuously indicated by vacant spaces in the middle of the line, indented lines and sometimes by a whole vacant line, it is evident that the original Scribe simply intended to show paragraphs without any regard as to whether they were Open or Closed Sections. A later Nakdan, however, tried to make the sectional divisions conformable to the *textus receptus*. Hence he not only inserted in many instances the letters *Pe* (פ) and *Samech* (ס) into the vacant sectional spaces of the text, but cancelled the Sections which are not to be found in the Massoretic recension.

The text which is provided with the usual vowel-points and the accents differed originally in many instances from the received text, but the destroying hand of the later Nakdan has succesfully obliterated the variations. It is, therefore, impossible to decipher the original readings and the only traces left to testify to the removal of words are the gaps made by the erasures.[1]

It is one of the comparatively few Codices in which the aspirated letters (ב ג ד כ פ ת) have only occasionally the *Raphe* stroke. As is the case in most of the oldest and the best MSS. this Codex hardly ever has the *Metheg* even before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol*. The following examples will prove this fact:

אַחֲרִיתָם	Deut.	XXXI	20	פָּעָלוֹ	Deut.	XXXI	4	הַאֲזִינוּ	Deut.	XXXII	1
בְּעָסוֹנִי	"	"	21	יַעֲקֹב	"	"	9	וְאֶבְרָה	"	"	1
וּמֵחֲדָרִים	"	"	25	נַחֲלָתוֹ	"	"	9	יַעֲרֹף	"	"	2

The graphic signs *Pathach* and *Kametz, Tzere* and *Segol* &c. are frequently interchanged in this MS.

[1] Comp. Vol. I, fols. 25*b*; 30*b*; 69*b*; 72*a*; 78*a*; 82*a*; 83*a*; 88*b*; 92*b*; 100*a*; 106*b*; 132*a*; 139*b*; 146*b* &c. &c.

It has no gap in Gen. IV 8, but reads בשׂדֶה with *Kametz* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is in two words in the text in accordance with the Westerns, but the Nakdan has corrected it in the margin, stating that it is to be in one word.[1] *Beth-el* is not only written uniformly in two words, but in some instances in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[2]

It has the two verses in Joshua XXI, viz. 36, 37, with the proper vowel-points and accents without any marginal remark that they are absent in some Codices, but with a Massoretic note on אַרְבַּע *four* in verse 37, thus Massoretically recognising their genuineness. It has, however, also Neh. VII 68 both with a Massorah and without any gloss to the effect that it is not to be found in some MSS.[3]

From the Massorah in this MS. we obtain new contributions to textual criticism. It enriches our List of the Variations between the Eastern and Western Schools of redactors.

On Gen. X 21 it states that the textual reading הַגָּדֹל *the great* which in Gen. I 16 is defective, is in accordance with the Westerns and that the Easterns read it הַגָּדוֹל plene.[4] This variation is an addition to the official List.

On Gen. XIV 17, where *Chedor-laomer* occurs, the Massorah states that the following names are written in the text in two words, but are respectively read as one word: (1) Tubal-Cain which is in two words, but read as one word according to the Easterns is read in two words according to the Westerns, (2) Hazar-Maveth (Gen. X 26;

[1] מלה חדא Comp. Vol. I, fol. 28*b*.

[2] Comp. Gen. XII 3, Vol. I, fol. 28*a*.

[3] Comp. Vol. II, fol. 241*b*.

[4] והד פלוג את המאור למדינ מל למעל חס Vol. I, fol. 27*a*.

1 Chron. I 20) which is written in two words is read as one word, and (3) Chedor-laomer (Gen. XIV 1, 4, 5, 9, 17) which is also written in two words is read as one word.[1]

On Gen. XLVI 20 there is another Massorah on the orthography of the proper names which registers eight of them and according to which (1) Melchi-Zedek Gen. XIV 18; Ps. CX 4; (2) Bael-hanan Gen. XXXVI 38, 39; 1 Chron. I 49, 50; XXVII 28; (3) Zaphanath-paaneah Gen. XLI 45 and (4) Poti-phera Gen. XLI 45, 50; XLVI 20 are respectively written in two words, but read as one name; (5) Tubal-Cain Gen. IV 22, 22, is both written and read as one word according to the Easterns, whilst according to the Westerns it is in two words; (6) Hazar-Maneth and (7) Beth-el Gen. XII 8 &c. are written in two words and read as one word and (8) Chedor-laomer is both written and read as one word.[2]

On a comparison of this Rubric with the preceding one it will be seen that though three of the names are identical in both Lists, the direction with regard to Chedor-laomer which is the third name in the first List and the eighth in the second are conflicting. The former emphatically states that it is written in two words and read as one whilst the latter as emphatically declares that it is both written and read as one word. These variations in the Rubrics fully confirm the oft-repeated statement that the Massorah is by no means uniform and that the conflicting

[1] הלין כתבין תרתין מלין וקרי חדא תובל קין בתי תרין מלין וקרי חד למדינחאי ולמערבאי קרי תרתין, חצר מות כתי תרתין וקרי הדא, בדר לעמר כתי תרתין וקרי חדא: Comp. Vol. I, fol. 29*a*.

[2] ומלכי צדק, בעל חנן, צפנת פענח, פוטי פרע, הלין תרתי מלי וקרי חדא שמא, תובל קין קר וכת חדא מלת למדינחאי ולמע תרתי מלי, חצר מות כת תרי וקרי חר, בית אל תרתי מלי כת וק חד שמא, כדרלעמר חד מילתא כתי וקרי: Comp. Vol. I, fol. 51*b*.

Lists are due to the different traditions which obtained in the different Massoretic Schools.[1]

The Massorah of this MS. also enriches the List of the Sevirin. On Isa. LXI 10 the Massorah Parva remarks that instead of מְעִיל *the robe,* the Sevir is וּמְעִיל ***and with the robe.***[2] The note on this passage in my edition of the Bible shows that this is not only the textual reading in the *editio princeps* of the Prophets, but is exhibited in the Septuagint, the Syriac and the Vulgate. Trite as this variation may seem, it is of great importance since it affords an additional proof that the Sevir refers to the readings of actual MSS.[3]

It will be seen that the Massorah describes מְעִיל as one of an alphabetical List of words all of which begin with *Vav* according to the *Sevir*. The List has not as yet come to light, but the MS. gives us another expression which the Massorah tells us belongs to this List. On Isa. LXIII 13 where the textual reading is לֹא יכשלו *they stumbled not,* the Massorah Parva states that the Sevir is וְלֹא ***and*** &c. with *Vav* conjunctive and that this is another in the alphabetical List of words which according to the Sevir begin with *Vav* conjunctive.[4]

Of greater importance is another Sevir which the Massorah of this MS. has preserved. On the words "and the *princes of Israel* and the king humbled themselves" (2 Chron. XII 6) the Massorah Parva states that this is one of the three instances where the Sevir is the "princes of ***Judah***" instead of *Israel*.[5] Unfortunately the Massorah gives no indication where the other two instances are to be found. But as the phrase "princes of Israel" occurs

[1] *Vide supra,* Part. II, chap. XI, p. 426 &c.

[2] מְעִיל אֹב דסבי וא Comp. Vol. II, fol. 28*b*.

[3] *Vide supra,* Part II, chap. VIII, p. 187 &c.

[4] לֹא אֹב דסבי ואו Comp. Vol. II, fol. 29*a*

[5] שָׂרֵי יִשְׂרָאֵל ג סבי שרי יהודה Comp. Vol. II, fol. 273*a*.

only three times more, viz. 1 Chron. XXII 17; XXIII 2; XXVIII 1, we cannot be far wrong in assuming that two of them are the passages in question.

Among the readings which the Massorah in this MS. adduces from other Codices are to be mentioned:

(1) Numb. XII 14. Here the MS. reads אַחַר *after*, on which the Massorah Parva remarks "according to other Codices it is ***and after***"[1] with *Vav* conjunctive which is also in the *textus receptus*.

(2) In Numb. XXIII 3 where the MS., like the received text, reads לְבָלָק ***to*** *Balak*, the Massorah Parva remarks that in other Codices it is אֶל־בָּלָק ***unto*** *Balak*,[2] and

(3) on Jerem. XII 10 "they have trodden under foot *my portion*" it states that "according to other Codices it is "they have trodden under foot ***my possession***."[3]

As an important contribution to Hebrew Palaeography and to textual criticism may be mentioned the fact that the MS. still uses abbreviations in the text, which a later Annotator tried to obviate by placing the suppletives in very small letters on the top of the abbreviated words. The following are some examples:

וְהוֹשָׁפַ֫ט	2 Chron.	XVIII 29	הַמַּנְחֹ֫ת	1 Chron.	II 52
כִּשְׂרַפַ֫ת	״	XXI 19	מַמְתַּנִי֫ת	״	VI 46
הַתַּעֲרֹבֹ֫ת	״	XXV 24	הַנְּשִׂיאִי֫ם	״	VII 40
הַמִּקְדָּ֫ש	״	XXVI 18	הַמְשֹׁרְרִי֫ם	״	XV 16
הַשְּׁמָאָ֫ה	״	XXIX 16	וּבְמִצְלְתַ֫יִם	״	XXV 1
הַמְּוֻכָּ֫ח	״	״ 24	וְנִסְכֵּי֫הֶם	״	XXIX 21
בְּמַחְלְקוֹתַ֫י הֶם	״	XXXI 17	וְלַמִּיעָדוֹ֫ת	2 Chron.	VIII 13
			לְמַעֲלָ֫ה	״	XVII 12

[1] אַחַר סא ואחר Comp. Vol. I, fol. 114*a*.

[2] לְבָלָק סא אל בלק Comp. Vol. I, fol. 122*b*.

[3] חָלְקָתִי סא נַחֲלָתִי Comp. Vol. II, fol. 39*a*.

Of equal Palaeographical and orthographical interest is the fact that the MS. has also preserved the ancient practice of dividing words, as will be seen from the following examples:

Judg. V 6	נָתְיוֹ	בּוֹת	Judg. V 11	מְחַצְּצִים	Judg. V 14	וּמִ	זְבוּלֻן
„ 7	שַׁקְמָ	תְיוֹ	„ 11	מַשְׁאָבִים	„ 14	בְּשָׁכָ	ט
„ 8	שְׁעָרֵי	ם	„ 11	צִדְקֹ	„ 15	וְיִשָּׂשְׂכָ	ר
„ 8	בְּאַרְ	בָּעִים	„ 11	בְּיִשְׂ	„ 16	לִשְׁמֹ	ע
„ 8	בְּיִשָּׂךְ	אֶל	„ 13	בַּנֹּב	„ 16	עֶ	דָרִים

What imparts special importance to the use of abbreviations and the division of words in this Codex is its comparative lateness.

The name of the Scribe, the place in which it was written and the date of its completion are plainly set forth in the following Epigraph at the end of Chronicles:

This Divine Sanctuary [= Bible] was written here at Avignon by the humble Astruk d'Ascola. It was finished on the fifth of the month of Shebat, in the year 5179 [= A. D. 1419]. May the Lord grant me to study therein, even me, my children and my children's children to the end of all generations, as it is written, This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein for then shalt thou make thy way prosperous, and then shalt thou have good success.[1]

It will thus be seen that as late as the beginning of the fifteenth century the pre-Massoretic practice of using abbreviations and dividing words was still continued in some Schools of textual redactors.

This MS., too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word

[1] נכתבה זאת המקדשיאה פה אויניון על יד | הצעיר אשטרוק דאשקולה והיתה השלמתה | ביום חמשי לחדש שבט שנת קעט לפרט | האלף הששי השם יזכני להגות בה וברומים | לה אני זורעי וזרע זרעי עד סוף כל הדורות | כדבר שנאמ לא ימוש ספר התורה הזה מפיך | והגית בו יומם ולילה למען תשמור לעשות | ככל הכתוב בו כי או תצליח את דרכך ואז תשכיל: Comp. Vol. II, fol. 290*a*.

when the preceding word with which it is combined ends with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

לְחוֹקְקִי Judg. V 9	אם־מָשׁל Judg. IX 2	בְּלַחְמֶךָ Judg. XIII 16
מְחַצְּצִים „ „ 11	בֶּן־עֲשָׂרֶף „ XIV 15	מַחְשִׁים „ XVIII 9
מְחֹקְקִים „ „ 14	כל־לִבּוֹ „ XVI 17	תֶּאְשַׁמּוּ „ XXI 22

The only exception which this MS. makes is in the case of בן־נון *son of Nun* (Exod. XXXIII 11; Numb. XI 28 &c.) where the initial *Nun* (נ) in the proper name has *Dagesh*.

The text of the Bible which begins with fol. 22*a* is preceded by twenty folios, containing the following Massoretic Rubrics:

(1) a List of the Lessons from the Prophets for every Sabbath as well as for the Feasts and Fasts throughout the year; (2) the Chronology of the different books of the Bible. Comp. *The Massorah*, letter ס, § 177, Vol. II, pp. 338, 339; (3) Two chronological Lists of the Princes of the Captivity; (4) a List of the Chaldean Princes; (5) of the Hashmonean Princes; (6) a chronological List of the Prophets from Moses to Daniel; (7) the dates of the completion of the Mishna and the Talmud; (8) the births and the respective ages of the twelve Patriarchs; (9) an alphabetical List of the letters which are interchangeable in the Bible, all of which are new; (10) a List of the verses in the Bible in which all the alphabet occurs: פ § 227, II 456; (11) of the alterations in the text made by Ezra and Nehemiah: ת § 205, II 710; (12) of the dotted letters: ב § 521, II 296; (13) an alphabetical List of the majuscular letters: א § 227, I 36; (14) of the minuscular letters: א § 229, I 37; (15) a List of the Inverted Nuns: נ § 15, II 259; (16) complete Lists of the differences between Ben-Asher and Ben-Naphtali throughout the Bible indicating the precise nature of the variations ת: §§ 589—617, I 571—591; (17) The Poem which registers the number of times each letter of the alphabet occurs in the Bible: א § 224, I 33—35; (18) an alphabetical List registering the number of times each letter occurs in the Bible, which is new; (19) the mnemonic name of each of the fifty-four Pericopes into which the Pentateuch is divided with a detailed List of the Sedarim therein, as well as the number of verses, words and letters, which I have printed at the end of the respective Parashas in my edition of the Hebrew Bible; (20) Excerpts from the *Dikdukē*

Ha-Teamim: ב § 246, I 654 &c.; and (21) a Massoretic Treatise by Jacob Ben-Naphtali, which is new and will be found in the Appendix to this Introduction.

The following are some of the principal omissions in this MS. due to homoeoteleuton Vol. I 97*a*; 137*a*; II 4*a*; 20*a*; 21*b*; 34*b*; 39*b*; 51*b*; 59*a*; 65*b*; 85*a*; 93*a*; 95*a*; 102*b*; 114*a*; 125*a*; 128*b*; 221*b*; 267*a*. As is usually the case, some of these omissions have been supplied in the margin by the Scribe himself and some by later Nakdanim. Still later Nakdanim have added numerous marginal glosses in a cursive hand from Gen. I 1 to Exod. X.

No. 53.

G. 2.

This quarto MS., which is written on exceedingly fine vellum in a beautiful Sephardic hand *circa* A. D. 1380—1400, originally contained the whole Hebrew Bible. It consists of 549 folios. Gen. I 1—XXIV 48*a*, as well as the last eight-and-a-half verses of Nehemiah, viz. XIII 23*b*—31, are missing.

The order of the Prophets is that exhibited in Column III of the Table on page 6, whilst the sequence of the Hagiographa does not quite harmonise with any of the orders in the Table on page 7 since it is as follows:

(1) *Chronicles,* fol. 395*b*—440*a*; (2) *Psalms,* 440*b*—476*b*; (3) *Proverbs,* fol. 447*a*—489*a*; (4) *Job,* fol. 489*b*—504*a*; (5) *Ruth,* fol. 504*a*—506*a*; (6) *Canticles,* fol. 506*b*—508*b*; (7) *Ecclesiastes,* fol. 508*b*—513*b*; (8) *Lamentations,* fol. 513*b*—516*a*; (9) *Esther,* fol. 516*b*—522*a*; (10) *Daniel,* fol. 522*a*—532*b* and (11) *Ezra-Nehemiah,* fol. 533*a*—549*b*.

With the usual exception of the Songs of Moses (Exod. XV 1—19, fol. 32*b*—33*a*) and Deborah (Judges V 1—31, fol. 153*a*—*b*), which are written in specially prescribed lines, each folio has two columns and each full column has 27 lines. The Massorah Magna is given in one line in the upper margin of each folio and in two lines

in the lower margin which are frequently formed into delicate interlaced designs of an oriental character. The Massorah Parva occupies the outer margins and the margin between the columns.

The first word of each book throughout the MS. is missing as the vacant space which the Scribe has left to be illuminated has not been filled up by the Rubricator. In the Pentateuch, the Massoretic Summary which registers the number of verses, the middle verse &c. is given at the end of each book. It is remarkable that the number of verses which the Massoretic Summary assigns to Exodus is two less than it is in the present Massorah. The MS. gives it as 1207[1] whereas our Massorah has 1209.

This variation, however, is due to the different ways in which the verses in the Decalogue were divided.[2] The only other books at the end of which the Massoretic Register is given are Isaiah (fol. 289*a*) and Chronicles (fol. 440*a*). The sum-total here given fully coincides with the received text.[3]

Of the fifty-four Pericopes into which the Pentateuch is divided three are missing. The fifty-one which remain are simply indicated by the Massoretic register of the verses with the mnemonic sign written in exceedingly small characters, which occupies the vacant spaces between the Pericopes, since the expression פרש = *Parasha* which usually stands in the margin to mark the beginning of the several Pericopes is, as a rule, absent in this MS.[4]

[1] סכום פסוקים של ספר ואלה שמות אלף ומאתים ושבעה וס׳מן אדו Comp. fol. 52*b*.

[2] *Vide supra*, Part I, chap. VI, pp. 75—78.

[3] *Vide supra*, Part I, chap. VI, pp. 91, 92, 104, 105.

[4] The exception to this rule are the following five Pericopes which have against them פרש in the margin (1) וארא fol. 25*b*; (2) בא fol. 28*b*; (3) בשלח fol. 31*b*; (4) משפטים fol. 36*b*, and (5) כי תבוא fol. 122*b*.

The corresponding Lesson from the Prophets, however, is invariably exhibited in the margin which helps to show the division of the Pericopes.

The sectional divisions of the text are most carefully indicated in strict accordance with the prescribed rules. An Open Section begins with a full line when the previous line is unfinished or has an entirely blank line; whilst a Closed Section begins with an indented line or has a blank space in the middle of the line;[1] but there are no letters *Pe* (פ) and *Samech* (ס) in the vacant sectional spaces of the text. This strict observance of the sectional rules makes it easy to ascertain the variations from the received text. A careful collation of the MS. with the *textus receptus* has disclosed the following sixteen differences:

Pr. T.	MS.			Pr. T.	MS.		
ס	פ	Exod.	XXV 17	ס	ס ויצא	Gen.	XXVIII 10
ס	פ	„	XXXVII 6	פ	ס	„	XXXVI 1
פ	ס	Levit.	V 17	ס	ס	„	„ 9
פ	ס	Numb.	II 32	ס	פ	„	„ 19
פ	ס	„	XVIII 8	ס	פ	„	XXXIX 7
ס	פ	„	XXVI 57	פ	ס	Exod.	VII 26
ס	ס	Deut.	XIX 15	ס	פ	„	X 12
ס	ס	„	XXIV 8	ס	פ	„	XII 1

Accordingly the MS. (1) has six sections, four Open and two Closed which the received text has not, (2) omits two Closed Sections, (3) exhibits three Open Sections where our text has Closed Sections, and (4) *vice versa* has five Closed Sections where the received text has Open Sections.

The text which is furnished with the vowel-points and the accents faithfully exhibits the present Massoretic recension, and is so carefully written that I found the

[1] *Vide supra,* Part I, chap. II, p. 9 &c.

omission of only a few words in Deut. IV 23, 24, fol. 107*b*, for which the Scribe had left a vacant space.

Not only are the aspirates (ב ג ד כ פ ת) marked with the *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words have this horizontal stroke.

The *Metheg* is not used before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol*. Beth-el is invariably written in two words and occasionally even in two lines, בֵּית *Beth* at the end of one line, and אֵל *El* at the beginning of the next line.[1]

The seven variants which the Massorah Parva adduces from the celebrated Codex Hilleli are already known from the Massorah in other Codices,[2] but the quotation from the Codex Mugah is both new and interesting, inasmuch as it incidentally mentions a difference in the orthography which obtained between the School of Expositors and the School of textual redactors.[3]

The Massorah in this MS. records the fact that there is a difference in the reading of מאתו Levit. XXVII 24 between the Western and Eastern Schools of textual redactors which I have given in the notes to my edition of the Hebrew text.[4]

It is important to remark that this most carefully written Codex has the two verses in Joshua XXI, viz. 36, 37,

[1] Comp. Gen. XXXIV 3, fol. 9*b*.

[2] The seven instances are (1) Gen. XXIX 6, fol. 13*a*; (2) Exod. XXVI 19, fol. 40*b*; (3) Exod. XXX 14, fol. 44*a*; (4) Exod. XXXVIII 43, fol. 44*a* (5) Numb. XXXIV 11, fol. 102*b*; (6) Deut. XII 11, fol. 114*a* and (7) Ezek. XXXII 2, fol. 352*b*. The second variant, viz. אֲרָנִים בהללי אֱלֹהִים Exod. XXVI 19, has inadvertantly dropped out of the notes to my edition of the Hebrew text.

[3] On וַאֲשֵׁימֵם Deut. I 13 which is plene in the MS. the Massoretic Annotator remarks מל ל וחס כפי בעלי המדרש וכמנה Comp. fol. 104*b*.

[4] מֵאִתּוֹ קורין מערבאי ומדנחאי מֵאֹתּוֹ fol. 73*a*.

with the proper vowel-points and the accents, and has not Nehemiah VII 68.[1]

This MS., moreover, is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

סָבְבוּ	Josh. VI 15	בִּן־נוּן	Josh. I 1	בַּעֲלָה	Josh. XV 9
בָּזוּז	„ VIII 27	עִם־מֹשֶׁה	„ „ 5	וְלַחְמָם	„ „ 40
לְחֹקְקֵי	Judg. V 9	בניכם מָחָר	„ IV 6	יַעְזֵר	„ XXI 37

No. 54.

G. 3.

This MS. consists of two volumes quarto. The first volume which has 112 folios contains the Pentateuch, and the second volume which has 206 folios contains the Prophets in the order exhibited in Column III in the Table on page 6. The third division or the Hagiographa which originally formed part of this Codex, but which is now missing, must have followed the Ruth order exhibited in Columns I—III in the Table on page 7, since the verso of Vol. II, fol. 206, giving the end of the Minor Prophets contains the beginning of Ruth. The MS. is written in a Franco-Italian hand and in several of its features resembles the former Codex described under No. 53. Each folio has two columns and each full column has 31 lines. The Massorah Magna is given in two lines in the upper margin of each folio and in three lines in the lower margin, whilst the Massorah Parva is given in the outer

[1] Comp. fol. 146*b*; 544*a*.

margins and in the margin between the columns. The names of the Pericopes in the Pentateuch and the names of the separate books are given in running head-lines throughout the MS. The Christian chapters, too, are noted in the margin in red Hebrew letters.

To estimate the importance of this MS. it is necessary to analyse the contents of the Epigraph which is appended to the Pentateuch and which is as follows:

The sacred work of the Law of Moses, the man of God, is finished. Written by Joseph son of Senior surnamed di Bailo. May the Most High protect him Amen.

I have written it, furnished it with the vowel-points as well as the Massorah and revised it according to my ability with all my strength and might. I have carefully attended to the defectives and plenes, to the Open and the Closed Sections, to the prescribed lines of the Songs and to the special words which begin a column, as they are found in the Codices of Ezra; I have neither omitted nor added thereunto. The Massorah, too, as it is arranged in the Massoretic books, I have written in its proper place. The Codices from which I copied this MS. are choice ones attending most carefully to the accents and the vowel-points. Amongst these is a Model Codex which was written in Barcelona, and which was made from the Bible written in the holy city Jerusalem (may it speedily be restored), called the Sanctuary of Jehovah. Thy servant was also careful to follow it very accurately according to his strength not omitting a single thing. But there is no perfection except with the Lord alone. May he vouchsafe strength to his servant to complete the whole Bible. Amen!

Finished on the fifth day of the month of Ab in the year 5234 [= A. D. 1474].[1]

[1] ותשלם מלאכת עבדת הקדש | בתורת משה איש האלהים מכתב | ידי יוסף בן שיניור המכונה | די באילו בטאושת מתא יע"א. | וכתבתיו ונקדתיו ומסרתיו ודקדקתיו | באשר השינה ידי, בכל כחי ובכל | מאדי, ונשמרתי מאד בחסרות | ויתרות, ופתוחות וסתומות ובתקון | השירות, ובאותיות בי"ה שמו בראש | הדפין מישרות, באשר נמצא | בספרי עזרא, לא חסרתי ולא | הוספתי וגם כל המסרה, הסדורה | בספרי המסרה, כתבתי כל אחת | ואחת במקומה סדורה, והספרים | אשר העתקתי הספר הזה היו ספרי | חמדה, להשמר על טעם או נקודה, | גם בהם ספר אחד מחברת תלמוד | תורה, אשר נכתב בברצלונה | המעטירה, אשר העתק מן | המקרא, אשר נכתבה בירושלם | עיר הקדש תיו במהרה, והיא | מקדישיה בשם נקראה, גם עבדך | נזהר בהם, להעמידם על מכוניהם, |

It will thus be seen that though written only fourteen years before the publication of the *editio princeps* of the whole Hebrew Bible, the MS. professes to be in every respect an exact copy of the celebrated Barcelona Codex, which in its turn was a correct transcript of the ancient Jerusalem Codex called ***Mikdashjah*** = *the Sanctuary of Jehovah.* The accuracy of the MS. before us, the Scribe Joseph di Bailo assures us extends not only to the consonants, the vowel-points and the accents, but to the division of the text into Open and Closed Sections and to the Massorah. As this is the only MS. which, as far as I was able to trace it, claims to represent the text of the Ezra Codices, it is of the utmost importance to compare the arrangement and composition of its text with that of the *textus receptus.*

Each book begins with the first word written in large letters of gold within an ornamental rectangular parallelogram and ends with the Massoretic Summary giving the number of verses, the middle verse &c. also enclosed in a rectangular parallelogram in black. The sum-total of the verses in each book where it is thus given[1] fully coincides with the received text.

The fifty-four annual Pericopes into which the Pentateuch is divided are indicated by the vacant sectional spaces with the word פרש = *Parasha* in the margin against the beginning of each Pericope. The space which separates the Pericopes is occupied by the register with the mnemonic sign giving the number of verses in the Pericope

ובכתי הנאדר, אחד מהם לא נעדר, | רק אין התם בלתי ליי"י לבדו, יתן כח | להשלים כל המקדשיה לעבדו: אמן. | נשלם ה' יום לירח אב שנת רל"ה לפרט האלף הששי:

Comp. Vol. I, fol. 112*b*.

[1] In Vol. II, which contains the Prophets, only Judges, Samuel and Isaiah have this Summary, whilst Joshua, Kings, Jeremiah, Ezekiel and the Minor Prophets are without it.

written in very minute characters. These, too, agree with the Massoretic recension of our text.

When we, however, come to the sectional divisions we meet with serious departures from the *textus receptus*. Though the Scribe assures us that the Open and Closed, Sections are in harmony with the ancient Codices which he mentions, they in many instances are at variance with the received text. As the Sections are most carefully indicated in accordance with the prescribed rules, there can be no doubt about their nature whether they are Open or Closed, though in accordance with the normal practice of the Schools there are no letters *Pe* (פ) and *Samech* (ס) inserted into the sectional vacant spaces of the text.[1] An analysis of the text discloses the following variations:

Genesis. — In Genesis the MS. exhibits fifteen variations: it has (1) eight new Sections three Open, viz. XXXVI 9; XL 7; XLIX 3, and five Closed, viz. IV 3, 13; VII 1; X 6, 13; (2) two Open Sections which are Closed in our text, viz. V 28; XLIV 18, and (3) *vice versa* five Closed which are Open in the received text, viz. XII 1; XXI 22; XXIII 1; XXXVI 31; XXXVII 1 and omits none.

Exodus. — In Exodus the MS. has no fewer than twenty-seven departures from our text. They are as follows: it has (1) eight new Sections three Open, viz. II 11; XXVI 7; XXXVI 35, and five Closed, viz. XVI 6; XXV 17; XXVIII 30; XXXII 33; XXXVII 6; (2) ten Open Sections which are Closed in our text, viz. VII 14; VIII 1; XIII 17; XXII 6; XXVI 31; XXVIII 6; XXIX 38; XXXVIII 1; XL 24, 28; (3) *vice versa* eight Closed which are Open in our text, viz. II 1; XIII 11; XX 15; XXI 28; XXXII 7; XXXIII 12; XXXIV 1; XXXVI 14, and (4) it omits one which is in our text, viz. XXIII 28.

Leviticus. — In Leviticus it exhibits sixteen variations: it has (1) ten new Sections one Open, viz. VII 22, and nine Closed, viz. XI 9, 13, 24;

[1] The only exceptions are the one instance in which the vacant line of the Open Section is at the top of the column (fol. 13*b*) and the two instances in which it is at the bottom (fols. 54*a*, 59*a*). To preclude the idea that the text is here imperfect, the letter *Pe* (פ), as is not unfrequently the case in other MSS., is put in the middle of the vacant sectional space.

XVII 13; XIX 20; XXII 14; XXV 14; XXVI 18; XXVII 26; (2) five Open which are Closed in our text, viz. V 14; VI 7; XXI 16; XXII 26; XXIII 26, and (3) omits one Section, viz. XXV 47.

Numbers. — In Numbers it has no fewer than twenty departures from our text: it has (1) nine new Sections all of which are Closed, viz. VI 13; VII 4; IX 18, 22; XIV 1; XXV 4; XXVI 5; XXVIII 18; XXXI 48; (2) six Open which are Closed in our text, viz. IX 15; XVII 1; XXVI 42; XXVIII 26; XXIX 7; XXXI 25, and (3) *vice versa* five Closed which are Open in the received text, viz. II 1; XIV 11, 26; XX 7; XXVIII 11, and omits none.

Deuteronomy. — In Deuteronomy, too, it has twenty variations: (1) fourteen new Sections all of which are Closed, viz. II 9; VII 7, 9; XVI 22; XIX 8; XXII 9, 11; XVIII 7; XXIV 6, 9, 24; XXV 14; XXXI 16; XXXIII 6; (2) four Open which are Closed in our text, viz. XI 22; XVI 5; XXII 23; XXX 11, and (3) *vice versa* two Closed which are Open in the received text, viz. XXXII 48; XXXIII 1, and omits none.

Accordingly there are altogether no fewer than ninety-eight variations from the *textus receptus* in the Pentateuch for which alone we have official Lists registering the number of and the respective places for the Open and Closed Sections in each book. These departures from the Massoretic recension the Scribe assures us are in accordance with the ancient Jerusalem Codex. We have thus an additional confirmation of the oft-repeated fact that the different Schools of textual redactors had preserved different traditions with regard to the text, and that these traditions are more or less reflected in the MSS. which emanated from the respective guilds of Massorites. As is the case in most Codices, a later Nakdan has made clumsy efforts to obliterate these variations so as to make the text conformable to the *textus receptus*. Hence he has inserted the letter *Pe* (פ) into a Closed Section, and *vice versa* the letter *Samech* (ס) into an Open Section, or cancelled the Section altogether to the disfigurement of the MS.[1]

[1] For similar variations in the Sections see Codices No. 24, pp. 599–600; No. 25, p. 607; No. 27, p. 626; No. 48, p. 712; No 49, pp. 715, 716 &c. &c.

As to the consonantal text, the MS. only occasionally has the *Raphe* stroke over the aspirated letters (ב ג ד כ פ ת) and hence does not exactly belong to the small class of Codices in which this horizontal mark is entirely absent.

The *Metheg* is hardly ever used even before gutturals with *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol* as will be seen from the following:

נַעֲרָה 1 Kings I 2	אַחֲרַי 1 Kings I 6	אֲשֶׁה 1 Kings I 29
וַאֲדֹנִיָּה „ „ 5	לַאֲמָתְךָ „ „ 13	וַיַּעֲלוּ „ „ 40
וְחַמְשִׁים „ „ 5	וַאֲנִי „ „ 14	לֶאֱכֹל „ „ 41

The graphic signs *Kametz* and *Pathach, Tzerē* and *Segol* are frequently interchanged. Thus we have:

וְנָתַן 1 Kings I 8	שָׁמַעְתָּ 1 Kings I 11	אַחֲרֶיךָ 1 Kings I 14
רֹגֶל „ „ 9	נִשְׁבַּעְתָּ „ „ 13	מִשְׁרַת „ „ 15

It exhibits no break in the middle of the verse in Gen. IV 8 and has בְּשָׂגַם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) in accordance with the Eastern School, whereas *Beth-el* which is also one word according to the Easterns is not only written uniformly in two words, but occasionally in two lines בֵּית *Beth* at the end of one line and אֵל *El* at the beginning of the next line.[1]

The MS. has the two verses in Joshua XXI, viz. 36 and 37 with the proper vowel-points and the accents and without any remark in the margin to the effect that they are not in the text of some Codices.

It is important to state that this MS. which, as we have seen, professes to be a careful transcript of the ancient Barcelona Codex and which in its turn was a copy of the Jerusalem Codex, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word

[1] Comp. Gen. XIII 3, Vol. I, fol. 7*a*; Gen. XXXV 1, Vol. I, fol. 19*a*.

when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(3)			(2)			(1)		
קְלָלָנִי	1 Kings	II 8	בכל־לְבָבָם	1 Kings II	4	וַיַּעֲזֹרוּ	1 Kings I	7
סֹבְבִים	„	VII 24	בן־עַר	„ „	5	וְיַחְמֹור	„	V 3
יְתַפַּלְלוּ	„	VIII 30	וטבים מֻמָּנוּ	„ „	32	נָעֳלַם	„	X 3

The numerous variations in the orthography &c. which the Massorah Parva of this MS. adduces from other Codices I have given in full in the third volume of the Massorah.[1] It is, therefore, unnecessary to reproduce them here.

No. 55.

G. 4.

This MS., which is a large quarto, is written in a bold and beautiful German hand *circa* A. D. 1400—1410. It is now bound in three volumes, but as it was originally one volume I have treated it as one and continued the pagination consecutively. It consists of 451 folios and contains (1) the Pentateuch with the Chaldee Paraphrase in alternate verses fols. 1*a*—346*b*; (2) the Five Megilloth fols. 347*a*—368*b*, in the order exhibited in Column III in the Table on page 4; (3) the Haphtaroth fols. 369*a*—434*b*; and (4) the book of Job fols. 434*b*—451*a*. The first six folios containing Gen. I 1—V 31 are by a later hand and Gen. II 31—IV 1 are missing.

With the exception of fols. 83*b*—84*b*; 368*b* where the Scribe had to economise space so as to finish the

[1] Comp. *The Massorah*, Vol. III, pp. 23—33, under בראשית § 641*e*; שמות § 641*i*; ויקרא § 641*n*; במדבר § 641*r*; דברים § 641*v*; יהושע § 641*z*; שמואל § 641*gg*; מלכים § 641*mm*; ישעיה § 641*rr*; ירמיה § 641*xx*; יחזקאל § 641*ccc*; תרי עשר § 641*hhh*.

books at the end of the leaf, and with the usual exception of the Song of Moses Exod. XV 1—19, fols. 109*a*—110*a*, which is written in specially prescribed lines, each folio has two columns and each full column has 25 lines.

The first word of each book is in large letters and several of the books have also the Massoretic Summary at the end giving the number of verses, the middle verse &c. in them.[1] These fully coincide with the number of verses in the present Massoretic recension of the text.

Each of the fifty-four Pericopes, into which the Pentateuch is divided, also begins with the first word in large letters, and, as a rule, has in the vacant sectional space which divides the Parashas one, two, or three *Pēs*,[2] but without the accompanying register with the mnemonic sign giving the number of verses in the Pericope which is usually to be found in most MSS.

In the sectional division of the text the MS. seriously departs from the present Massoretic recension. It exhibits no fewer than seventy-three variations, as will be seen from the following analysis:

Genesis. — In Genesis it has five sections which are not in our text, viz. X 6, 13; XXXVI 9; XXXIX 7; XLIX 3 and omits one which is in the *textus receptus*, viz. XLIX 19.

Exodus. — In Exodus it has the following twelve new Sections II 11; XIII 5, 15; XVI 6; XXII 8; XXIII 2; XXIV 17; XXVI 7; XXXII 9; XXXVI 23, 35; XXXVII 6 and omits three Sections which are in the received text, viz. XXIII 26; XXXIX 6, 33.

Leviticus. — In Leviticus it has thirteen new Sections, viz. VII 22; XI 9, 13, 24; XIII 23, 28; XV 18; XVII 10; XIX 20; XXII 14; XXV 14; XXVI 18; XXVII 26 and omits the following two which are in our text II 5; XXV 47.

[1] Comp. Gen. fol. 84*b*; Levit. fol. 208*b*; Numb. fol. 282*b*; Ecclesiastes fol. 359*a* and Job fol. 451*a*.

[2] The following six Pericopes have no *Pe* (פ) at all (1) ויקרא fol. 163*b*; (2) תזריע fol. 174*b*; (3) מצרע fol. 178*a*; (4) אחרי מות fol. 184*a*; (5) קדשים fol. 189*a* and (6) אמר fol. 103*a*.

Numbers. — In Numbers it has fourteen new Sections, viz. III 17, 33; VI 13; VII 4; X 13, 17, 18, 21, 22, 25; XIV 1; XVIII 20; XXIX 39; XXXI 48 and omits none.

Deuteronomy. — In Deuteronomy the MS. has no fewer than nineteen new Sections, viz. II 9; III 2, 18; V 7; VII 7; IX 12, 13; XVI 22; XIX 8; XXII 9, 11; XXIII 9; XXIV 6, 9; XXV 4; XXXI 22, 25; XXXIII 6, 23 and omits four which are in the *textus receptus,* viz. II 8*b*; IV 1; XIV 11 and XXV 13.

On comparing these variations with those exhibited in the other Codices[1] it will be seen they are not due to carelessness on the part of the Scribe, but to the different traditions which were preserved in the different Schools with regard to the sectional division of the text.

The Massorah Magna is given in two lines in the upper margin of each folio and in three lines in the lower margin, whilst the Massorah Parva occupies the outer margins and the margins between the columns. Fols. 422*a*—432*b*, however, have no Massorah.

The letters are exceedingly beautiful and distinct and it is almost impossible to mistake the *Beth* (ב) and the *Caph* (כ), the *Gimel* (ג) and the *Nun* (נ), the *Daleth* (ד) and the *Resh* (ר), the *He* (ה) and the *Cheth* (ח), the *Vav* (ו) and the *Zain* (ז), or the final *Mem* (ם) and the *Samech* (ס).

The text is provided with the vowel-points and the accents. The Chaldee Paraphrase, too, has the same accents as the Hebrew original. The aspirated letters (ב ג ד כ פ ת) are uniformly denoted by the *Raphe* stroke. The graphic signs *Pathach* and *Kametz, Tzere* and *Segol* frequently interchange. Thus for instance:

Pr. T.	MS.				Pr. T.	MS.			
תִּכֶלֶת	תְּכֶלֶת	Exod.	XXVI	31	וַתִּשְׁחַת	וַתְּשַׁחֵת	Gen.	VI	11
תַּשָּׁה	תַּשָּׁה	Deut.	XXIV	10	וַתִּמָּלֵא	וַתְּמַלֵּא	„	„	11
תַּטָּה	תַּטֵּה	„	„	17	הַחַי	הָחַי	„	„	19

[1] *Vide supra,* MS. No. 25, p 607; No. 27, p. 626; No. 28, p. 633 &c.; No. 49, p. 715 &c.

The MS. exhibits no break in the middle of the verse in Gen. IV 8 and has בשגם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in two words in accordance with the Westerns, but in two lines, *Chedor* (כֶּדֶר) at the end of one line and *Laomer* (לָעֹמֶר) at the beginning of the next line. *Beth-el*, however, which is also in two words according to the Westerns, is uniformly written in one word in this MS. thus following the orthography frequently exhibited in Codices of the German Schools.

The MS. has a considerable number of readings, some of which are undoubtedly original and are not only supported by other Codices, but by the ancient Versions, as will be seen from the subjoined examples:

מִכֹּל רמש	ומכל רמש	Gen.	VI 20
וְעַד־עוֹף	עַד־עוֹף	„	VII 23
וְחָם	חָם	„	IX 18
מִמִּצְרָיִם	מֵאֶרֶץ מִצְרַיִם	Exod.	III 10
הַחַיִּי	וְהַחַיִּי	„	XXIII 23
אֵת כל־	וְאֵת כל־	„	XXV 22
יַעֲשֶׂה	תַּעֲשֶׂה	„	XXVI 31
לִפְנֵי	וְלִפְנֵי	„	XXX 6
יאת־כליו	ואת כָּל־כליו	„	XXXI 8
כֹּל בכור	וְכָל־בכור	„	XXXIV 20
אֶת־תולעת	וְאֶת־תולעת	„	XXXV 25
לקדשי המשכי	לקדשי צֶלַע־המשכן	„	XXXVI 32
אֶת־המזלגת	וְאֶת־המזלגת	„	XXXVIII 3
וַיַּעַשׂ	וַיַּעֲשׂ	„	XXXIX 8
אֶת־כל	וְאֶת־כל	„ „	36
אֶת־נרתיה	וְאֶת־נרתיה	„ „	37
אתן לָהֶם	אתן לָכֶם	Numb.	XI 21

These readings are not only supported by the Chaldee Paraphrase in this MS., but most of them are exhibited in the other ancient Versions whilst some of them are to be found in the Samaritan recension of the Hebrew text and some in the early printed editions, as will be seen from

the notes in my edition of the Hebrew Bible. It is important to notice that in three instances the textual reading in this MS. is a marginal *Sevir* in other Codices.[1] This confirms the oft-repeated statement that the *Sevir* refers to actual readings in MSS.

Of the two variants which this MS. adduces from the Jerusalem Codex in the Massorah Parva on Numb. V 21 the one referring to the orthography of אוֹתָךְ *thee*,[2] is well known from other MSS. and is duly given in the notes to my edition of the Hebrew Bible. The other, however, in which we are told that the accusative particle אֶת־ is cancelled before יְרֵכֵךְ in this celebrated Codex is new.[3]

The three references which the Massoretic Annotator makes to Spanish Codices are interesting from a purely orthographical point of view.[4] Of far greater importance is the fact that the Chaldee Paraphrase which from its being in alternate verses with the Hebrew and thus constitutes as it were one whole with the Hebrew text, abounds in abbreviations. This is sufficiently attested by the following number which occur in the small compass of twenty-three verses:

בִּישָׁא =	בִּישָׁךְ	Gen. VI 13	בִּישׁ =	בִּישָׁא	Gen. VI 3
לְתֵיבוּתָא =	לְתֵיבוּתָךְ	„ VII 1	וְעַשְׂרִין =	וְעֶשְׂרִין	„ „ 3
בְּדָרָא =	בְּדָרָךְ	„ „ 1	גִּיבָרַיָּא =	גִּיבָרָיָא	„ „ 5
וְנוּקְבָא =	וְנוּקְבָךְ	„ „ 3	דִּשְׁמַיָּא =	דִּשְׁמַיָּא	„ „ 7

[1] Comp. Exod. XXVI 31; XXXIV 20 and Numb. XI 21 with the notes in my edition of the Hebrew Bible.

[2] בספר ירושל לא כתי ואי באותך Comp. fol. 220*a*.

[3] בספר ירושל העביר קלמום על אֶת־ *ibid.*

[4] On (1) Gen. XXXII 18 where the MS. has יְפַנְּשָׁךְ the Massoretic Annotator remarks בספרי אספמי כי יְפַנְּשָׁךְ fol. 51*b*; (2) on Exod. XIV 11 where the MS. has הַמִּבְּלִי the Massorite justifies this reading by stating כן באספמי ובדוקנים fol. 107*b* and (3) on Numb. VII 1 where this Codex reads כְּלֹת defective the Massoretic gloss is as follows ל חס ומצינו בס׳ אספמיא כלות מל fol. 222*a*.

The Hebrew text itself has preserved the ancient practice of dividing a word when it was too long for the line. Thus מַבְלִיגִיתִי Jerem. VIII 18 which occurs in the Lesson from the Prophets for the Fast of the Ninth of Ab is divided into two, מַבְלִי is at the end of one line and גִיתִי is at the beginning of the next line, and the Massorah on it emphasises the fact that though divided it is one word.[1]

An important contribution to the study of the Massorah is the exceptional manner in which the Massorah Parva of this MS. repeatedly refers to the lengthy Massoretic Lists in the Massorah Magna. Thus for instance on וַיָּבֵא *and he brought* Gen. XXIX 23 the Massorah Parva remarks that it occurs fifty-one times in the Bible and that the List is given in Pericope מקץ = on XLIII 7.[2]

The same is the case on יֵעָשֶׂה *shall be done* Gen. XXIX 26 where the Massorah Parva states that it occurs thirty-six times in the Bible and that the List is given in Pericope תצא = Deut. XXV 9.[3] This shows that Jacob b. Chayim in the *editio princeps* of the Bible with the Massorah did not introduce new elements into the Massorah when he refers backwards and fowards for certain Lists, but simply expanded a system which was already adopted in some MSS.

This MS., too, is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined

[1] מַבְלִי־גִיתִי מלה חדא fol. 402*b* and *vide supra,* p. 641.

[2] וַיָּבֵא נא בקרי מקץ Comp. fol. 44*b* with fol. 72*a*.

[3] יֵעָשֶׂה לוֹ בקרי תצא Comp. fol. 45*a* with fol. 328*a*. This shows that the Massorah Magna must have been written first in the MS. otherwise the reference to the Massorah Magna on Deut. XXV 9 could not have been given in Gen. XXIX 26

ends with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(3)		(2)		(1)	
וַיְהַלְלוּ	Gen. XII 15	אם־מַּחוּט	Gen. XIV 23	וְרַעְמָה	Gen. X 7
וְנָלְלוּ	„ XXIX 3	על־לֵב	„ XXXIV 3	רַעְמָה	„ „ 7
בְּהִתְחַנְנוֹ	„ XLII 21	בן־נון	Numb. XXVI 65	וְאָחִשְׁךְ	„ XX 6

At the end of Deuteronomy the Scribe gives us an important Epigraph which is as follows:

Courage! and let us be couragous! May Isaac the Scribe never be hurt, neither to-day nor ever till the ass shall ascend the ladder. I Isaac son of Simcha the Scribe have finished this Pentateuch, on the fifth day of Pericope Ēkeb, on the sixteenth of the month of Ab, as well as the Five Megilloth and the Haphtaroth. I have written it for R. Meir son of Nathan. May the Lord grant him to study therein, as well as his children and his children's children to the end of all generations. Amen, Amen, Amen, Selah.[1]

In this Epigraph, therefore, we are dinstinctly told that the Scribe's name is ***Isaac.*** Now on referring to Gen. XXVI 16, fol. 38*b* of this MS. where the name Isaac occurs it will be seen that it is distinguished by the dots which indicate the name of the Scribe. In Exod. II 24, fol. 87*a*, and in Deuteronomy VI 10, fol. 296*b*, too, where Isaac occurs it is distinguished in a similar manner. We have thus additional proof of the fact that when a name is thus marked in the text it indicates the name of the Scribe though the MS. may have no Epigraph.

No. 56.

G. 5.

This small quarto MS., which is written in a minute Franco-Italian hand *circa* A. D. 1450, consists of 211 folios and contains the Pentateuch (fols. 20*b*—211*b*) which is preceded by sundry Massoretic Lists (fols. 1*b*—19*b*).

[1] חָזָק ונתחזק הסופר לא יזק לא היום ולא לעולם עד שיעלה חמור בסולם: אני יצחק בר׳ שמחה הסופר סיימתי זה החומש | יום ה׳ פ׳ עקב בששה עשר לחדש אב

Each folio has 24 lines with two lines of the Massorah Magna in the upper margin and three lines of the same corpus in the lower margin and with the Massorah Parva in the outer margins. The text is provided with the vowel-points and the accents.

The fifty-four Pericopes into which the Pentateuch is divided are indicated in the margin by the word פרשׁ = *Parasha,* which stands against the beginning of the Pericope. With the exception of nine instances the number of verses in the Pericope is given in the vacant space between the Parashas.[1]

The sectional division of the text is at variance with the Massoretic recension in no fewer than fifty-seven instances. They are as follows:

Genesis. — In Genesis this MS. has five new Sections, viz. II, 13, 14; VII 1; XVII 9; XXV 7 and omits none.

Exodus. — In Exodus it has nine new Sections, viz. II 11; VII 1; XIII 5; XVI 6; XXV 17; XXVI 7; XXVIII 30; XXXII 32; XXXIII 5 and omits none.

Leviticus. — In Leviticus it has twelve new Sections, viz. V 4; VII 22; XI 9, 13, 21, 24; XIII 28; XV 18; XXV 14; XXVI 18, 21; XXVII 26 and omits the following four Sections which are in the received text, XIII 18; XV 19; XXIII 15 and XXV 47.

Numbers. — In Numbers it has the following seven new Sections IV 42; X 18, 22, 25; XIV 1; XXV 4; XXVI 5 and omits one which is in our recension, viz. IV 29.

Deuteronomy. — In Deut. it has twelve new Sections, viz. VII 7; XVIII 14; XXIII 5, 19; XXIV 6, 9, 21; XXV 4; XXXI 9, 16, 22, 30 and omits the following seven Section which are in the *textus receptus,* XIV 3, 28; XVII 1; XXII 5, 20; XXIII 26; XXIV 19.

וחמש מגילות | והפטרותיו, וכתבתי אותו לר׳ מאיר בר׳ נתן המקום | יזכהו ללמד בו בניו ובני בניו עד סוף כל הדורות, | אמן אמן אמן סלה: Comp. fol. 346*b*.

[1] The nine Pericopes are (1) הצוה fol. 99*b*; (2) מצרע fol. 126*b*; (3) אחרי מות fol. 129*b*; (4) בחקתי fol. 139*b*; (5) בהעלתך fol. 154*b*; (6) מטות fol. 175*a*; (7) דברים fol. 182*a*; (8) שפטים fol. 198*a* and (9) וילך fol. 208*b*.

The *Raphe* mark over the aspirated letters (ב ג ד כ פ ת) is used very irregularly. The *Metheg*, a sa rule, is absent before *Chateph-Pathach*, *Chateph-Kametz* and *Chateph-Segol*. The graphic signs *Pathach* and *Kametz*, *Tzere* and *Segol* are very often interchanged.[1] Otherwise the text as a whole faithfully exhibits the present Massoretic recension.

The MS. has no break in Gen. IV 8 and has בשגַם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in two words, but in one instance is in two lines, *Chedor* (כְּדָר) at the end of one line and *Laomer* (לָעֹמֶר) at the beginning of the next line, though the Massoretic Annotator remarks against it that it is one word.[2] *Beth-el* is uniformly written in two words (בֵּית־אֵל) in accordance with the Western School.

The MS. does not favour the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

Like Codex No. 52 which it resembles in several of its features this MS. makes an exception in the case of בן־נון *son of Nun* (Exod. XXXIII 15; Numb. XI 28 &c.) where the initial *Nun* in the proper name has *Dagesh*.

The Massoretic Treatise by which the Pentateuch is preceded (fols. 1*b* – 19*b*) consists of the following Rubrics:

(1) The Register giving the number of verses, the middle verse, the Pericopes, the Sedarim, the words &c. in the Pentateuch: פ §§ 189—193; II 250—252; (2) the Chronology of the different books: ם § 180; II 340; (3) the number of verses in each Pericope: פ §§ 189—193; II 250—252; (4) a detailed List of the Sedarim in the Pentateuch: ם §§ 73—79; II 329—331; (5) of the graphic sign *Pathach* with the pausal accents *Athnach* and *Soph-*

[1] Comp. סָפָר Gen. V 1; יָצָר VIII 21; תַּשָּׁה Exod. XXIII 6.

[2] Comp. Gen. XIV 9, fol. 31*b*.

Pasuk: ס §§ 540—552; II 299 300; (6) of the twelve instances in the Pentateuch where *Adonai* denotes the Divine name: ס § 107, I 24; (7) of words in the Pentateuch which in one book have an exceptional vowel-point: מ § 447, II 225; (8) the Dittographs in the Pentateuch: ת §§ 452—495, I 500—521; (9) the Differences between Ben-Asher and Ben-Naphtali in the Pentateuch indicating their precise nature: ת §§ 589—598, I 571—578; (10) a List of the twenty-seven verses in the Bible which severally contain the whole alphabet: ב § 227, II 456; (11) Excerpts from the *Dikdukē Ha-Teamim:* ט § 246, I 654; (12) a continuation of the exceptional vowel-points given in No. 8; (13) a continuation of List No. 7 giving the instances in which *Adonai* denotes the Divine name in the other books of the Bible; (14) a continuation of List No. 6 giving the instances in which the graphic sign *Pathach* occurs with the pausal accents *Athnach* and *Soph-Pasuk* in the other books of the Bible: ט §§ 205—223, I 648—652; (15) the number of verses in each book of the Prophets and of the Hagiographa being a continuation of List No. 4 and (16) a detailed List of the Sedarim in each book of the Prophets and of the Hagiographa which is a continuation of List No. 5.

The MS. is very carefully written and I have found only two omissions due to homoeoteleuton, viz. on fol. 78*a* and 195*a*.

No. 57.

G. 6.

This remarkable MS. consists of two volumes quarto and contains the Pentateuch, the Haphtaroth and the Daily Prayers.

Vol. I consists of 182 folios and contains (1) Genesis fols. 2*a*—73*a*, and the Haphtaroth fols. 74*a*—80, which belong to this book as well as the Daily Prayers fols. 81*a*—100*a*; fols. 101*a*—106*b* are blank. (2) Exodus fols. 107*a*—167*a*; fols. 168*a*—170*b* are blank. And (3) the Haphtaroth for this book fols. 171*a*—178*b*. The contents of fols. 179*b*—182*a* I shall describe below.

Vol. II consists of 202 folios and contains (1) Leviticus fols. 1*a*—44*a*; fols. 45—52 are blank. (2) Numbers fols. 53*a*—111; fols. 112—118 are blank. (3) Deuteronomy fols.

119*a*—171*a*; fols. 171*b*—172*a*—*b* are blank; and (4) the Daily Prayers fols. 173*a*—202*b*.

Each full folio has 26 lines and the text is furnished with the vowel-points and the accents. The fifty-four Pericopes into which the Pentateuch is divided are not only indicated in the margin against the beginning by the expression *Seder*, but by the name of the Pericope in question. The seven subdivisions of the respective Parashas for the purpose of public reading are also carefully marked in the margin.

The division of the text into Open and Closed Sections is in strict accordance with the prescribed rules and as a matter of course there are no letters *Pe* (פ) and *Samech* (ס) inserted into the vacant sectional spaces of the text though they are given in the margin.

The Christian Chapters, too, are exhibited in the margin in Hebrew letters and there are running head-lines throughout giving the names of the books and of the Pericopes as well as the number of the chapters. The outer and the lower margins of each folio contain a Massorah which the Scribe compiled from the celebrated Massoretic works of Meir b. Todros Abulafiah (died A. D. 1244), Menachem de Lonzano and Norzi and which extends to almost every word of the text. This compilation is principally restricted to the orthography of the text, e. g. plene and defective. To enable the student to identify the word of the text with the Massoretic note bearing upon it the Scribe has marked in almost microscopic numerals each expression which is the subject of Massoretic annotation and affixed the same numeral to the corresponding gloss.

But the most marvellous part of this MS. is the system which the Scribe has invented for counting not only every word in the Pentateuch, but every letter. By

his plan we are enabled to ascertain with absolute certainty how many times each letter of the alphabet occurs not only in every line and on every page, but in each book and in the whole Pentateuch. As I have already described this system and given a specimen page of the text with the plan of the work[1] I need not repeat it here.

Some of the Standard Codices of the Bible give the sum-total of the words and of the letters at the end of each of the fifty-four Pericopes into which the Pentateuch is divided. To test the accuracy of these statements I began more than thirty years ago to count the words and the letters, but after labouring for twelve months over it I gave up the work in despair for I found that at the rate of progress which I made it would take me at least fifteen years of incessant toil to accomplish the task.

The student will, therefore, be able to appreciate my joy when this precious MS. providentially came into my possession with a system far superior to the plan I had adopted and with the work already accomplished. I was, however, saddened by the fact that the author after spending a life of incessant labour over it did not live to publish the results of his gigantic toil. His name according to the title-page and the signature to some of the Tables is Simon Silberberg. He collected subscriptions for its publication during 1828–34 and had already secured Anton von Schmid in Vienna to print it. The MS. had actually passed the Censor whose Imprimatur is affixed to the end of Genesis and to the work dated "Vienna, July 4 1836". Yet the author departed this life without seeing it printed. What is still more deplorable is the fact that within two generations the very existence of this invaluable MS. became entirely unknown. It is, therefore,

[1] *Vide supra*, Part I, chap. VII, pp. 109—112.

a cause of inexpressible joy to me not only to make this marvellous work known, but to render grateful homage to the memory of the pious, self-denying and indefatigable Scholar who devoted his life to this branch of Biblical literature and who died without seeing the fruit of his labours. To make him speak though dead is my humble and grateful tribute to M. Silberberg. He has laboured and I have entered into his labours.

It is to be added that this MS., which is a masterpiece of penmanship and a marvel for its accuracy, is decidedly against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

No. 58.

Paris, National Library, Codex No. 1—3.

Having described the fifty-seven MSS. to which I have daily access, I must reserve the description of the Codices which I have collated in Oxford, Cambridge and in the public Libraries in the different parts of Europe for the fourth volume of my edition of the Massorah and shall conclude this chapter with a notice of the three typical Codices which are abroad. The first of these is the magnificent Model Codex in the National Library at Paris.

This very important MS. which is now bound in three volumes with a late separate pagination to each volume was originally in one volume. It is written in a large and beautiful German hand and is dated A. D. 1286. It contains the whole Hebrew Bible. The order of the Prophets is that exhibited in Column II in the Table on

page 6, whilst the sequence of the Hagiographa is that shown in Column II in the Table on page 7.

With the usual exception of the poetical portions in the Pentateuch (Exod. XV 1—19; Deut. XXXII 1—43) and in Judges (V 1—31) which are written in specially prescribed lines; and Psalms, Job and Proverbs which are distinguished by an hemistichal division each folio has 3 columns and each full column has 28 lines.

The Massorah Magna is given in three or four lines in the lower margin of each folio and in three lines in the upper margin. The Massorah Parva, which is very copious, occupies the outer margins and the margins between the columns. The text is furnished with the vowel-points and the accents.

Volume I. — The portion which now constitutes the first volume consists of 144 folios and contains the Pentateuch. Fol. 1, however, the recto of which is blank and the verso of which contains Gen. I 1—23, is by a later hand and so are fols. 136—139 which contain Deut. XXIII 22*b*—XXVIII 64*b*. At the end of each book is the Massoretic Summary giving the number of verses with the middle verse, annual Pericopes and the Sedarim in the book in question which entirely coincide with the present recension of the text, whilst at the end of Deuteronomy the sum-total is given of all the verses, the Sedarim, the annual Pericopes, words, and letters in the whole Pentateuch.

The fifty-four Pericopes into which the Pentateuch is divided are separated from each other by three *Pes* (פ פ פ) which occupy the vacant sectional space together with the register and the mnemonic sign of the verses in the *Parasha*.

The sectional division seriously deviates from the *textus receptus* in no fewer than eighty-one instances, as will be seen from the following analysis:

Genesis. — In Genesis this MS. has the following fourteen sections which are not in the received text II 14; IV 3; VII 1; X 13; XVII 9; XXV 7; XXX 22; XXXI 3; XXXV 6; XXXVI 9; XXXIX 7; XLIX 3, 17, 18.

Exodus. — In Exodus it has fifteen new Sections, viz. II 11; VII 1; XII 25; XIII 5, 15; XXII 18, 28; XXIII 3; XXV 17; XXVIII 30; XXXII 9, 33; XXXIII 5; XXXVI 35; XXXVII 6.

Leviticus. — In Leviticus it has seventeen new Sections, viz. VII 22; XI 9, 13, 24; XIII 28, 28; XV 18; XVII 8, 10, 13; XIX 20; XXII 14; XXIII 39; XXV 14; XXVI 18, 23; XXVII 26.

Numbers. — In Numbers it has sixteen new Sections, viz. IV 42; V 27; VI 13; VII 4; X 14, 18, 22, 25, 36; XIV 1; XX 10; XXV 4, 9; XXVII 18; XXIX 39; XXXII 10.

Deuteronomy. — In Deuteronomy it has nineteen new Sections, viz. II 9; III 18; VII 7, 9; XVI 22; XVII 15; XVIII 14; XIX 8; XXII 9, 11; XXIII 7, 19; XXXI 9, 16, 22, 23, 26; XXXIII 6, 23.

Volume II. — The portion which now constitutes the second volume consists of 232 folios and contains Joshua (fols. 1*a*—18*b*); Judges (fols. 18*b*–36*a*); Samuel (fols. 36*a*–77*a*); Kings (fols. 77*b*—129*a*); Jeremiah (fols. 129*a*–166*a*); Isaiah (fols. 166*a*–197*b*); and Ezekiel (fols. 197*b*—232*a*). Ezekiel finishes with the first column on the recto of folio 232. The second and third columns as well as the verso of this folio are blank. The leaf, however, containing the end of Ezekiel has been added towards the end of the sixteenth century, as is evident from the binding, to make this volume end with Ezekiel. Here too each book has at the end the Massoretic Summary registering the number of verses with the middle verse and the Sedarim in the book in question. The Summary at the end of Kings is important inasmuch as it distinctly states that this book has 1536 verses[1] which exactly coincides with its number of verses, and we are thus

[1] סכום פסוקים דמלכים אלף וחמש מאות ושלשים וששה, וסימ אך לוי Comp. fol. 129*a*.

enabled to correct the mistake in the other MSS. where it is given as 1534.[1]

Volume III. — The volume, as it is now, consists of 192 folios and contains the Minor Prophets (fols. 1*a*—26*b*); Ruth (fols. 27*a*—29*a*); Psalms (fols. 29*b*—69*b*); Job (fols. 70*a*—85*b*); Proverbs (fols. 86*a*—99*a*); Canticles (fols. 99*a*—101*b*); Ecclesiastes (fols. 101*b*—107*a*); Lamentations (fols. 107*a*—110*a*); Esther (fols. 110*a*—116*a*); Daniel (fols. 116*a*—127*b*); Ezra-Nehemiah (fols. 127*b*—145*b*); and Chronicles (fols. 145*b*—191*b*). Fol. 1*a* of this volume contains the original conclusion of Ezekiel which has been copied for the second volume so as to make Volume II end with Ezekiel. Hence the last column of Ezekiel is in duplicate. At the end of this volume we have the following important Epigraph in which the Scribe gives his name and the date when the MS. was finished:

I Isaac the Scribe, son of Jacob, the memory of the righteous is blessed, have written these four-and-twenty Books from Genesis to *and he went up* [= the last word of Chronicles] without the Targum; and I have finished them on the twenty-fourth day of the month of Elul, in the year 5046 of the Creation of the world [= A. D. 1286] and I have received my payment in full. The Lord grant him to study therein, he and his seed to the end of all generations! Amen and Amen. Selah.[2]

At the end of Leviticus after the Massoretic Summary the Massoretic Annotator also gives us his name as follows:

אור אלהים יהי אורו. לקלונימום אשר מסרו.

May the light of God be his light, i. e. of Kalongmos who Massoretically annotated it

The contributions which this MS. makes to Biblical criticism are manifold and can hardly be overstated. It

[1] *Vide supra,* Part I, chap. VI, p. 90.

[2] אני יצחק הסופר בר׳ יעקב זצ׳ל | כתבתי עשרים וארבעה ספרים | מבראשית עד ויעל: בלא תרגום: | ומיתתים ביום עשרים וארבעה | לירח אלול שנת חמשת אלפים | וארבעים ושתה לבריאת עולם | וקבלתי שברי משלם המקום יזכהו | להנות בו הוא וזרעו עד סוף כל | הדורות אמן אמן סלה: Comp. Vol. III, fol. 192*a*.

still preserves occasional remains of the older system of vocalization which was once in friendly rivalry with the present system and specimens of which we have given from two other Codices.[1] Side by side with the ordinary graphic signs we have the following abnormal punctuation:

(1) When the *Cheth* (ח) has *Chateph-Kametz*, the *Kametz* alone is under the consonant whilst the *Sheva* is in the body of the letter. Thus for instance:

הַחֲלָתִי 1 Kings XXII 34

(2) The guttural *Cheth* (ח) at the end of a word after *Pathach* has frequently *Sheva* which is sometimes put into the body of the letter, e. g.:

שָׂלַחּ	2 Kings V 7	יָנוּחַ	Exod. XXVIII 28
אֹרַחְ*	Ps. XIX 6	מִנְוַחְ	Josh. IV 19
בְּאֹרַחְ*	„ XXVII 11	וְהַצְלַחְ	1 Kings XXII 12

(3) *Pathach-Chateph.* — The *Pathach* furtive has often *Sheva* after it and becomes as it were a *Pathach-Chateph*, e. g.

הַיָּצִיעַ	1 Kings VI 10	רֵיחַ	Levit. I 9
		נִיחוֹחַ	„ „ 9

(4) The guttural *Ayin* (ע) too, at the end of a word after a *Pathach* has frequently *Sheva*. Thus for instance:

וּשְׁבַעְ*	1 Kings X 26	בְּרָעְ	Gen. XLIV 34
וְרוֹבַעְ*	2 Kings VI 25	וַיִּשְׁבַּעְ	„ L 25
מְצוֹרַעְ*	„ XV 5	שָׁמַעְ*	1 Kings X 1

(5) The audible *Vav* (ו) at the end of a word has frequently *Sheva*. Thus for instance:

בְּרוֹשָׁיוְ*	2 Kings XIX 23	אָחִיוְ	Gen. IV 8
חָקוֹתָיוְ*	„ XXIII 3	וַיֵּצוְ	Josh. I 10
יַחְדָּיוְ*	Ps. XIV 3	תּוֹצְאֹתָיוְ*	„ XIX 29

(6) The audible *Yod* (י) at the end of a word after *Pathach* or *Kametz* has often *Chirek*, e. g.:

[1] *Vide supra*, Codex No. 16, pp. 557—559 and Codex No. 28, pp. 635—637.

שׁוֹרְרָי׃	Ps. XXVII 11	אַחֲזוֹתַי׃	Josh. II 13
וְרִיבָי׃	„ XXXV 1	הָעִי׃	„ VII 2
חַבָּרְתָי׃	„ XXXVIII 6	כִּלְיוֹתַי׃	Ps. XXVI 2

The graphic signs *Kametz* and *Pathach*, *Tzere* and *Segol* are not unfrequently interchanged. Thus we have:

סֶבֶל	1 Kings XI 28	הָהֶם	Exod. II 11, 23; Josh. XX 6
הַנָּזֶר	2 Kings XI 12	בְּכַר	„ XXXVII 24
		חָשָׁק	1 Kings IX 1

Another noticeable feature of this MS. is not only its frequent departure from the present Massoretic recension, but the emphatic support which is given to the variants by the Massorah on these passages. This undoubtedly shows that the Massorah according to which the MS. was revised belonged to a different School of Massorites from the Massorah which we now follow. In confirmation of this fact I must refer to the List of instances which I have given from this MS. with the Massoretic glosses on them.[1]

The official various readings which are called *Keri* and *Kethiv* and which constitute an important part of the Massorah are more numerous in this MS. than in any other Codex.

The MS. also contributes largely to the List of *Sevirin*. The *Sevir* is here a part of the Massorah Parva against the word which is the subject of the variant. These variants are promiscuously described as *Sevirin* (סבירין), *Matim* (מטעם) or *Mishtabshin* (משתבשין). The abbreviation מיש in almost microscopic writing is frequently put over the disputed word in the text.

Of great importance, too, are the large number of variations between the Eastern and Western Schools of textual redactors which are adduced in the Massorah of this MS. The additional instances derived from this Codex

[1] *Vide supra*, Part II, chap. XI, pp. 427, 428.

I have given in the chapter which treats upon this question.[1]

The MS. has the hiatus in Gen. IV 8. *Chedor-laomer* is written in two words (כְּדָר לָעֹמֶר), but with the marginal gloss against it that it is one word. *Beth-el,* however, is uniformly written as one word (בֵּיתְאֵל) which is often the case in Codices emanating from German Schools. It has not the two verses in Josh. XXI, viz. 36, 37.

No. 59.

Madrid, University Library, Codex No. 1.

This magnificent Codex consists of 340 unpaged folios and contains the whole Hebrew Bible except the folio which contained Exod. IX 33*b*—XXIV 7*b*. It is written in a beautiful Sephardic hand and is dated Toledo A. D. 1280, as will be seen from the following Epigraph of twenty-one lines:

Buy the truth and sell it not, also wisdom and instruction and understanding [Prov. XXIII 23]. Happy is the man that findeth wisdom, and the man that getteth understanding [Prov. III 13].

Now as for this Codex which contains the Four-and-Twenty Books, the possessor thereof may truly glorify therein. It has now been acquired by the noble young men, the amiable and beloved, R. Isaac and R. Abraham (may the Lord protect them), the physicians, sons of the honourable, the distinguished whose good name is like a well-watered garden, and a pleasant plant, R. Maimon who rests in peace, whose glory is in Paradise, son of . . . . . May the King who helps, and saves and protects, protect and keep them, and preserve them and grant them and their children to study therein, and read one after another to the end of all generations. And may the Scripture be fulfilled in them which says: as for me, this is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I put into thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed saith the Lord from henceforth and for ever [Isa. LIX 21], and so may be His will! And in the year five

[1] *Vide supra,* Part II, chap. IX, p. 205 &c.

thousand and forty of the creation of the world [= A. D. 1280], they acquired it completely, prepared in every way and preserved, at Toledo. May salvation speedily come.[1]

The order of the Prophets is that exhibited in Column I in the Table on page 6 whilst that of the Hagiographa is shown in Column I in the Table on page 7.

With the usual exception of the poetical portions in the Pentateuch (Exod. XV 1—19; Deut. XXXII 1—43), in Judges (V 1—31) and in Samuel (2 Sam. XXXII 1—51), which are written in specially prescribed lines, as well as Psalms, Job and Proverbs, which are distinguished by an hemistichal division, each folio has 3 columns and each full column has 32 lines.

The Massorah Magna is given in three lines in the upper margin and in four lines in the lower margin of each folio, whilst the Massorah Parva occupies the outer margins and the margins between the columns.

The text is provided with the vowel-points and the accents, and with comparatively few exceptions coincides with the present Massoretic recension.

The fifty-four Pericopes into which the Pentateuch is divided are respectively indicated in the margin by the word פרשׁ = *Parasha,* which is enclosed in an illuminated parallelogram. At the end of the several Parashas the register which gives the number of verses with or without

[1] אמת קנה ואל תמכר חכמה | ומוסר ובינה, | אשרי אדם מצא חכמה ואדם יפיק תבונה, | והספר הזה אשר עשרים וארבעה ספרים | כולל, בו יתהלל המתהלל, זכו עתה בו | הפרחים הנדבים, הנעימים והנאהבים, | ר׳ יצחק ור׳ אברהם ישמ׳ צור הרופאים בני | היקר הנכבד השם הטוב, בן רטוב, נטע | שעשועים, ר׳ מימון משכב בן ׳ ׳ מלך | עזור ומושיע ומגן, בערם ינן, וישמרם | ויחיים ויוכם הם וזרעם להנות בו ולקרות | משמרות משמרות, עד סוף כל הדורות, | ויקים בהם מקרא שכה | ואני זאת בריתי אותם אמר י׳ | רוחי אשר | עליך ודברי אשר שמתי בפיך לא ימושו | מפיך ומפי זרעך ומפי זרע זרעך אמר י׳ | מעתה ועד עולם. | וכן יהי רצון, | ובשנת חמשת אלפים וארבעים לבריאת | עולם, וכו בו זכיה נמורה, ערוכה בכל ושמורה | בטליטלה ישע יקרב: Comp. fol. 334*b*.

the mnemonical sign in the Parasha occupies the sectional space which separates the Pericopes. The Sedarim or the Trienniel Pericopes are also shown in the margin by the letter *Samech* (ס) which is enclosed in a shorter illuminated parallelogram. The division of the text into Open and Closed Sections is carefully exhibited by the prescribed vacant lines, indented lines and spaces in the middle of the lines, but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the body of the text.

Besides the Massorah Magna which occupies the upper and lower margins of each folio, a number of lengthy Massoretic Rubrics which were too long for the margins are given as Appendices to the several divisions of the Bible.

Appendix I. — This group forms an Appendix to the Pentateuch. It occupies fols. 80*a*, col. 3—82*b* and contains the following Massoretic Lists:

(1) A Register giving the sum-total of all the Pericopes, the verses, the middle verse, the middle word and the middle letter in each book of the Pentateuch, and the number of times which *Pathach* occurs with the pausal accents *Athnach* and *Soph-Pasuk* in the Pentateuch; (2) the exact number of variations between Ben-Asher and Ben-Naphtali in each book of the Pentateuch, which is new; and (3) a complete List of the Summaries to each of the fifty-four Pericopes giving the Sedarim, Paseks, words, letters and the chronology of the Parasha in question which I have appended to the Pericopes in my edition of the Bible.[1]

Appendix II. — This supplement, which follows the Former Prophets, occupies column 3 of fol. 158*a*. It gives:

The List of variations between the Easterns and Westerns in the book of Kings. Comp. the Massorah, letter ת § 625, Vol. I, p. 593.

Appendix III. — This group forms an Appendix to the Latter Prophets, and occupies fols. 239*a*—240*b*:

[1] The variations in the number of the letters in several of these Pericopes I have already given. *Vide supra*, Part I chap. VII, p. 112.

It contains seventeen Rubrics from the *Dikdukē Ha-Teamim* which correspond to §§ 17—21, 36, 34, 37, 5, 15, 8, 22, 39 in the St. Petersburg Treatise.

Appendix IV. — The fourth group is at the end of Chronicles and forms a supplement to the Bible. It contains no fewer than eighty-nine Rubrics as follows:

(1) A List of the fifteen words with extraordinary points: ס § 521, II 296; (2) Lists of words which are either uniformly or exceptionally written plene or defective, and which are new; (3) of words which end in *Yod,* but which the official *Keri* reads *Vav:* ו § 30, I 681; (4) *vice versa* of words which end in *Vav,* but which are officially read with *Yod:* י § 150, I 423; (5) of words which are abnormally written with *He* at the end: ה § 35, I 270; (6) of words which end in *He,* but which is officially cancelled: ה § 34, I 270; (7) of words which are written with an inaudible *Aleph:* א § 18, I 11; (8) of words which end in *Yod,* but which is officially cancelled: י § 27, I 681; (9) an alphabetical List of words beginning with *Nun,* which is new; (10) words which are wrongly divided: כ § 485, II 54; (11) words which have *Yod* in the middle, but which is officially cancelled: י § 20, I 678; (12) and *vice versa* words which have no *Yod* in the middle, but which the official *Keri* supplies: י § 16, I 977; (13) words written with *Yod,* but officially read with *Vav:* ה § 83, I 303; (14) words which begin with *Yod,* but which is officially cancelled, and *vice versa* words which have no *Yod* at the beginning, but which the official reading supplies: י §§ 13, 14, I 977; (15) words which end with *Yod* for which the official *Keri* reads *He:* י § 29, I 681 &c. &c. &c.

The MS. exhibits several noticeable and important features. The variations between the Eastern and Western textual redactors are given in the margin on the respective words about the reading of which the two Schools preserved different traditions. This plan which is exceedingly convenient for the student I have adopted in my edition of the text. For the new readings preserved in the MS. before us I must refer to the former Part of the Introduction.[1] It gives the number of the differences between the two textual redactors Ben-Asher and Ben-Naphtali in

[1] *Vide supra,* Part II, chap. IX, p. 205 &c.

the Pentateuch as 211, as follows: Genesis 53; Exodus 40; Leviticus 22; Numb. 53 and Deuteronomy 43.[1] It has the two verses in Joshua XXI, viz. 36 and 37. Psalms I and II are one Psalm. It adduces variations from the two ancient Codices, Mugah[2] and Hilleli.[3] On Nahum II 14 it quotes Codex *Hapshatani* which I have not met with in any other MS.[4]

What, however, is most interesting to the Biblical student in connection with this important MS. is the fact that it is undoubtedly the identical Codex which the editors of the celebrated Complutensian Polyglot not only used, but arranged and marked out for the guidance of the compilers of the Polyglot. Reserving the detailed analysis of the MS. which proves this fact beyond the shadow of a doubt for the description of the Complutensian in the next chapter, I shall give here some particulars of the past history of this Codex.

The MS. originally belonged to the University Library at Alcala. In 1837 when that University was amalgamated with the University of Madrid, this Codex with other MSS. and a number of printed books were brought over in boxes and deposited in the Madrid University Library. Here these treasures from Alcala remained packed up in boxes for eight years when in 1845 they were unpacked at the earnest solicitation of the Oriental Professor.

The MS., which still has the book-plate with the arms of Cardinal Ximenes, was taken to pieces at Alcala

[1] פלוגתות שבין בן אשר ובן נפתלי, בספר בראשית חמשים ושלוש פלוגתות. ספר ואלה שמות ארבעים פלוגתות. ספר ויקרא עשרים ושנים פלוגתות. ספר וידבר חמישים ושלשה. משנה תורה ארבעים ושלוש פלוגתות: Comp. fol. 80*a*.

[2] Comp. Levit. XIII 59; XIV 49; XXVI 39; Deut. III 16; XXXII 5.

[3] Deut. XXXII 24; Jerem. LI 34; Ezek. VII 21; XXXVI 23; XLI 24; Isa. XXXVIII 14.

[4] Thus in confirmation of the reading מַלְאָכֵה the Massoretic Annotator remarks בספר הפשטני לֵ֫ .

circa A. D. 1506—10 to be rubricated and prepared for printer's copy in loose sheets. The rubricator and redactor was a Jewish Christian. He divided the books of Samuel and Kings into two books each, and put against the beginning of Samuel *Regnum I,* against the second part *Regnum II;* against the first part of Kings *Regnum III* and against the second part *Regnum IV.* He, moreover, added the Latin names to the Hebrew books in running head-lines throughout the MS. and affixed the Christian numerals to each book. Hence the Arabic numeral *nine* stands against the Hebrew letter ח = *eight* in the Psalms because he separated for editorial purposes Psalms I and II which are one Psalm in the MS. To show the sincerity of his new faith, which was necessary in those days, especially in Spain, the converted editor converted in two passages the simple ornament ⁂ which indicates the official variant or *Keri* into ***a cross*** by putting a horizontal line across the perpendicular shaft. Hence in Jerem. III 2 we have ⁂ שְׁגַלְתְּ and in XXXII 4 ⁂ וּעֵינָו

שכבת ק וּעֵינִיו ק

No. 60.

Vienna, Imperial and Royal Library, No. 4.

The third typical MS. which I select for description is No. 4 in the Imperial and Royal Library at Vienna. It is in folio written on vellum in a bold and beautiful German hand, is dated A. D. 1299 and consists of two volumes. The first volume, which has 226 folios, contains the Prophets in the order exhibited in Column II of the Table on page 6. The second volume, which has 142 folios, contains the Hagiographa in an order which is not shown in any of the columns in the Table on page 7 and which is as follows:

(1) Song of Songs, (2) Ruth, (3) Lamentations, (4) Ecclesiastes (5) Esther, (6) Psalms, (7) Proverbs, (8) Job, (9) Daniel, (10) Ezra-Nehemiah and (11) Chronicles.

The text, which is provided with the vowel-points and the accents, has three lines of the Massorah Magna in each of the upper and lower margins of the respective folios, which are frequently formed into figures of animals and other designs especially at the beginning and at the end of the books. The Massorah Parva occupies the outer margins and the margins between the columns. I will only state that the MS. has the two verses in Josh. XXI, viz. 36, 37 without any remark in the margin to the effect that they are absent in some Codices, and that the Psalter is divided into 147 properly numbered Psalms.[1] The chief object which I have in view in selecting this MS. as one of the three continental Codices for special notice is to give the following Epigraph which is disguised as part of the Massorah and which the bereaved and afflicted Massoretic Annotator designed as a Memorial to his martyred family:

I began to furnish the Massorah and the vowel-points to the text in the year when our hands were weakened and our strength enfeebled, in the day of the anger of the Lord when the sacred synagogues were destroyed and my beloved ones were slaughtered within the Sanctuary, and when in the villages too the Jewish communities to the number of one hundred-and-forty-six were pillaged and nothing remained. And as for miserable me, Abresush! my wife, my two children a daughter and a son Ezekiel the child of my delight for whom I deeply mourn, also my bachelor-brother an amiable young man, and my maiden sister a beautiful girl were massacred, may our God remember them for good with the rest of the pious people. Now I have written this for a perpetual memorial before the Lord and to avenge the children of Israel of this wicked people who have poured out

[1] The 147 are thus obtained: Ps. IX and X are one, LXX and LXXI are one, CXIV and CXV are one, and CXVII and CXVIII 4 are one, whilst Ps. CXVIII 5 begins a separate Psalm.

blood like water and there was none left to bury the dead. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel [Ps. II 9]. In the year 5059 [= A. D. 1299] this is inscribed as a Memorial.[1]

The question is often asked how it is that we have no very ancient Hebrew MSS. of the Old Testament. The melancholy answer is contained in this distressing Epigraph where the Scribe had to disguise the record which tells us what had become of them, and who had even to conceal his own name *Abraham* (אברהם) under the assumed name *Abresush* (אברזוש). With the massacre of the numerous Jewish communities and with the wholesale demolition of their sacred places of worship, the holy shrines which contained the sacred Codices were destroyed. That this MS. escaped destruction is due to the plunderer who preferred money rather than burn the booty. "I have redeemed a Scroll of the Law and ***this MS.***", a later owner tells us, "from a Christian for three pounds less seventy kreutzer in the month of Yiar in 5167" [= A. D. 1407].[2]

[1] התחלתי למסור ולנקד בשנת מטה ידינו ותש כוחינו ביום אף י״י ונהרסו קהילות הקודש ונהרגו ידידי עם קודש וגם בערי הפרזי הרבה מאד מאה וארבעים וששה ישובים ובבזה שלחו את ידם ולא השאירו עוללות ולי אני העלוב אברזוש נהרגה אשתי בניי בת ובן חזקיה בני ילד שעשועי על כן המו מעי לו וגם אחי בחור נעים ונחמד ואחותי בתולה נאה וחמודה יזכרם אלהינו לטובה עם שאר צדיקי עולם ובהבתי לזכרון לפני י״י תמיד ולנקום נקמת בני ישראל מאת אומה זו הרשעה אשר שפכו דם כמים ואין קובר תרעם בשבט ברזל בכלי יוצר תנפצם בשנת טֵן לפרט דבר זה נחרט:
Comp. fols. 248*b*—268*a* in the pagination of the MS.

[2] פדיתי ספר תורה וספר זה מן ערל בער נ ליט פחות עֵץ באייר קסז ל Comp. fol. 1*a* repeated on fol. 244*b*.

Chap. XIII.

History of the Printed Text of the Hebrew Bible.

It is remarkable that whilst the Doctors of the Sarbonne were urging Francis the First absolutely to suppress printing even as late as 1533 and whilst this enlightened monarch had actually issued letters-patent January 3 1535 prohibiting under pain of death any person to print any book or books, and ordering all booksellers' shops to be closed under the same penalty,[1] the Jews should have hailed with delight this invention as a Divine gift and sung its praises because it enabled them to multiply and circulate the word of God.

As early as 1475, when the two dated Hebrew books appeared, the art of printing is not only described as a Divine work, but is celebrated in a poetical effusion. In the Epigraph to the celebrated religious Code called *The Four Rows* or *Parts* (ארבעה טורים) by Jacob b. Asheri (1298—1340) which treats on the ritual, moral, matrimonial, civil and social observances of the Jews and which was printed July 3 1475 by Menachem Cusi in Pieve di Sacco, the art of printing is personified and is made to deliver the following rhythmical soliloquy:

I am wise and the crown of all wisdom: I am hidden and concealed to every mystery; without a pen yet my imprint is easily made out; without a Scribe yet the words are properly ranged; at once the ink goes over it; without rules yet it is straight. If you marvel at the heroine Deborah who

[1] Comp. Richard Copley Christie, *Etienne Dolet a Biography*, pp. 221—224, London 1880.

governed with the pen of the writer [Judg. V 14] assuredly had she seen me at my breaking-in she whould have placed me as a crown upon her head.[1]

The enthusiastic praise here bestowed upon the art of printing was uninfluenced by the fact that in the self-same year the Dominican Peter Schwarz was enabled by means of this invention to publish and spread the most venomous attack upon the Jews and their religion.[2]

No. 1.

The first edition of the Psalter, 1477.

תד"א

This is the first printed portion of the Hebrew Bible and is quoted in the notes to my edition of the Bible by the abbreviation תד"א = תהלים דפום א *the first edition of the Psalms.* All the information which we possess about the editing, printing and date of this extremely rare volume is contained in the following two Epigraphs, one in rhyme and the other in prose, at the end of the book:

At the time when the art of printing books was invented, that is with moveable type set up in rows, by this process were produced three hundred copies the choicest of the choice of the Psalter with Kimchi's Commentary, which before the eyes who behold them, shine brilliantly like Sapphires. Wherefore we magnify Him who is girded with strength and in the voice of Psalmody and in the song of all the singers. May He now grant us

1 אני חכמה לכל חכמה עט	רת	אני נסתר לכל סוד נוסג	רת
בלי קולמוס ורישומי ניב	רת	באין כופר הוברתי במחב	רת
בבת אחת דיו עלי עוב	רת	בלי שירטוט בתיבה טיוים	רת
תטיה על רבורה הגב	רת	בשבט כופרים תיא נישושר	רת
לו אותי ראתה במהת	רת	עלי ראשה הושמתי לבות	רת

Comp. fol. 158*b*. British Museum, press-mark C. 50, d. 7.

[2] Fr. Petri Nigri Ordin. Praedic. Tractatus contra perfidos Judaeos. Esslingen 1475. The only three Hebrew words which occur in this Treatise are בראשית ברא and יהוה (comp. fol. 10*a*). They are wood cuts and not moveable metal type. The other numerous Hebrew sentences are transliterations in Roman character.

to meditate therein, even we and all the children of our people for ever and ever and from generation to generation, to learn and to teach, to keep and to do and to accomplish all that is written therein. May the Creator of all creatures grant it to us.

And let the beauty of the Lord our God be upon us, and establish thou the work of our hands [Ps. XC 17]. God be merciful unto us and bless us, may he cause his face to shine upon the work of our hands [Ps. LXVII 2]. For he has prospered us in all that we have put our hands to, from beginning to end. On the 20th day of the month of Elul in the year 237 [= August 29 1477] our work was finished. May the Rock of our strength hasten our Redeemer speedily in our days. This is the prayer of those who executed the printing, viz. Master Joseph and Neriah, Chayim Mordecai and Ezekiel of Ventura. Finis, Finis, Finis.[1]

It will thus be seen that whilst the names of those who were engaged in carrying the work through the press are carefully given, the editors do not describe the MSS. from which they printed. This is simply in accordance with the practice of that time. Hardly any editor of works whether sacred or secular in the fifteenth and sixteenth centuries ever mentioned the particular Codices which they followed. Though the place where this Psalter was printed is not given, it is probably Bologna because the type in which the Chaldee Paraphrase and the Commentary of Rashi are printed in the *editio princeps* of the Pentateuch at Bologna in 1482 is the same as that of Kimchi's Commentary

1 בעת תושלמות מלאכת הספרים : אשר ברפוסי האותיות נקבעו לסדרים :
באותה מלאכה ימצאו שלש מאות ספרים : המהדרים מן המהדרים :
תהילים עם פירוש הקמחי : לעיני רואיהם יבהיקו יאירו כספירים :
על כן לנאזר בגבורה נפארנו ברננה : וקול זמרה ובשיר כל משוררים :
כי יזכנו להגות בהם אנחנו וכל בני : עמינו לעדי עד ולדור דורים :
ללמוד וללמד לשמור ולעשות ולקיים : את כל הכתוב בהם יזכינו יוצר כל יצורי :

ויהי נועם יי אלהינו עלינו. ומעשה ידינו כוננה עלינו: אלהינו יהזינו | ויברכינו. יאר פניו אתנו במלאכת ידינו: כי יצליחנו בכל | משלח ידינו מראשיתנו ועד אחרתינו: בעשרים יום | בחדש אלול בשנת רלז גמרה פעולתינו: צור | מעוזינו יחיש גואלינו במהרה בימינו | המעתירים בכה בהם עושי | המלאכה מיישטר | יוסף ונריה | חיים | מרדכי והזקיה | מוגטרו: | סליק: סליק: סליק:

[1] Comp. fol. 153*b*.

in this Psalter and because the name of the corrector both of the Psalter and the Pentateuch is Joseph, who seems to be the same person.

The volume, which is a small folio without pagination or catchword, and up to fol. 67, i. e. Ps. LXV 2 also without signatures, consists of 153 leaves. Each full page contains 40 lines. Following the practice which obtained in certain Schools, especially in Germany of giving the Hebrew text with the Chaldee Paraphrase in alternate verses, the editors of this Psalter have adopted the alternate verse system, only that they substituted Kimchi's Commentary for the Targum. Hence each verse of the Hebrew text is followed by the Commentary, but in smaller type. In many cases, however, the verses have not the *Soph-Pasuk* and instead of the commentary following each verse, two verses are exhibited as one.[1]

The type of the text is bold and square-cut resembling the Hebrew characters which were afterwards used in Germany by Frobens, whilst that of the Commentary is small and neatly cut and is what is called the Rabbinic character. Some of the letters of the text can hardly be distinguished from each other. Thus the *Beth* (ב) and the *Caph* (כ), the *Daleth* (ד), the final *Caph* (ך) and the *Resh* (ר), the *Zain* (ז) and the final *Nun* (ן), the *Ayin Vav* (עו) and the *Shin* (ש) are very difficult to discriminate. It is to be

[1] Comp. XVII 2, 3; XVIII 33, 34; XIX 8, 9; XXII 30, 31; XXIV 1, 2; XXXVII 16, 17, 21, 22, 26, 27; XXXVIII 2, 3; XL 15, 16; XLI 1, 2; XLIV 12, 13; XLVIII 1, 2; XLIX 18, 19; LII 1, 2; LIII 1, 2; LIV 1, 2; LV 16, 17; LVI 2, 3; LVIII 1, 2; LIX 7, 8, 16, 17; LX 1, 2, 13, 14; LXIV 1, 2, 4, 5; LXV 3, 4, 6, 7, 11, 12; LXVI 7, 8; LXVIII 27, 28, 29, 30; LXIX 11, 12; LXXI 1, 2; LXXIII 26, 27; LXXIV 10, 11; LXXV 3, 4; LXXVII 6, 7; LXXVIII 14, 15; LXXIX 43, 44; C 1, 2, 14, 15; CI 1, 2; CIII 13, 14; CIV 22, 23; CV 9, 10, 36, 37, 43, 44; CVI 27, 28; CVII 31, 32, 39, 40; CXV 3, 4; CXIX 29, 30, 72, 73, 122, 123, 145, 146; CXXVIII 1, 2; CXXXII 9, 10; CXLIX 3, 4.

remarked that the *Aleph* (א) has often the appearance as if it were distinguished by Tittles or Crowns, whilst the *Vav* (ו) has in many instances the *Shurek* even where it should have *Cholem* or *Sheva,* thus showing that it was cast for a pointed text.

With the exception of Psalms I 1—IV 4; V 12, 13; and VI 1 which have the vowel-points in a very rude form, the text is without vowel-signs and without the accents. The *Soph-Pasuk* (:) is used to indicate the end of the verse. It is, however, frequently absent. The Psalms are not numbered, but the Psalter as is the case in most MSS. is divided into five books. At the end of the first book which consists of Ps. I—XLI 14 it is stated *Here endeth the first book, praise be to the most High God and I shall now begin the second book.*[1] At the end of the second book which comprises Ps. XLII—LXXII the phraseology is somewhat changed and it simply states *Here endeth the second book and I shall now begin the third book.*[2] The statement at the end of the third book which comprises Ps. LXXIII—LXXXIX is still more varied and is as follows: *the third book is finished, I will render praise to my Creator and Maker. This is the fourth book.*[3] At the end of the fourth book, i. e. XC—CVI the phraseology of the second book is reverted to with the exception of a change in the numbers.[4] At the end of the fifth book the formula is absent and is merged into the general expression of thanksgiving at the completion of the Psalter.

The Orthography. — The inability to overcome the difficulty in connection with the vowel-points at this early stage of Hebrew typography made the editors

[1] נשלם ספר ראשון: תהלה לאל עליון: ואתחיל ספר שיני: Comp. fol. 47*b*.

[2] נשלם ספר שיני: ואתחיל ספר שלישי Comp. fol. 78*a*.

[3] נגמר ספר שלישי שבח אתן ליוצרי ועושי: זה ספר רביעי: Comp. fol. 98*b*.

[4] נשלם ספר רביעי ואתחיל ספר חמשי Comp. fol. 118*b*.

discontinue these graphic signs after the first few Psalms, and yet the desire to aid the reader in pronouncing the words was manifestly the cause of the profuse insertion into the text of the *matres lectionis*. In accordance, therefore, with the Rabbinic orthography, they inserted in more than fifteen hundred words the *Vav* (ו) to express *Shurek* and *Cholem* or *Kibbutz* and the *Yod* (י) to denote *Chirek, Tzere* and *Segol*. From so large a number it is needless to quote examples as they may easily be seen on every page of the Psalter. The editors, however, were very inconsistent in carrying through this plan, since they are not only absent in many words where they ought to be according to this system, but are actually omitted from words which have them in the *textus receptus*, as will be seen from the following passages:

Vav (ו) omitted after *Shurek:*

M. T.	Ed. 1477		
אליפי	אלפי	LV	14
יודך	ידך	LXVII	6
ישיעתני	ישעתני	LXVIII	20
עזה	עזה	„	29
ויזבו	ויבו	LXXVIII	20
בסיחה	בסחה	LXXX	17
צפיניך	צפינך	LXXXIII	4
בלוני	בלני	CXIX	87
בלעוני	בלעני	CXXIV	3

M. T.	Ed. 1477		
בעצמיו	בעצמי	X	10
הקפוני	הקפני	XXII	17
ממצוקותי	ממצקתי	XXV	17
תחנוני	תחנני	XXVIII	6
מצדות	מצדת	XXXI	3
מעוים	מעום	XXXVII	39
כתוב	כתב	XL	8
מעוי	מעי	XLIII	2
מעוו	מעו	LII	9

Vav (ו) omitted after *Cholem:*

M. T.	Ed. 1477		
ובבודי	ובכדי	VII	6
בעברות	בעברת	„	7
וכוכבים	וככבים	VIII	4
תבוא	תבא	XVIII	7
קצותם	קצתם	XIX	7
כבודו	כבדו	XXI	6
תולעת	תלעת	XXII	7
עצמותי	עצמתי	„	15

M. T.	Ed. 1477		
ובמושב	ובמשב	I	1
קולי	קלי	III	5
כבודי	כבדי	IV	3
אבוא	אבא	V	8
שוררי	שררי	„	9
הוות	הות	„	10
חוסי	חסי	„	12
צוררי	צררי	VII	5

		M. T.	Ed. 1477
XXII	16	ולשני	ולשוני
XXIV	1	ומלאה	ומלואה
XXV	10	ארחת	ארחות
„	17	ממצקתי	ממצוקותי
„	18	חטאתי	חטאותי
XXVI	4	אבא	אבוא
„	7	נפלאתיך	נפלאותיך
XXVIII	8	ומעז	ומעוז
XXX	7	אמט	אמוט
XXXI	20	לחסים	לחוסים
XXXIII	7	באצרות	באוצרות
XXXIV	7	צרתיו	צרותיו
„	14	לשנך	לשונך
„	18	צרתם	צרותם
XXXV	8	בשאה	בשואה
XXXVII	2	יבלן	יבולן
„	5	גל	גול
„	14	לטבח	לטבוח
„	15	תבא	תבוא
„	30	ולשנו	ולשונו
„	32	צפה	צופה
„	34	וירממך	וירוממך
XXXVIII	7	שחתי	שחותי
„	12	וקרבי	וקרובי
XXXIX	2	מחטא	מחטוא
XLII	3	אבא	אבוא
„	6	אדנו	אודנו
„	6	ישועת	ישועות
XLIV	15	בתולת	בתולות
XLVI	3	ובמט	ובמוט
XLVIII	4	בארמנתיה	בארמנותיה
L	13	האבל	האוכל
LI	2	בבא	בבוא
„	7	בעון	בעוון
„	8	בטוחת	בטחות
„	20	הומת	חומות
LII	2	בבא	בבוא
LIV	2	בבא	בבוא
LVIII	10	חרן	הרון

		M. T.	Ed. 1477
LX	2	צבה	צובה
LXIII	7	באשמורת	באשמורות
„	12	דברי	דוברי
LXIV	8	פתאם	פתאות
LXVI	13	בעולת	בעולות
LXIX	23	ולשלמים	ולשלומים
LXXI	3	לבא	לבוא
„	18	יבא	יבוא
LXXIV	13	פררת	פוררת
„	16	הכינת	הכינות
„	17	גבולת	גבולות
LXXV	4	נמנים	נמוגים
„	10	לעלם	לעולם
LXXVII	16	בזרע	בזרוע
LXXVIII	41	וקדש	וקדוש
„	43	ומפתיו	ומופתיו
„	57	כאבתם	כאבותם
LXXIX	11	תבא	תבוא
LXXX	12	יונקתיה	יונקותיה
„	19	נסג	נסוג
LXXXIV	11	הסתפף	הסתופף
LXXXVI	6	תחנתי	תחנותי
„	9	יבאו	יבואו
LXXXVII	5	יכננה	יבוננה
„	6	בכתב	בכתוב
LXXXIX	20	הרימתי	הרימותי
XC	10	שמנים	שמונים
XCVI	8	לחצרתיו	לחצרותיו
XCVIII	6	שפר	שופר
CI	2	תבא	תבוא
CII	9	מהללי	מהוללי
„	29	ישכנו	ישכונו
CIII	3	הרפא	הרופא
„	4	הגאל	הגואל
„	7	עלילתיו	עלילותיו
CV	2, 5	נפלאתיו	נפלאותיו
„	32	להבת	להבות
CVI	10	שנא	שונא
CVII	27	יחגו	יחונו

		M. T.	Ed. 1477
CVII	32	וירממוהו	וירוממוהו
„	41	מעני	מעוני
„	43	ויתבננו	ויתבוננו
CVIII	10	אדם	ארום
CIX	18	בעצמתיו	בעצמותיו
„	29	שטני	שוטני
CXIX	99	עדתיך	עדותיך
„	170	תבא	תבוא
CXXII	8	שלם	שלום
CXXIV	3	בחרת	בחרות
CXXXII	1	ענתו	ענותו
CXXXV	7	מאוצרתיו	מאוצרותיו
CXXXVI	6	לרקע	לרוקע
CXXXVII	2	כנרתינו	כנרותינו
CXXXVIII	2	ואדה	ואודה
„	4	ידך	יודך
CXXXIX	8	שאל	שאול
CXXXIX	21	הלא	הלוא
CXL	8	סכתב	סכוהה
„	14	ידו	יודו
CXLI	7	שאל	שאול
CXLII	5	דרש	דורש
„	7	דלתי	דלותי
CXLIII	2	תבא	תבוא
„	10	אלהי	אלוהי
CXLIV	4	עבר	עובר
CXLV	1	אלהי	אלוהי
CXLVI	10	לעלם	לעולם
CXLVII	5	אדנינו	אדוננו
CXLVIII	1	במרמים	במרומים
CXLIX	4	רצה	רוצה
„	5	משכבתם	משכבותם
„	6	בגרנם	בגרונם

Yod (י) omitted after *Shurek:*

		M. T.	Ed. 1477
I	5	צדיקם	צדוקים
III	6	ואשנה	ואישנה
„	8	הושעני	הושיעני
XX	7	ימנו	ימינו
XXI	13	תשתמו	תשיתמו
XXII	10	מבטחי	מבטיחי
„	17	הקפוני	הקיפוני
XXVII	3	ירא	יירא
XXX	6	ילן	ילין
XXXIII	8	יראו	ייראו
XXXVII	9, 11, 22	ירשו	יירשו
„	28	רשעם	רשעים
XLI	11	והקמני	והקימני
XLII	12	החלי	הוחילי
XLIII	5		
XLV	7	משר	מישר
L	3	וסביבו	וסביביו
„	5	חסדי	חסידי
LX	11	יובלני	יובילני
LXVIII	18	סני	סיני
LXXIII	17	לאחרתם	לאחריתם
LXXVIII	17	ויוספו	ויוסיפו
LXXXIII	12	שתימו	שיתמו
LXXXIX	17	ינלן	ינילן
„	20	הרמתי	הרימותי
„	30	כמי	כימי
XCIV	13	ממי	מימי
XCVI	5	אללים	אלילים
CVI	30	פנחם	פינחם
CVII	4	בישמון	בישימון
„	14	יוצאים	יוציאם
CVIII	12	אלהם	אלהים
CXV	6	ירחון	יריחון
„	15	ברוכם	ברוכים
CXVIII	10, 11	אמלם	אמילם
CXIX	97	שחתי	שיחתי
CXXII	1	באומרם	באמרים

M. T.	Ed. 1477		
מידי	מרי	CXL	5
חסידים	הסידם	CXLIX	1

M. T.	Ed. 1477		
כאפקים	כאפיקים	CXXVI	4
אדירים	אדירים	CXXXVI	18
הקצותי	הקיצתי	CXXXIX	18

Yod (י) omitted after *Tzere:*

M. T.	Ed. 1477		
אינימו	אינמו	LXXIII	5
וכֵילפות	וכלפות	LXXIV	6
מֵישרים	משרים	LXXV	3
בחַיקי	בחקי	LXXXIX	51
כראֵים	כראם	XCII	11
במֵישרים	במשרים	XCVI	10
עֵינים	עינים	CXV	5
בעינֵנו	בעינגו	CXVIII	23
הֵודונים	הזדונים	CXXIV	5
הֵיטיבה	הטבה	CXXV	4
זֵיתים	זתים	CXXVIII	3
ואדנֵינו	ואדנגו	CXXXV	5
וחֵילו	וחלו	CXXXVI	15
כחשֵיכה	כחשבה	CXXXIX	12
הבֵיט	הבט	CXLII	5

M. T.	Ed. 1477		
עֵיניו	עיניו	XI	4
בעֵיניו	בעיניו	XV	4
מֵישרים	משרים	XVII	2
הֵיטיבו	הטיבו	XXXIII	3
חֵיקי	חקי	XXXV	13
בעֵיניו	בעיניו	XXXVI	3
להֵיטיב	להטיב	„	4
נעוֵיתי	נעויתי	XXXVIII	7
ונדכֵיתי	ונדכיתי	„	9
תֵיטיב	תטיב	XLIX	19
עֵיני	עיני	LIV	9
מֵיתים	מיתים	LXVI	15
אֵילים	אילים	„	15
עֵיני	עיני	LXIX	4
וֵיקר	ויקר	LXXII	14

Yod (י) omitted after *Segol:*

M. T.	Ed. 1477		
יריאֶך	יריאך	CXIX	74
פקֻדֶיך	פקודך	„	87
בחקֶיך	בחקך	„	117
עדותֶיך	עדותך	„	129
דברֶיך	דברך	„	130
מצותֶיך	מצותך	„	151
ומצותֶיך	ומצותך	„	166
אונֶך	אונך	CXXX	2
ובתקוממֶיך	ובתקוממך	CXXXIX	21
שמֶיך	שמך	CXLIV	5
יֵדיך	ידך	„	7
נוראתֶיך	נוראתך	CXLV	6
וחסידֶיך	וחסידך	„	10

M. T.	Ed. 1477		
תהלתֶך	תהלתך	IX	15
לידעֶך	לידעך	XXXVI	11
אלֶיך	אלך	LVI	4
ידידֶיך	ידידך	LX	7
כנפֶיך	כנפך	LXIII	8
איבֶיך	אויבך	LXVI	3
תצפֶינה	תצפנה	„	7
חסידֶיך	חסידך	LXXIX	2
חרוֶיך	חרונך	LXXXVIII	17
פנֶיך	פנך	XC	8
דרכֶיך	דרכך	XCI	11
תנחומֶיך	תנחומך	XCIV	19
דברֶיך	דברך	CXIX	57

Peculiar use of *Vav* (ו) and *Yod* (י):

In accordance with the orthography of certain Schools, the Editor uses the *Vav* (ו) plene to indicate the *Shurek* or ***u***, and the *Yod* (י) to express the *Chirek* or ***i*** before a consonant which in our present system is provided with *Dagesh*. Of the *Vav* plene before *Dagesh* we have the following examples:

נבנוים	LXVIII	16	קרסולי	XVIII	37	לאומים	VII 8
נבנוים	„	17	מחופתו	XIX	6	ובחומי	„ 9
תאונה	XCI	10	חנוכת	XXX	1	לאומים	IX 9

Far more numerous are the instances in which the *Yod* (י) plene is inserted before a letter with *Dagesh*, as will be seen from the following instances which by no means exhibit all the passages:

פיקודיך	CXIX	93	מסילות	LXXXIV	6	תפילתי	IV	2 &c.
חיצי	CXX	4	תפילה	LXXXVI	1 &c.	מניני	VII	11 &c.
כחיצים	CXXVII	4	מניני	LXXXIX	19	ליבי	IX	2 &c.
ניבור	„	4	בציפור	CII	8	בליבו	X	11
קיצין	CXXIX	4	תפילת	„	18	חיצם	XI	2
מסיבי	CXL	10	תפילתם	„	18	תחילות	XXII	4
חיטים	CXLVII	14	אמיתך	CVIII	5	ומניני	XXVIII	7 &c.
וביגור	CXLIX	3	בלימה	CIX	29	בביגור	XXXIII	2 &c.
במיים	CL	4	ומגינם	CXV	9 &c.	תפילות	LXXII	20
			רינה	CXVIII	15	הניתית	LXXXIV	1

The following are manifest errors:

M. T.	Ed. 1477			M. T.	Ed. 1477		
וְכַבְדָנִי	יכבדני	L	23	יְהוָה	יוהה	III	5
תִּגְלָה	תגלה	LI	10	אנה	אנת	XIII	3
בֶּן בְּנִי	בן בני	LXII	10	אָשִׁית	עשית	„	3
בִּיהוָה	ביהות	„	11	יְחִידָתִי	יחדיתי	XXII	21
שָׁמַע	שמש	LXVI	19	בלו	בולו בלו	XXXII	3
מְזֻמּוֹר	מרמזר	LXVII	1	וַיהוָה שָׁמַע	יהוה ושמע	XXXIV	18
בָּאָרֶץ	בארז	„	5	כְּצִדְקָךְ	כצדותך	XXXV	24
מִפָּנַי	מפי	LXVIII	9	יֹאמְרוּ	יארו	„	25
עַלְמוֹתוֹ	עלמותו	„	26	בְּלֵב יַמִּים	בנאותו סלה	XLVI	3

M. T.	Ed. 1477			M. T.	Ed. 1477		
שָׂרָיו	צריו	CV	22	הָיִיתִי	היית	LXIX	9
לַעֲצָתוֹ	לעשותו	CVI	13	לִבְנֵי	לבן	„	9
וַיַּעֲמֹד	ועמוד	„	30	תָּמִיד	המיר	LXX	5
ויקח ויתבוננו	ויתבוננו	CVII	43	נִבְלַת	נבלת	LXXVII	16
הָאֲמִים	העמים	CXVII	1	כָּנְתָה	כנתה	LXXVIII	54
וְזָרִים	זרים	CXIX	21	זִמְרָה	זמרו	LXXXI	3
בָּחַרְתִּי	טהרתי	„	30	הַבָּא	הביכה	LXXXIV	7
אשר לא	אשר לו	„	85	אֶל־עמו	על עמו	LXXXV	9
עֻזָּרֵנוּ	עזרני	CXXIV	8	וְאֶל־חסידיו	ועל חסידיו	„	9
שַׂוֵּיתִי	שיותי	CXXXI	2	הִרְחַקְתָּ	השחקתי	LXXXVIII	19
הַרְרֵי	הרר	CXXXIII	3	ירמה לַיהוָה	ודמה יהוה	LXXXIX	7
יִרְאֵי יְהוָה	בית אהרן	CXXXV	20	דִּבְּאתָ	דבית	„	11
הַשְּׁדוּדָה	השודדה	CXXXVII	8	כל רַבִּים	כל דרכי	„	51
כְּפוּפִים	קפופים	CXLVI	8	בָּאָה	באת	CV	18

Omissions. — The omissions in the text may for the sake of convenience be divided into three classes, (1) those consisting of whole verses, (2) of half-verses and (3) of single words.

(1) There are no fewer than one hundred and eight omissions of whole verses. They are as follows:

X 5; XI 6; XII 2; XVIII 17, 20; XXII 6, 8; XXIII 3; XXVI 6; XXVII 8; XXIX 2; XXXII 2; XXXV 16, 19; XXXVIII 3, 4, 19, 21; XL 18; XLIV 4, 16, 17; XLV 13, 14; XLVI 12; XLIX 6, 9, 17; L 21; LI 15; LII 3, 7, 10; LIV 3; LVIII 8; LIX 12; LX 12; LXI 6; LXIX 27; LXXI 9, 24; LXXII 2; LXXIII 22, 23; LXXIV 8, 19; LXXVIII 11, 13, 28, 31, 36, 37, 42, 46; LXXX 4, 11; LXXXI 10, 12, 13; LXXXII 4, 5, 7; LXXXIII 4, 5, 6, 7, 16; LXXXVIII 14; LXXXIX 27, 32; XCIV 3, 21; XCV 8; XCIX 4; CIII 16; CV 8, 14; CVI 45, 46; CVII 16; CIX 10, 16, 17; CXIII 7; CXV 7; CXVI 17; CXIX 15, 16, 24, 25, 26, 65, 66; CXXV 5; CXXIX 8; CXXXII 14, 16; CXXXVI 5; CXXXIX 2, 10; CXLI 10; CXLIV 14; CXLV 2, 3, 19; CXLVI 3; CXLVIII 6; CL 3.

(2) There are three omissions of half-verses. The clauses omitted are:

אֱלֹהִים אָמַר בְּלִבּוֹ לֹא	Ps.	X 13
אַךְ־סוֹרְרִים שָׁכְנוּ צְחִיחָה	„	LXVIII 7
בְּנוֹתֵינוּ כְּזָוִיֹּת מְחֻטָּבוֹת תַּבְנִית הֵיכָל׃	„	CXLIV 12

(3) There are forty-three omissions of single words or two words as follows:

יְהוָה	IV 7; VI 2, 9; IX 11; XIII 4; XX 10; XXV 7; XXVI 8		לְעַמּוֹ	LXXVIII	20
יַחֲטֹף עָנִי	X 9		אֵל	LXXXIII	2
כִּי	XIV 6		נֶאֱמָן סֶלָה	LXXXIX	38
אֱלוֹהַּ	XVIII 32		חֲמָתֶךָ	„	47
יִרְאוּ	XXII 18		רָעָה	XC	15
לְבָם	XXXIII 15		לִי	XCIV	22
לִבִּי	XXXVI 2		יַצְמִיתֵם	„	23
אָנֹן יַחְשֹׁב	„ 5		דְּרָכָי	XCV	10
לִי	XXXVIII 17		בְּרִיתוֹ	CXI	5
אֲנִי	XXXIX 11		שָׁם יְהוָה	CXIII	3
אָמֵן וְאָמֵן׃	XLI 14		יְבָרֵךְ	CXV	12
וֵאלֹהָי	XLII 12; XLIII 5		כָּל-	CXIX	6
מִצָּר	LX 13		נָצַרְתִּי	„	100
עָם	LXII 9		יַד	CXXIII	2
זֹאת	LXXIII 16		בַּיִת	CXXVII	1
בַּמִּדְבָּר	LXXVIII 19		אֶת	CXXXVII	7
			לִבִּי	CXLI	4
			הָרוֹדֵד עַמִּי תַּחְתָּי	CXLIV	2
			צִוָּה	CXLVIII	5

Duplicates or ***Dittographs.*** — Not only are whole verses, half-verses and single words omitted, but some letters and words are repeated and printed twice, as will be seen from the following:

תב תברך	LXV 11		על על	XCIX	8
לך לך	LXVIII 30		נפשי	CIII	2
שמי שמי	- 34		עצמי עצמי	CXXXIX	15
תבל תבל	XCVIII 7		אל אל	CL	1

The Keri and the Kethiv. — As is the case in some MSS. which have no Massorah, the *Keri* or the alternative official reading is not indicated in the margin of this edition Of the seventy-three *Keris* or official marginal readings which the Massorah exhibits in the Psalter, fifty-two are here the substantive textual readings, viz. Ps. V 9; VI 4; IX 13, 19; X 10, 12; XVI 10; XVII 11; XXI 2;

XXIV 5, 6; XXVI 2; XXIX 1; XLI 3; LI 4; LIV 7; LV 16; LIX 11, 16; LX 7; LXVI 7; LXXI 12, 20, 20; LXXII 17; LXXIII 2, 10, 16; LXXIV 6, 11; LXXVII 1, 12, 20; LXXIX 10; LXXXV 2; LXXXIX 10; XC 8; XCII 16; C 3; CI 5; CII 24; CV 18, 28; CXIX 79, 147, 161; CXXVI 4; CXXIX 3; CXL 13; CXLV 6; CXLVII 19; CXLVIII 2.

In the following twelve instances this Psalter follows the *Kethiv*.

Ps. X 9, 10; XI 1; XXVII 5; XXX 4; XLII 9; LXXIII 2; LXXXIX 29; CXXIII 4; CXXXIX 6, 16; CXLV 8.

In five instances this edition has neither the *Kethiv* nor the *Keri*, as will be seen from the following:

M. T.	Ed. 1477		
וּצְפִינְךָ כת וְצָפוּנְךָ ק	וצפנך	XVII	14
וְצִיָּם כת וְצוֹרֵם ק	וצרם	XLIX	15
וַצְפִינוּ כת יְצָפְנוּ ק	יצפנו	LVI	7
וְכַסּוּמוּ כת וְכַסֻּימוּ ק	יכסמו	CXL	10
וָמִיטוּ כת וְמוֹטוּ ק	ימטו	„	11

The other four passages in which the *textus receptus* exhibits a *Kethiv* and *Keri* are among the verses which are missing, viz. X 5; XXXVIII 21; LVIII 8 and CVI 45.

Various Readings. — The following may be regarded as various readings:

M. T.	Ed. 1477			M. T.	Ed. 1477		
כּוֹנַנְתָּה	כוננת	VIII	4	אֲדֹנָי	יהוה [1]	II	4
בְּמַעֲשֵׂי	במעשה	„	7	יְהוָה	◦ [2]	IV	7
עַל־מוּת	עלמות	IX	1	כִּצְדָקִי	כצדקתי	VII	9
רָאִיתָה	ראית	X	14	לְדוֹלְקִים	לדולקין	„	14

[1] יהוה instead of אֲדֹנָי also in XXX 9; XXXII 13; XXXIX 8; XLIV 24; LIV 6; LV 10; LVII 10; LXII 13; LXVIII 12, 18, 20, 23, 27, 33; LXXVII 3, 8; LXXIX 12; LXXXVI 3, 4, 5, 9, 12; LXXXIX 15, 51; XC 17; CXXX 3, 6.

[2] יהוה is also omitted VI 2; VII 2; IX 11; XIII 4; XX 9; XXV 7, 10; XXVI 8, 12.

	Ed. 1477	M. T.		Ed. 1477	M. T.
32	XVIII אל	אֱלוֹהַּ	3	LXII אחר	רַבָּה
5	XIX ולשמש	לַשֶּׁמֶשׁ	6	„ רומיה	דִּמִּי
9	XX נפלו	וְנָפָלוּ	8	„ צורי וישועתי	צוּר עֻזִּי מַחְסִי
3	XXI נתת	נָתַתָּה	8	„ משגבי לא אמוט :	בֵּאלֹהִים :
10	„ יבלו	יְכַלֶּעֶם	11	„ תשית	תָּשִׁיתוּ
12	„ מומות	מְזִמָּה	6	LXIII הדשן	וָדֶשֶׁן
25	XXII שמעה	שָׁמַע	10	„ לשוא	לְשׁוְא
30	„ יאכלו	אָכְלוּ	10	„ ארץ	הָאָרֶץ
5	XXIX בלבנון	הַלְּבָנוֹן	7	LXIV תמבו	תַּמּוּ
10	XXX על שחת	אֶל־שַׁחַת	9	„ ויבשילו	וַיַּבְשִׁילֻהוּ
3	XXXI הט	הַטֵּה	11	LXV נדודיה	גְּדוּדֶיהָ
6	„ פדית	פְּרִיתָהּ	3	LXVI אוכך	אֹכֶךְ
9	„ הסנרתי	הִסְגַּרְתִּי	4	„ ישתחוו	יִשְׁתַּחֲווּ לָךְ
16	XXXIV על צדיקים	אֶל־צַדִּיקִים	7	LXIX יהוה אלהים	אֲדֹנָי יְהוִה
6	XXXVI בשמים	בְּהַשָּׁמַיִם	13	„ יושבת	יֹשְׁבֵי
11	„ לידעך	לְיֹדְעֶיךָ	13	„ שותה	שׁוֹתֵי
14	XXXVII רשתם	מַכְשָׁתָם	17	„ פני	פְּנֵי
19	„ ורעבון	וּבִימֵי רָעָבוֹן	29	„ החיים	חַיִּים
36	„ ואבקשנו	וָאֲבַקְשֵׁהוּ	33	„ ורשי	הִרְשֵׁי
5	XXXVIII יכבדנו	יְכַבְּדוּ	33	„ וחי	וְיִחִי
13	„ ויבקשו	וַיְנַקְּשׁוּ	34	„ ואל אסירי	וְאֶת־אֲסִירָיו
7	XXXIX לא ידע	וְלֹא־יֵדַע	3	LXXI צויתה	צִוִּיתָ
11	„ בליתי	אֲנִי כָלִיתִי	5	„ יהוה אלהים	אֲדֹנָי יְהוִה
17	XL ויאמרו	יֹאמְרוּ	11	„ רדפוהו	רָדָפוּ
6	XLII ישיעת	יְשׁוּעוֹת	13	„ יבלמו	יִכְלוּ
12	„ פני :	פְּנֵי וֵאלֹהָי :	16	„ יהוה אלהים	אֲדֹנָי יְהוִה
5	XLIII		8	LXXVI מי	וּמִי
15	XLV בתולת למלך	בְּתוּלוֹת	2	LXXVII ואוצקה	וְאָצַקְתִּי
18	„ יודוך	יְהוֹדוּךָ	4	LXXVIII ונפלאות	וְנִפְלְאוֹתָיו
9	XLVI אלהים	יְהוָה	12	„ עושה	עָשָׂה
13	XLVIII הר ציון	צִיּוֹן	32	„ בנפלאות	בְּנִפְלְאוֹתָיו
15	„ עלמות	עַל־מוֹת	50	„ ולא חשך	לֹא־חָשַׂךְ
21	XLIX בל יבין	וְלֹא יָבִין	2	LXXX הופיעם	הוֹפִיעָה
9	LIV ואיבי	וּבֹאֲבִי	5	LXXXVIII בגבור	בְּגֶבֶר
9	LVI בפרת	סָפְרָתָהּ	13	„ וצדקך	וְצִדְקָתְךָ
4	LVII שאפי לו	שֹׁאֲפִי	17	„ חרונך	חֲרוֹנֶךָ
9	LIX הגוים	גּוֹיִם	2	LXXXIX לעולם	עוֹלָם
15	„ ויהמו	יֶהֱמוּ	16	„ יורע	יֹדְעֵי
2	LX בני	בְּנֵי	40	„ נוארת	נַאֲרָתָה

M. T.	Ed. 1477			M. T.	Ed. 1477		
מַעֲשֵׂי	מעשה	CXVIII	17	עַד־עולם	ועד עולם	XC	2
אַל־תשנני	ואל תשנני	CXIX	10	נִבְהֲלוּ	נבהלו	„	7
לְתְשׁוּעָתְךָ	לישועתך	„	81	בְּמַעֲשֵׂי	במעשה	XCII	5
פְּתָיִם	פתאים	„	130	יהוה אלהינו	יהוה אלהינו	XCV	6
שׁוֹנֵא	שונאי	CXX	6	יְעַר	היער	XCVI	12
שַׁלְוָה	ושלוה	CXXII	7	מְכוֹן	מקום	XCVII	2
עַל־נורל	עם גורל	CXXV	3	אֱלֹהִים	האלהים	C	3
מְמַעֲמַקִּים	מעמקים	CXXX	1	נְמוּלוֹ	גמולו	CIII	2
אֲלַמְּדֵם	אלמרכם	CXXXII	12	עשה	עשי	„	20
עַד־בהמה	ועד בהמה	CXXXV	8	קָרָאוּ	קראו	CV	1
כֹּל אשר	וכל אשר	„	18	וּמִשְׁפְּטֵי	משפטי	„	5
נִפְלָאוֹת	הנפלאות	CXXXVI	4	פִּיהוּ	פיהו	„	5
הַסְּבֻנָּה	הסכנת	CXXXIX	3	לְיִשְׂחָק	ליצחק	„	9
נִפְלֵיתִי	נפלאתי	„	14	וּמִמַּלְכָה	וממלכה	„	13
יהוה אֲדֹנָי	יהוה אלהים	CXL	8	וַיַּעֲקֹב	ויצעקו	CVII	19
אֲבִיזוֹנִים	לאביונים	„	13	מַעֲשֵׂי	מעשה	„	24
פָּנֶיךָ	שמך	„	14	מִבְצָר	מצור	CVIII	11
יהוה אֲדֹנָי	יהוה אלהים	CXLI	8	מַעֲשֵׂי	מעשה	CXI	7
מִיַּד	ומיד	CXLIV	7	יֶרֶא	יראה	CXII	1
שְׁמוֹת	בשמות	CXLVII	4	הַגּוֹיִם	העמים	CXV	2
לֹא בשוקי	ולא בשוקי	„	10	גּוֹיִם	הגוים	CXVII	1

Abbreviations. — Following the example of some MSS., especially those of the German School, the Editors of this Psalter also used abbreviations, viz.:

אֱלֹהִים =	אלהי׳	LIV 6; LXII 9; LXV 2		בְּיָדְךָ =	ביד׳	X	14
שׁוֹעֲלִים =	*שועלי׳	LXIII	11	שְׁחָקִים =	שחקי׳	XVIII	12
טוֹבָתְךָ =	טובת׳	LXV	12	יָרוּם =	ירו׳	XXVII	6
הָאֹמְרִים =	האמרי׳	LXX	4	אֲשִׁירָה =	אשיר׳	„	6
שָׁמַיִם =	שמי׳	LXXVIII	24	וּבְהַגּוֹיִם =	*ובהגוי׳	XLIV	12
יִשְׂרָאֵל =	ישר׳	LXXXI	14	הַשָּׁמַיִם =	השמי׳	L	4

We have still to notice the peculiar position of the vowel-letters *Vav* (ו) and *Yod* (י) in certain passages inasmuch as they indicate the country to which the editors of this Psalter originally belonged. The *Vav* is used after *Kametz* in the following instances:

9	VIII	אורחות = אָרְחוֹת	11	XC	וביראותך = וּבִירְאָתֶךָ
20	LXXI	צורות = צָרוֹת	13	CVI	לעצותו = לַעֲצָתוֹ
7	LXXXIV	הבוכה = הַבָּכָה	38	CXIX	ליראותיך = לְיִרְאָתֶךָ

The *Yod* is used after ו = ִי in the following passages:

5	XVII	אשודיי = אֲשֻׁרַי	6	LXVIII	ודיין = וְדִין
12	XXXI	צורדיי = צֻרְרַי	7	„	בייתה = בַּיְתָה
25	„	המיחלים = המְיַחֲלִים			

This is due to the fact that the German and Polish Jews pronounce the *Kametz* as if it were *Cholem*, and the *Pathach* followed by *Yod* as if it were *ei*. Accordingly the editors of the Psalter were German Jews. This is confirmed by the fact that those who originally founded printing establishments for Hebrew books in Italy were natives of Germany. The compositors too, as well as the correctors of the press were German Jews who took up their abode in Italy. Hence the use of MSS. from the German School of textual redactors which undoubtedly appears in some of the early editions of the Hebrew Bible printed in Italy.

The copy which I collated is in the British Museum press-mark C. 50, c. 2.[1]

No. 2.

Editio princeps of the Pentateuch, Bologna, 1482.

דפוס א = ד"א

Passing over the two 16mo. Psalters, which appeared between 1478—1480 and which exhibit the same orthographical and textual features as the Psalter of 1477, we come to the *editio princeps* of the Pentateuch.

Abraham b. Chayim, who successfully developed Hebrew typography at Ferrara, was invited to Bologna

[1] Comp. also Tychsen, *Beschreibung der ersten jüdischen Psalmen, Ausgabe vom J. 1477*, in the *Repertorium für Biblische und Morgenländische Litteratur*. Vol. V, pp. 134–158. Leipzig 1779.

about 1479—80 by the opulent Joseph b. Abraham Caravita to superintend the new printing establishment which he had founded in this ancient and populous city. The first work which Caravita designed was an edition of the Pentateuch. The history of the origin and successful issue of this remarkable volume is narrated by Joseph Chayim himself in the Epilogue and is as follows:

I Joseph Chayim son of R. Aaron whose name is recorded in the life of the world to come, Strasburg, a Frenchman, when I saw the splendid work which they had undertaken to produce, viz. the Pentateuch with the Targum and Rashi's Commentary in one volume, and perceived that this remarkable work was from the Lord, I forthwith gave my heart to correct Rashi's Commentary and thus to restore the crown to its original condition as far as possible and this was my task. I knew that students will find here rest for their soul, here the weary shall be at rest, because the words which were hitherto obscure in their meaning on account of the many mistakes will now be clear to them, and will be sweet to their palate as honey. I have also stirred up the heart of those who were engaged in the work to execute it, and when they were weary and hesitated whether they should go on with the undertaking or not, I girded their loins and said to them: Be ye strong and of good courage for it is God's work.

Thus the whole work was finished, the work of the sacred ministry, the Pentateuch with the Targum and the Commentary of Rashi in one volume very carefully corrected in all that was necessary. And the Lord stirred up the spirit of the noble, intelligent and wise, the great Master Joseph Caravita, God protect him, son of Abraham whose name is recorded in the life of the world to come, to arrange the whole work and to execute it at his own expense. He procured all the implements and hired the artizans and the workmen skilled in the art of printing. He sought out expert workers and learned men to revise the Pentateuch even in plenes and defectives in the official marginal readings which are not in the text, and the words in the text which are officially cancelled in reading, in the vowel-points and the accents and the Targum as it should be, as well as to restore to its original standard the Commentary of Rashi.

Moreover, he engaged the most skilled and experienced man in that art, who is recognised as most accomplished and as not having his equal in any country in the art of typography in the square Hebrew type and in the Hebrew language. His name is known in the gates, Master Abraham, the

Lord preserve him, son of R. Chayim di Tintori of Pesaro whose name is recorded in the life of the world to come. And this most excellent work was finished on the sixth day, the fifth of the month of Adar the First, in the year of the creation 5242 [= January 26 1482] here at Bologna. Whosoever, therefore, buys any of these copies will pronounce them most excellent. May he who purchases them and he who studies in them see his seed, prolong his days, and may the pleasure of the Lord prosper in his hand [Isa. LIII 10], and may life and peace be upon Israel. Amen.[1]

The volume, which is a folio, consists of 219 leaves without pagination, without catch-words and without signatures. The type of the text is large and of Spanish cut. Each folio has two unequal columns, the inner column, which is more than twice the width of the outer one, contains the Hebrew text which is furnished with the vowel-points and the accents; the outer and narrower column gives the Chaldee version of Onkelos[2] in the so-called

[1] אני יוסף חיים בהר׳ אהרן זלה״ה שטרשבורק צרפתי ראיתי המלאכה הנכבדת אשר החלו לעשות חומש ותרגום ופירוש | רשי בכרך אחד וכהנתי כי מאת ה׳ היתה זאת נפלאת היא ונתתי את לבי להגות הפירוש מרשי ולההזיר | העטרה לישנה בפי האפשר וזאת היתה משמרתי ידעתי ימצאו התלמידים מרגוע לנפשותם שמה ינוחו יגיעי כה כי הדברים אשר היו | חשוכים בהבנתם מרוב הצעיוות יהיו להם לאורה וימתקו להם בפיהם כדבש למתוק ומאד העירותי לב המשתדלים במלאכה לעשות אותה | וכהיותם תלוים ועומדים אם לעשות אם לאו שנסתי מהניהם אמרתי להם הזקו ואמצו כי מלאכת שמים היא.

ותשלם כל המלאכה מלאכת עבודת הקדש חומש ותרגום ופירוש רשי בכרך אחד מדוקדקים במאד בכל הצריך להם והעיר | ה׳ את רוח המפואר משביל וגבון האלוף כמר יוסף קרוויטה יצו בכמר אברהם זלה״ה להבין את כל העבודה לעשות | אותה בכספו וזהבו הכין כל כליה והשכיר אומנים ופועלי תבקיאו וזריזים במלאכת הדפוס חכם חרש יבקש לו וגם יודעי ספר להגיה חחומש | גם במלא וחסר וקריין ולא כתיבן וכתיבן ולא קריין בנקודו ובעמיו והתרגו כהלכתו וגם פירו רשי להעמידו על מכונו ותלו.

ויבחר לו איש בקי במלאכת אומן יקרא אין כמוהו בכל הארצות במלאכת הדפוס בכתב אשורי וכלשו עבר שמו נודע בשערים | מישטרה אברם יצו בכמר חיים זלה״ה מן הצבועים מארץ פיסרו ונשלמה המלאכה התמימה ביום ששי בחמשה ימים לירה | אדר הראשון שנת חמשת אלפים ומאתים וארבעים ושתים לבריאת עולם פה בולונייא ׳ ׳ ובל הקונה מאלו הספרים טוב טוב יאמר הקונה | וההוגה בהם יראה זרע יאריך ימים והפץ ה׳ בידו יצלח והיים ושלום על ישראל אמן: Comp. fol. 219*b*.

[2] In two instances, however, viz. fols. 78*b* and 159*b* containing Exod. XXII 2—12; Numb. XIX 2—14, the Targum occupies the inner margin.

Rabbinic or Rashi characters without the vowel-points and without the accents, whilst the upper and lower margins contain the Commentary of Rashi which is in the same type as the Chaldee Version, but of course without the vowel-points. The type, in which both Onkelos and Rashi are printed, greatly resembles that in which Kimchi's Commentary is printed in the *editio princeps* of the Psalms, and in which also the two small Psalters of 1478—1480 are printed.

As a rule each folio has 20 lines of the Hebrew text and from 19—21 lines of the Chaldee in the narrower column. Rashi's Commentary is so arranged that it nearly always occupies five lines of the upper margin[1] and the rest which belongs to the same folio is put into the lower margin. Hence it happens when the remaining comment takes up a very large space of the margin, the number of lines in the column which gives the Hebrew is proportionately diminished.[2]

At the end of each book is a Massoretic Summary which simply records the number of verses in the book without giving the middle verse, the number of Pericopes or the Sedarim which these Summaries usually register in good Massoretic MSS. These separate numbers fully coincide with the *textus receptus*.[3] The sum-total, therefore,

[1] The exceptions to this arrangement are as follows: (1) fols. 97*a*; 98*a*—*b*; 100*b*; 110*b*; 136*a*; 145*a*—*b*; 176*a*; 189*b* have no Comment at all in the upper margin; (2) fol. 97*b* has one line; (3) fols. 96*b*; 101*b*; 110*a*; 136*a*; 138*a*; 141*a*; 170*b*; 187*a*; 190*a*; 219*b* have two lines; (4) fols. 62*b*; 104*b*; 105*a*—*b*; 106*a*–*b*; 116*a*; 118*a*; 174*a*—*b* have three lines; (5) fols. 102*a*; 111*a*; 179*a*; 184*b*; 186*b*; 214*a* have four lines, whilst fol. 1*a* has six lines.

[2] Comp. fol. 1*a*—*b*; 2*a*—*b*; 6*a*; 7*b*; 13*b*; 15*b*; 16*a*; 24*b*; 25*a*; 52*a*—*b*; 53*a*; 55*a*, &c. &c.

[3] Comp. the end of Genesis סכום הפסוקים של ספרא אלף וחמש מאות ושלשים וארבעה fol. 54*b*; at the end of Exodus סכום הפסוקים של ספרא אלף

of the verses in the Pentateuch, which is given at the end of Deuteronomy after the usual Summary as 5835 must be due to an error of the Editor in the casting up.[1]

In indicating the fifty-four Pericopes into which the Pentateuch is divided, the Editors have adopted a plan of their own. They have generally left a vacant space of two lines after each Pericope whether the following one begins with an Open or Closed Section and have inserted into the vacant sectional space the word פרשה = *Parasha* in the same type as the text itself. In three instances only have they indicated the nature of the Section with which the Pericope coincides. Thus in Exod. XIII 17 the word Parasha is preceded by the letter *Samech* (ס) to show that it is a Closed Section, and in Levit. VI 1 and Numb. XXXIII 1 it is preceded by *Pe* (פ) to indicate that the Parasha begins with an Open Section.[2] The Editors, however, have given the names of the respective Parashas as running head-lines throughout the Pentateuch.

In the sectional divisions, too, the Editors have disregarded the prescribed rules which are followed in the best and oldest Sephardic MSS. and have vacant spaces in the middle of the line both for Open and Closed Sections.[3] This necessitated their inserting into the vacant spaces of the text itself the letters *Pe* (פ) and *Samech* (ס) since the precise nature of the Section would otherwise not

סכום הפסוקים של ספרא שמנה ומאתים ותשעה fol. 102*b*; at the end of Leviticus סכום הפסוקים של מאות וחמשים ותשעה fol. 135*b*; at the end of Numbers ספרא אלף ומאתים ושמנים ושמנה fol. 179*b*; and at the end of Deuteronomy סכום הפסוקים של ספרא נ נה fol. 219*b*, and *vide supra*, Part I, chap. VI, pp. 72–86.

[1] סכום הפסוקים של תורה חמשת אלפים שמנה מאות ושלשים וחמשה fol. 219*b*.

[2] Comp. Pericope בשלח fol. 68*b*, Pericope צו fol. 107*b* and Pericope מסעי fol. 175*b*.

[3] *Vide supra*, Part I, chap. II, p. 9, &c.

be known, a practice which, as we have seen, was adopted in the Codices of the German and Franco-German Schools. That the Editors did not originally intend to insert these letters and that they were ultimately forced to do it because of the confusion which their absence would produce, is evident from Gen. I 6—II 4. In this portion of the text, which according to the *textus receptus* has seven Open Sections, the Editors have not inserted the letters in question, but have simply left vacant spaces. But on finding that these vacant spaces by themselves are misleading since three only would be taken for Open Sections, viz. Gen. I 6, 24; II 1, and the other four, viz. I 9, 14, 20; II 4, would be regarded as Closed Sections, the Editors thought it best to insert the letters *Pe* (פ) and *Samech* (ס) from Gen. III 16 onwards to remove all uncertainty.

To the use of German and Franco-German MSS. by the German and Franco-German Editors are also due the following variations in the Sections:

Genesis. — In Genesis this *editio princeps* has (1) in five instances a *Samech* (ס) = Closed Section where the received text has an Open Section, viz. III 22; XI 1; XII 10; XVIII 1; XLVII 8, and (2) has two Sections, one (פ) Open, viz. XLIX 3, and one (ס) Closed, viz. X 13, which are not in the *textus receptus*.

Exodus. — In Exodus it has (1) three Open Sections with *Pe* (פ), viz. VI 29; XII 1; XXI 18, which are Closed in the received text and (2) *vice versa* one (ס) Closed Section which is Open in our text, viz. XL 1. It has also (3) a (ס) Closed Section which is not in our text at all, viz. XXII 18, and omits one, viz. XX 17*b*, which is in the received text, whilst (4) in two instances the letters *Pe* (פ) and *Samech* (ס) are absent, viz. XXXV 5; XXXVIII 24, though the text has a vacant space.

Leviticus. — In Leviticus it has (1) one Open Section with *Pe* (פ) in VI 7 which is Closed in the received text, (2) *vice versa* five Closed Sections with *Samech* (ס) which are Open in our text, viz. III 6; V 1; VII 1, 11; XIV 34; (3) four Sections, two Open with *Pe* (פ), viz. VII 22; XXIII 37, and two Closed with *Samech* (ס), viz. XI 21; XXIII 14, which

the received text has not; (4) a break for an Open Section in XXV 14 where our text has no break; and (5) it omits *Samech* (ם) in XI 2 and *Pe* (פ) in XIII 9 though it has the vacant sectional space.

Numbers. — In Numbers it has (1) in seven instances an Open Section with *Pe* (פ), viz. XVI 20; XXVIII 26; XXIX 26, 29, 32, 35; XXXI 5, which are Closed in our text; (2) *vice versa* two Closed Sections with *Samech* (ס), viz. XXXIV 1; XXXVI 1, which are Open in our text; (3) has a Closed Section with *Samech* (ס) in XXV 4 which our text has not; (4) has no Section at all in II 17 where the received text has a Closed Section and (5) marks an Open Section in XXVIII 1 with two *Pes* (פ פ).

Deuteronomy. — In Deut. it has (1) seven new Sections, six Closed with *Samech* (ס), viz. IX 12, 13; XIX 6; XXIV 6; XXVII 20; XXXIII 6, and one Open with *Pe* (פ) in X 18; (2) has a Closed Section with *Samech* (ס) in the following five instances: XIII 2; XIV 22; XXII 6; XXV 17; XXVII 1, which are Open in the received text and (3) the *Samech* (ס) of the Closed Section in XV 7 is so small that it almost resembles the type of the Targum and Rashi.

The difference between the final *Mem* (ם) and the *Samech* (ס) is hardly distinguishable. As is often the case in some MSS., especially of the German Schools, the final letters *Caph, Nun* and *Pē* (ך ן ף) hardly descend below the line of the medials, so that the vowel-signs *Sheva* and *Kametz* are not placed within the final *Caph* (ךָ ךְ) as they are in most of the Sephardic MSS. and in later printed editions, but under it (ך ך) which gives this letter the appearance of *Daleth* (ד).

The graphic signs *Kametz* and *Pathach, Tzere* and *Segol* are often used interchangeably. Thus we have:

שָׂה	Exod. XXI 37	יַד	Exod. XXI 24	עָשָׂב	Gen. I 11
שֶׂה	„ XXII 3	יָד	Deut. XIX 21	עֵשֶׂב	„ „ 12
תְּאַחַר	„ XXII 28	בַּעַל	Exod. XXI 22	זֶרַע	„ „ 29
תְּאַחַר	Deut. XXIII 22	בָּעַל	„ „ 34	זֶרַע	„ „ 11

The *Metheg* is hardly ever used before a composite *Sheva.* There is no break in the middle of Gen. IV 8 and it has בשָׂגַם with *Pathach* under the *Gimel* in Gen. VI 3. Not only is *Hazer-Maveth* in two words (חֲצַר־מָוֶת Gen. X 26),

but *Chedor-laomer* is uniformly in two words in all the five instances in which its occurs.[1]

The twelve passages in which *Beth-el* occurs exhibit a mixed orthography. In five instances certainly, if not in six, it is in two words[2] and in six it is as certainly in one word.[3] In this respect, therefore, this edition follows the uncertainty of Codex No. 24 which, as we have seen, belongs to the German Schools.[4]

Apart from the orthography with respect to plene and defective in which the editors not unfrequently differ from the present Massoretic recension, this edition as a whole may be considered fairly to exhibit the *textus receptus*. The unessential variations in it I have given in the notes to my edition of the Hebrew Bible, where it is quoted as ד"א = דפוס א' *editio princeps*.

The editors' treatment of the official various readings, which the Massorah has transmitted to us under the technical name of *Keri* and *Kethiv*, has yet to be noticed. Though these official variants are duly noted in the margin of the best MSS. and Standard Codices, the editors of this edition never exhibit them against the word for which there is a various reading. They have as a rule furnished the textual reading or the *Kethiv* (כתיב) with the vowel-points which belong to the absent marginal reading or *Keri*. By so doing the editors exhibit impossible forms in the text which receive no solution in the margin.

Like the Model Codices, this first edition is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with

[1] Comp. Gen. XIV 1, 4, 5, 9, 17, fol. 12*a*–*b*.

[2] Comp. Gen. XII, 8, 8; XIII 3, 3; XXXI 13; XXXV 15.

[3] Comp Gen. XXVIII 19; XXXV 1, 3, 6, 8, 16.

[4] *Vide supra*, Part II, chap. XII, p. 600.

which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. In this edition the orthography is

(2)		(1)	
אם־מַחוּט	Gen. XIV 23	נָחְמָד	Gen. II 9
עַל־לֵב	„ XXXIV 3	רַחֶמָה	„ XXIX 31
בֶּן־נִין	Exod. XXXIII 11	וַיֶּאֱסֹר	„ XLVI 29

(3)

וַיְהַלְלוּ	Gen. XII 15
קְלָלָתְךָ	„ XXVII 13
וְגָלְלוּ	„ XXIX 3, 8

Of this edition I collated two copies both printed on vellum, one in the British Museum, press-mark C. 49, d. 2, and one in my own possession.[1]

No. 2*.

De Rossi describes an edition of the Five Megilloth, consisting of 27 folios without date and without place of printing: Ruth, Ecclesiastes, the Song of Solomon and Lamentations have the Commentary of Rashi, and Esther has the Commentary of Ibn Ezra.[2] As it has the same types as the Pentateuch, De Rossi concludes that it was printed at Bologna in 1482 and is probably intended as a supplement to the Pentateuch. I have not been able to find a copy in any of the Libraries to which I have had access.

[1] Comp. Tychsen, *Kritische Beschreibung des Bononischen Pentateuchs* v. J. 1482, in the *Repertorium für Biblische und Morgenländische Litteratur*, Vol. VI, pp. 65—103. Leipzig 1780.

[2] *De ignotis nonnullis antiquissimis Hebr. textus editionibus.* Erlangen 1782; *Annales Hebraeo-Typographicae Sec. XV.* p. 130. Rome 1799.

No. 3.

Editio princeps of the Prophets, Soncino, 1485–86.

ד"א

With the immigration of Israel Nathan b. Samuel into Soncino and with his family taking up their abode in this small town in upper Italy in the duchy of Milan, Hebrew typography and especially the printing of the Hebrew Bible entered upon a new era. Israel Nathan the head of the family was of German descent. He was very wealthy, learned and pious and was called by his contemporaries *the Man of God*. He determined to consecrate his gifts to the promotion and multiplication of Hebrew literature and more especially of the Hebrew Scriptures by means of the newly invented art of printing. Accordingly he induced his son Joshua Solomon to establish in the city of their adoption, whose name Soncino they assumed, a Hebrew printing-office, *circa* 1482. To make this new venture a success they engaged Abraham b. Chayim de Tintori who had become celebrated for his skilful development of Hebrew printing at Ferrara and Bologna and for his splendid edition of the Hebrew Pentateuch, to arrange and conduct the typographical establishment. The Soncino firm, from which so many remarkable works were issued, consisted of Joshua Solomon and his two nephews, Moses and Gershom.

The Pentateuch, which is the first of the three great divisions of the Hebrew Scriptures, having already been printed in 1482, the Soncino firm determined to continue the two other divisions and accordingly published in 1485—86 the second division, consisting of the Former and Latter Prophets in two volumes. All the information which we possess about the production of these two volumes is contained in the lengthy Epigraph in the first volume and is as follows:

Thus says he who prints correctly and elegantly and who dwells in Soncino. Inasmuch as these four Former Prophets, Joshua, Judges, Samuel and Kings are joined together and follow after the Law of Moses our teacher, Peace be upon him, and are as it were a repetition thereof, because there is in them a faithful narrative, continuing to record the history of our nation by the Prophets of the Lord, blessed be He, and inasmuch as from them is to be learnt the import of a great part of the precepts of the Law which is called the Oral Law, for it was indeed received from Moses our teacher, Peace be upon him, and from his synod, and was transmitted by them from Prophet to Prophet unto Ezra and the men of the Great Synagogue, and inasmuch as after the study of the Law of Moses our teacher, Peace be upon him, these Prophets are necessary, especially for the young that they and others besides them learn more from the Law, therefore, it seemed good to us to print them with the excellent commentary of R. David Kimchi of blessed memory, the chief of grammarians and the father of expositors. However, as the testimony of a witness is not required except in matters that are hidden and as the subject matter of this book is perfectly clear and easily grasped and understood, we do not certify by our words that he is correct. Still we cannot refrain these our words from informing in truth and sincerity those who may not have leisure enough to examine it of this thing which may be easily perceived. Although it has been carefully revised and corrected by men of knowledge and learning so as not to leave in it any errors or mistakes, especially in the sense or words, yet there may possibly be found in it some mistakes arising from the confusion of similar letters, viz. *He* for *Cheth*, *Beth* for *Caph* &c. For it sometimes happens that whilst the attention and the mind of the corrector are occupied in weighing the sense of the words, his eye may pass over it, so that he does not notice the exact difference between these letters which are so much alike, and others of the same kind. Thus also a letter is sometimes transposed in a word, although this will be found only rarely, for the edition of this book has been revised most carefully so that it might be finished with that perfection and completeness which can possibly be effected by this typographical art.

With regard to what we have done in the case of the Divine names, having put *Daleth* for the first *He* in the Tetragrammaton and *Koph* for *He* in the name *Elohim* our object was to guard the honour and sanctity of the Divine name, so that if it should sometimes happen that some part of it be lost, or out of place there should be no necessity for supplying it.

Now we are, however, perfectly certain that there is none among the Codices written with the pen as correct as these printed copies. Although we have certainly among us many excellent and accurate MSS. which have

been studied for years and which have been written by learned men, yet even these have not escaped errors and blunders, for it would indeed be a miracle to find a book without a mistake.

Verily it was finished in the year 5246 of the creation of the world on the sixth of the month of Marcheshban [= October 15 1485] here at Soncino in the Province of Lombardy which is under the government of the powerful Duke of Milan: May the Lord preserve him, bless him and strengthen him. Blessed be he who giveth strength to the weary and who multiplieth courage to him who hath no power. May his name be magnified above all blessing and praise.[1]

As these two volumes, though similar in execution and designed to be companions, are somewhat different in size it is best to describe them separately.

[1] אמר המהוקק כתב יושר ודברי הפין אשר בשוצינו. בהיות ארבע נביאים ראשונים אלה. יהושע. | שפטים. שמואל. מלכים. דבקים ונמשכים אחר תורת משה רבינו ע"ה וכמשנה תורה לה למה | שבם בספור אמתי המשך ענין אומתנו מאז ע"י נביאי ה' יתבר' עם שגם בם לימוד ביאור הלק גדול ממצות התורה | הנקראת תורה שבעל פה כי הם הם שקבלוה ממשה רבינו ע"ה ובית דינו ועל ידם נמסרה מנביא לנביא עד עזרא | ועד אנשי כנסת הגדולה. ולזה אחר לימוד תורת משה רבינו ע"ה הם אלה הנביאים הכרחיים ובפרט לנערים | ומהתורה שללמוד הם וזולתם אנו צריכים. ולזה נראה לנו להקדם עם המפרש המופלג הזה רבינו דוד קמחי ז"ל ראש | המדקדקים אב המפרשים. ואולם בהיות לא יכון עדות המעיד כי אם על הנעלם בהיות ענין הספר הזה ניוחש גם | מובן ומושכל בנקלה לא נעיד בדברינו אלה על היותו מדויק. עם שלא נעצור בדבריגו אלה מלהשמיע באמת | ובתמים לאשר באולי לא יהיה להם פנאי לעיין בו השיעור המפסיק להבנת זה שאולם הוגה ודויק על ידי יודעי ספר | ומביני מדע ולא נשאר שימצא בו שגיאה או טעות ובפרט הן בכוונה הן במלות אבן מה שאפשר שימצא בו מהשגיאה | הוא התחלפות אות באות בגון הי"א בהי"ת בי"ת בבף וביוצא בוה אשר לפעמים להיות בוגת המדייק ודעתו טרודה | בדיוק הכוונה והמלות העבירה עינו מלהשגיח בפרטי האותיות האלה הגזברות הדומות בצורה וכיוצא בהם. וכן | לפעמים דלוג אות אחת במלה ואף גם אלה לא ימצאו בו רק על המעט להיות נעשה ענין הספר הזה בהשגחה יתירה | למען ישלם עינינו בשלם שבפנים כפי האפשר במלאכת הזאת ואשר כוננו בשמות הקודש בשם יוד הא ויו הא ששמנו | תחת הא ראשונה דלת וקוף תחת הא לשם אלקות כוונתנו היתה לבבוד ולתפארת לשם ה' בעבור היות לפעמים קצת | מהם נדחים ואובדים אין בם צורך כלל ומזה שאין ספק אצלינו הוא שלא ימצא בביוצא | בהם מאשר נבתבו בקולמוס טובי הדיוק כאלה. כי אולם עם היות היו אצלינו העתקות רבות מדויקות וטובות ואשר | נלמד בם ימים ושנים וע"י מבינים עם כל זה לא נמלטו גם הם מהטעיות והשגיאות. כי אולם מציאות ספר בלי | שגיאה או טעות הוא בפלא. ואולם היתה השלמתו בשנת חמשת אלפים ומאתים וששה וארבעים לבריאת עולם ביום | ששה להדש מרחשון פה שוצינו במדינת לומברדי"אה אשר היא תחת ממשלת האדון האביר רוכום מי"לאנו יהיהו ה' ית' | ויאמצהו: ברוך נותן ליעף כח ולאין אונים עצמה ירבה: יתרומם שמו על כל ברכה ותהילה:

Vol. I. The Former Prophets. — This volume, which contains Joshua, Judges, Kings and Samuel, consists of 168 unpaged folios, two of which are entirely blank. The first word of each book is in large, hollow and ornamental letters. In the case of Joshua, Judges and Samuel which begin with the same word (ויהי) it is enclosed in ornamental borders, all printed from separate wood blocks. In Kings, however, where the first word (והמלך) has one letter (ל) which rises above the line and another, viz. the final *Caph* (ך) which descends below the line, the projections precluded the use of the decorative border. Hence the word has simply the ornamental large letters. Samuel is the only book which has the Massoretic Summary at the end, registering the number of verses and Sedarim in this book. The number perfectly coincides with the present recension.[1]

With the exception of fols. 2*b*—3*b*; 6*a*; 96*a* and 100*a* each folio has two columns. One column gives the Hebrew text in beautifully cut square characters, the other contains the Commentary of David Kimchi in the so-called Rabbinic or Rashi character. The Commentary which, as a rule, exceeds the text not only occupies the entire second column, but is also printed in the lower margin across the two columns.

In the upper margins the names of the books are given in running head-lines throughout the volume. The Hebrew text is without the vowel-points and the accents, but has the verse-divider or *Soph-Pasuk* (:).

Vol. II. The Latter Prophets. — This Volume consists of 290 folios and contains the Latter Prophets in the order exhibited in Column IV of the Table on page 6. The types of both the text and the Commentary by Kimchi

[1] The Summary is as follows: סכום פסוקים של ספר שמואל אלף וחמש מאות ושתה וסימן אוך. וסדרים שלשים וארבעה וסימנם ל"ד בריך רחמנא דסייען: *Vide supra*, Part I, chaps. V and VI, pp. 43, 89.

are identical with those of the first volume. The typographical arrangements too and the execution are exactly the same in both volumes. The only difference between them consists in the absence of the first ornamental word with the decorative border at the beginning of each book for which the vacant space is duly left. Their unsightly absence is probably due to the fact that the wood-cut letters and the ornamental blocks were used for another work which was then passing through the press and that they were not liberated in time for the volume of the Latter Prophets. The various readings which are contained in these two volumes I have duly given in the notes to my edition of the Bible under the designation of דפוס א = ד"א *editio princeps.*

Of this edition I collated four copies, one in the British Museum press-mark C. 50, d. 8, one belonging to W. Aldis Wright, Trinity College, Cambridge, and two in my own possession.

These two volumes are Nos. 257 and 25 in Kennicott's List.[1]

No. 4.

Editio princeps of the Hagiographa, Naples, 1486—87.

ד"א

Whilst the second division of the Bible was being printed at Soncino, the newly established printing firm in Naples were busily enaged in carrying through the press the third division, so as almost simultaneously to furnish the Jewish communities with the complete Hebrew Scriptures. As this third division or Hagiographa was published in three parts it will be more convenient to describe each part separately.

[1] Comp. also Tychsen, in the *Repertorium für Biblische und Morgenländische Litteratur,* Vol. VII, p. 165—182; Vol. VIII, p. 51—85. Leipzig 1780—81.

Part I. The Psalms. — This part, which is a small folio resembling in size and arrangement that of the second division printed at Soncino, consists of 118 leaves and contains the Psalter with Kimchi's Commentary, but unlike the two volumes which contain the Prophets, the text of the Psalms is furnished with the vowel-points, and the aspirated letters (בגדכפת) are mostly distinguished by the *Raphe* stroke. The square characters of the Hebrew text and the Rabbinic characters of the Commentary are not so finely cut as those in the Soncino volumes. The *Shin* (שׁ) and the *Sin* (שׂ) are not distinguished by the diacritic point and the vowel-signs are very clumsily and incorrectly affixed to the consonants. For the purposes of collation, the graphic signs are not only useless, but misleading. The consonantal text, too, cannot be relied upon, since the omission of Ps. XXXV 15 is manifestly due to carelessness. The Epigraph, however, at the end of this part which sets forth the difficulties of the printers and corrector disarms criticism. As it is the only source of information which we possess with regard to the production of this portion of the Hebrew Bible, I subjoin it.

Blessed is the Lord God, the God of Israel who has not withheld his mercy from us and has granted us to finish this sacred and wonderful book, the book of Psalms with the Commentary of R. David Kimchi of blessed memory, elaborate, precious and most elegant. It is of this Commentary that it is said where there is no Kimchi [= flour] there is no Law. I, the undersigned, come to excuse myself. Having been appointed to superintend this work, to correct the book every day according to the custom of those who are engaged in this art, I say if errors are found in the punctuation of the text, they are due to two causes. One is that we who are engaged in this art have only recently taken it up as beginners, and that our fathers had no idea of this art. It has always been recognised that every beginning is difficult and we have not yet had sufficient time to practice thoroughly as we ought in the matter of vowel-points. The second reason is that in spite of our exertions we have not succeeded in finding the requisite Correct

Codices. Hence if errors are found in it they are few when compared with the other books which have hitherto been printed, more especially will few mistakes be found in Kimchi's Commentary. The books, however, which follow the Psalter will be more correct by the help of him who ordains all work. Now we raise our eyes on high and lift up our hands to heaven and ask of the Exalted Rock to grant us to finish that which is in our hearts, and that the pleasure of the Lord may prosper in our hands, so that we may finish all the Hagiographa with excellent commentaries. May this be the will of our Father who is in heaven, speedily and in a short time and say ye Amen. Thus says the man who was appointed corrector of the work, the least of the disciples, Jacob Baruch son of the most excellent R. Judah Lands of blessed memory, a German who is now sojourning here at Naples.

The book of Psalms is completed and finished. Praise be to him who dwells on high. In the year 247, on the fourth day of the month of Nisan [= 1476], the month of the exodus from the bondage of Egypt. By the excellent printer R. Joseph son of R. Jacob of blessed memory, a German. May the Lord of his abundant mercies speedily deliver us from this captivity, that we may see the rebuilding of the Temple, and may he restore the Law and the Crown as of old, then will his great name be praised and wonderful in the mouth of every creature.[1]

[1] ברוך ה' אלדים אדני ישראל אשר לא עזב חסדו עמנו וזכנו לסיים זה הספר הקדוש והנורא ספר תהל | תהלים עם הביאור מרבי דוד קמחי ז"ל הארוך והנכבד יפה נוף ועל זה הפי, אמרו אם אין קמח' אין תורה. | ואני הבא על ההתום מתנצל באתי, בהיותי נמנה על המלאכה הזאת להגיה הספר דבר יום ביומו כפי המנהג | מבעלי המלאכה הזאת, ואומ' בהיות כי ימצאו טעיות בנקוד הפסוק, זהו משני טעמים האחד כי אנחנו | המתעסקים במלאכה הזאת הדשים מקרוב באנו לא שערו אבותינו באומנות הזאת, וכבר ידוע כי כל ההתה | ההתחלות קשות, ולא הספיק לנו הזמן להאריך לעיין כפי הצורך בעניי' הנקוד, והטעם חשני כי יגענו ולא | הונח לנו למצוא ספרים מדויקים כפי הצורך אמנם אם ימצאו בו טעיות הם מעטים בערך שאר הספרים ש | שכבר נעשו בהתהקות, ובפרט בביאור הקמחי ימצאו בו מעט מזער, ויותר יהיו מדויקים הספרי' הבאים אחרי | ספר תהלים בעזרת כונן מעללים, ואנחנו נשא מרום עינינו ונרים אל שמים ידינו ונבקש מהצור יתעלה | יזכנו לסיים את אשר בלבבינו וחפץ ה' בידינו יצלח לגמור כל ספר כתובים עם הביאורים יותר מובחרים וכן | יהא רעוא מן קדם אבוהון דבשמיא בעגלא ובזמן קריב ואמרו אמן. נאם הגבר הוקם על מלאכת | ההגהה קטן התלמידים יעקב ברוך בן מהר"ר יהודא לנדא ז"ל אשכנזי המהגודר עתה פה נאפולי.

תם ונשלם ספר תהלים ההלה לשובן עליונים שנת ז"מ"ר ד' ימים להדש ניסן יציאת גלות מצרים על ידי ה | המהוקק המופלג כמר' יוסף בר' יעקב ז"ל אשכנזי ה' למען רחמיו הרבים יוציאנו מזה הגלות במהרה | ונראה בבניין בית הבחירה ויחזיר התורה והעטרה ליושנה ואז יהיה שמו הגדול מהולל ונורא בפי כל בריה.

The first word of the first Psalm is in large and hollow letters and is enclosed in a decorative wood-cut border. The Psalter is not divided into five books, nor are the Psalms numbered. Forty-eight of the Psalms respectively begin with the first word in large letters,[1] whilst in the case of the other one-hundred-and-two the first word which is in the ordinary type of the text is mostly without the usual vowel-points and thus indicates the commencement of the Psalm. The absence of the large letters in the initial words of these Psalms is probably due to the fact that the printers had not a sufficient fount of them and that they were only used as they were liberated from worked-off forms. On three folios only, viz. 3—5, has the editor given the name of the Psalter in the head-line.

Part II. Proverbs. — This part, which consists of 103 folios, contains the book of Proverbs with the Commentary of Immanuel the celebrated expositor and poet and the friend of Dante. Both the text and the Commentary are arranged in the same manner as in the former part. The first word of the book is in large, but not hollow letters and is enclosed in the same wood-cut border as the first word of the Psalter. The editor has attempted to indicate the commencement of the sections by leaving the first word without the vowel-points as in the case of the Psalms, but he exhibited it in three instances only, viz. II 1; III 1 and VI 1. The name of the book, however, he has uniformly given in running head-lines which is an

[1] The forty-eight Psalms which begin with the first word in large letters are: II, V, VI, VIII, IX, X, XI, XIII, XIV, XVIII, XIX, XXI, XXII, XXXI, XXXVI, XXXIX, XL, XLII, XLIV, XLV, XLVII, XLIX, LI, LII, LIII, LIV, LVII, LVIII, LIX, LX, LXI, LXII, LXIV, LXV, LXVII, LXVIII, LXIX, LXX, LXXV, LXXVI, LXXVII, LXXX, LXXXI, LXXXIV, LXXXV, CIX, CXXXIX, CXL.

advance on the previous part. In this part too the graphic signs are very clumsily affixed to the letters, the *matres lectionis* which are not required with the vowel-points are unnecessarily profuse and the consonantal text is carelessly printed as is evident from the omission of Prov. XIV 12; XV 26, 27 &c. At the end of the book is the following Epigraph:

The book of Proverbs with the elaborate and elegant Commentary by R. Immanuel, the memory of the righteous is blessed, is finished. Praise becometh Him who rideth and moveth without being weary. Amen. I Chayim b. Isaac, the Levite, a German.[1]

Part III. — This part consists of 150 folios and concludes the Hagiographa in the following order: (1) Job, (2) Song of Songs; (3) Ecclesiastes; (4) Lamentations; (5) Ruth; (6) Esther; (7) Daniel; (8) Ezra-Nehemiah, and (9) Chronicles. This is the order of the copy in the British Museum. In my own copy, however, Ecclesiastes heads the Five Megilloth and the Song of Songs follows as second. But as the Song of Songs has the decorative wood-cut border, enclosing the first verse of the book in large letters, it is more likely to represent the beginning of the Megilloth. It will be seen that neither of the sequences in the Hagiographa exactly coincides with any of the orders exhibited in the Table on page 7.

At the end of this part which concludes the Hagiographa is the following important Epigraph in four lines:

Praised be He to whom praise is due, who is one, but not as our units, the perfect among all perfections, without descent outside him, for there is nothing apart from him. Now unto him will I give glory who has enabled us to finish the work, the sacred work on the ninth of the month, the month of the flowing brook [= Tishri], in the year 247 of the sixth thousand [= Sept. 8 1486], at the city of Naples, by Samuel, may he see seed and prolong his days, son of my honoured father Samuel of Rome, may the

[1] נשלם ספר משלי עם הביאור הארוך והיפה מרבינו עמנואל זצ"ל השבח יאות לרוכב ומניע בלי לאות אמן | אני חיים בר יצחק הלוי אשכנזי: Comp. fol. 103*a*.

memory of the righteous be blessed. May it please Him that the Son of the downcast may come to redeem his people who are left of those that are massacred, speedily and in a short time. Amen and Amen.[1]

From the three Epigraphs respectively appended to the three parts of the Hagiographa it will be seen (1) that the editor of the first part was Jacob Baruch, a German, and that the printer was Joseph b. Jacob, also a German; (2) that the editor of the second part was Chayim b. Isaac, also a German, and (3) that the head of the firm where the third part was published was Samuel of Rome.

The first word of Job is in large letters enclosed in the same ornamental wood-cut border as the first word of the preceding two parts. The only other book which is similarly distinguished is the Song of Solomon. There is no Massoretic Summary at the end of any of the books in this part and with the exception of twenty-one folios[2] the names of the books are given in running head-lines throughout, sometimes on the recto, sometimes on the verso and sometimes on both.

The reverence for the Divine names which induced the Soncino editors of the unpointed text of the Prophets to print the Tetragrammaton *Jedovah* (ידוה) instead of *Jehovah* (יהוה) and *Elodim* (אלדים) instead of *Elohim* (אלהים) substituting *Daleth* (ד) for *He* (ה) is also followed by the Naples editors of the Hagiographa.

The arrangement and execution of this part are identical with those of the other two parts and though

[1] ישהבה אשר לו דומיה תהילה אחוד ולא כאהדותינו השלם בכל שליחות בלי יחם לזולתו כי אין בלתו ולו אהן | מהלל אשר היה עזרתה לנו להשלים המלאכה מלאכת הקוד' בתשעה להדש בירח האיהנים שנת זמר' לאלף ה | השישי במתא נאפולי על ידי שמואל ז"ויא בן במ"ר אבי שמואל מרומא ז"צל | יהי רעוא דיתי בר נפתלי לפרוק לעמיה דבתרי קטליות קטלי בעגלא ובזמן קריב אמן ואמן: Comp. fol. 150*b*.

[2] Comp. fol. 12, 13, 18, 58, 105, 128, 130, 131, 133, 136, 138, 139, 141, 143—150 in my Copy. The British Museum Copy is imperfect.

the editor who pleaded inexperience in the art of typography as an excuse for the clumsiness and the inaccuracies of the vowel-points in the first part, promised improvements in what was to follow, it cannot be said that the third part is better than the first. The vowel-points are most untrustworthy, the use of the *matres lectionis* is excessive and the consonantal text is very carelessly printed, as may be seen from the following omissions: (1) In Job XXXV the whole of verse 5 is omitted; (2) in Eccl. V 17*b*—18*a* ten words are omitted which are due to homoeoteleuton;[1] (3) in Eccl. VIII 15 וְלִשְׂמוֹחַ *and to be merry,* is omitted; (4) in Ruth II 5*b*—6*a* no fewer than twelve words are omitted;[2] (5) in Dan. VII 21 the words חָזֵה הֲוֵית *I beheld,* are omitted; (6) in Dan. XI 2 ten words are omitted;[3] (7) in Ezra VI 7 the words וּלְשָׂבֵי יְהוּדָיֵא *and the elders of the Jews,* are omitted because of the preceding homoeoteleuton יְהוּדָיֵא *the Jews,* and (8) for the same reason eight words in 1 Chron. XIII 6 are omitted.[4] The carelessness, however, is not confined to omissions. In Nehemiah V four-and-a-half verses, viz. 13—17.*a,* are printed twice.[5]

But though the critical value of this *editio princeps* is seriously impaired and it is unsafe to adduce its readings when unsupported by MSS. or other editions, its testimony is important when it harmonizes with the independent evidence derived from other sources.

[1] The words omitted are כִּי־הוּא חֶלְקוֹ׃ גַּם כָּל־הָאָדָם אֲשֶׁר נָתַן־לוֹ הָאֱלֹהִים the immediately preceding word being הָאֱלֹהִים Comp. fol. 52*b*.

[2] The omitted words are לְמִי הַנַּעֲרָה הַזֹּאת׃ וַיַּעַן הַנַּעַר הַנָּצָב עַל־הַקּוֹצְרִים וַיֹּאמַר נַעֲרָה מוֹאֲבִיָּה הִיא׃ Comp. fol. 72*a*.

[3] The words omitted are עֹשֶׁר־גָּדוֹל מִכֹּל וּכְחָזְקָתוֹ בְּעָשְׁרוֹ יָעִיר הַכֹּל אֵת מַלְכוּת יָוָן׃ Comp. fol. 89*b*.

[4] They are וַיַּעַל דָּוִד וְכָל־יִשְׂרָאֵל בַּעֲלָתָה אֶל־קִרְיַת יְעָרִים being preceded by the homoeoteleuton מִקִּרְיַת יְעָרִים Comp. fol. 120*a*.

[5] Comp. fols. 103*b*—104*a*.

As to its orthography of *Beth-el* which occurs five times in the Hagiographa, this edition has it in two words (בֵּית אֵל) in two instances, viz. Ezra II 28; Neh. VII 32; and in one word (בֵּיתְאֵל) in three instances, viz. Neh. XI 31; 1 Chron. VII 28; 2 Chron. XIII 19. It, therefore, faithfully exhibits the mixed orthography of this name which we have found in some MSS. of the German Schools. In its omission of Neh. VII 68 this edition follows the best MSS. and thus affords additional evidence for cancelling this verse. With the best and most numerous Codices this edition is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

This edition is No. 259 in Kennicott's List. Dr. Pellet who presented a copy of this edition to the Library of Eton College in 1735 describes it as *unique* and states that the whole edition has been burnt by the Jews. Kennicott who endorses this fable assigns the following reasons for its total destruction (1) because it is not strictly Massoretical, (2) because there are some considerable mistakes in it, and (3) because it has commentaries which might give offence and which were not admitted into other editions.[1] All this is contradicted by the fact that I have two copies before me and there are several other copies in different Libraries. The press-mark of the British Museum copy is C. 50, d. 9—11.

[1] Comp. *Dissert. General.* Cod. 259, p. 439 &c. ed. Bruns 1783; *Dissertation* I, p. 519 &c. Oxford 1753; *Dissertation* II, p. 471 &c. Oxford 1759.

No. 5.

The second edition of the Pentateuch, Faro, 1487.

חומש דפום ב' = חד"ב

In the same year in which the Hagiographa appeared a second edition of the Pentateuch was printed at Faro. Like the *editio princeps* of the Hagiographa it has only the vowel-points, but not the accents, but unlike any of the parts which have hitherto been published it has simply the Hebrew text without any commentary. The Epigraph is the only source of information which we possess concerning this remarkable Pentateuch and is as follows:

It was finished here at Faro on the ninth of the month of Tamuz in the year ***Say ye*** *to the righteous that it shall be well* [Isa. III 10, i. e. 247 = June 30 1487], at the command of the noble and exalted Don Samuel Gacon. May his Creator and Redeemer protect him.[1]

Accordingly Don Samuel Gacon ordered and defrayed the expenses of the printing, thus following the noble custom which obtained from time immemorial for wealthy laymen to have the Holy Scriptures multiplied at their own expense in order to enable poor students to prosecute their sacred studies. Faro, where this Pentateuch was printed, is a Cathedral town on the south-coast of Portugal in the Province of Algave about thirty miles west of the Spanish frontier.

This unique Pentateuch, which is printed on vellum, is a small folio and is similar in size to the Prophets and the Hagiographa published in Soncino and Naples. It consists of 110 folios without pagination, catchwords or signatures. With the usual exception of the poetical

[1] נשלם בכאן בפארא בתשעה ימים להדש תמוז בשנת | אמרו צדיק כי טוב במאמר הנשא ומעולה דון שמואל נאקון יצו: Comp. fol 110*a* In computing the date the dotted word אמרו only in the chronogram is counted, viz. 1 + 40 + 200 + 6 = 247 which is equal to A. D. 1487.

portions, viz. Exod. XV 1—19; Deut. XXXII 1—43, each folio has two columns and each full column has, as a rule, 32 lines. From the first five folios where the upper and lower margins are cut off and where the top lines of some letters are still visible, it is evident that the editor began printing this Pentateuch with glosses of Massoretic or exegetical import and that for some reason he found it necessary to discontinue them. Hence these five folios have only 30 lines of the text, as the editor had to make room for the notes.

The first letter (ב *Beth*) of the first word with which Genesis begins, is large and hollow and is enclosed in an ornamental wood-cut border. The other four books are not so distinguished. The first word of each of these books is altogether in the same types as the rest of the text and the books are separated from each other by a vacant space of about four lines. In the vacant space at the end of Genesis is the Massoretic Summary, giving the number of verses, the middle verse, the number of Parashas and Sedarim and the years over which this book extends. This Summary, however, does not quite coincide with the Rubric in the received Massorah and is evidently incorrectly printed.[1] There is no Summary at the end of Exodus, but in the vacant space of the three lines which separates it from Leviticus are the words from Deuteronomy XXXI 6, *Be ye strong and of good courage.*[2] At the end of Leviticus, which is also separated from Numbers by three vacant lines, the space is entirely blank.[3] Numbers is separated from Deuteronomy by seven

[1] סכום פסוקי בראשית אלף וחמש מאות שלשים | ושבעה וסׄ אך לוֹ וחציו ועל חרבך תחיה ופרשׁ | יאׄ ומדריו מֵנ וכולל משנות העולם אלף ושׁט שני׃ Comp. fol. 28*b* with the Summary at the end of Genesis in my editon of the Hebrew Bible.

[2] חזקו ואמצו Comp. fol. 51*a*.

[3] Comp. fol. 67*b*.

vacant lines. Here the Editor has inserted the words from 2 Sam. X 12, *Be strong and let us be courageous.*[1] At the end of Deuteronomy there is not even this encouraging formula, but simply the Epigraph.

The same irregularity is evinced in the treatment of the division of the text into Pericopes. In Genesis and Exodus, which contain twenty-three of the fifty-four Pericopes into which the Pentateuch is divided, the beginning of the Parashas is not at all indicated either by the expression פרשׁ in the text or in the margin. In this respect, therefore, the editor follows the primitive example exhibited in the Synagogue Scrolls. In two instances only has the editor deviated from this practice. He inserted into the vacant space at the end of the first Pericope the Massoretic Summary which records the number of verses with the mnemonic sign, words and letters in the Parasha.[2] At the end of the second Parasha where he also gives the register, it has dwindled down to the bare number of verses in the Pericope with the mnemonic sign.[3] In Leviticus, Numbers and Deuteronomy, however, which contain thirty-one Pericopes they are indicated. With the exception of two instances,[4] the word פרשׁ *Parasha,* occupies the vacant space of the Open or Closed Section with which the respective Parashas coincide.

The Open and Closed Sections are alike indicated by unfinished lines, indented lines and breaks in the

[1] חזק ונתחזק Comp. fol. 90*b*.

[2] At the end of בראשית [= Gen. I 1—VI 8] the Summary is as follows: קמו ס׳ אמציה ומילין אלף תתקלא ואותיות אלף רלד which coincides with *The Massorah,* comp. fol. 3*b*.

[3] At the end of נח [= Gen. VI 9—XI 32] it is simply קנג בצלאל Comp. fol. 6*a*.

[4] The two Parashas not indicated are צו = Levit. VI 1—VIII 36 and האזינו = Deut. XXXII 1—52. Comp. fols. 53*b*; 109*a*.

middle of the lines. As there are no letters *Pe* (פ) and *Samech* (ס) inserted into the vacant sectional space[1] it is difficult to say whether the editor intended to indicate by the vacant space an Open or Closed Section. But though the precise nature of the Section cannot be defined the editor has left no doubt about the section itself. A comparison of the sectional divisions in this edition with those in the *textus receptus* reveals the following variations:

Genesis. — In Genesis, which has 91 Sections, this edition differs in only two instances from the Massoretic recension. It has no section in XLIX 27, but has one a verse later, viz. verse 28.

Exodus. — In Exodus, which has 164 sections, it has three new sections, viz. XXIII 26; XXV 17; XXVI 7 and omits three, viz. XXX 22; XXXVI 8; XXXVIII 24.

Leviticus. — In Leviticus, which has 98 sections, it has two which are not in the received text, viz. V 4, 7 and omits two, viz. XI 39; XIII 29.

Numbers. — In Numbers, which has 158 Sections, it omits four, viz. XVIII 8, 21; XX 14, XXIX 7 and adds none.

Deuteronomy. — In Deuteronomy, which has 158 Sections, it has three new ones, viz. XXV 14; XXXIII 10, 23 and omits two, viz. IV 25; XXVI 12.

It will thus be seen that in the 669 sections which the *textus receptus* has, this edition deviates in only twenty instances. This shows that the MSS. which the editor used for his text were of the Sephardic School which exhibit the sectional division followed in the *textus receptus*.

The typography of this edition exhibits some remarkable features. The letters are of a very fine and distinct Sephardic cut. The *Shin* (ש) is in many instances of a peculiar and elongated form.[2] The letters *Aleph* (א) and

[1] In only three instances has the editor inserted the letter *Pe* (פ) into the text: (1) Gen. III 22, fol. 2*b*, where it stands in the middle of an entirely vacant line; (2) Gen. VIII 15, fol. 4*b*, where it also occupies the middle of a vacant line though in the *textus receptus* it is here a Closed Section, and (3) Numb. XXXV 1, fol. 89*b*.

[2] Comp. מַחֲרִישׁ Gen. XXIV 21; הָאִישׁ XXIV 30, fol. 12*a*

Lamed (ל) when occurring together are frequently combined into one.[1] The *Dagesh* is entirely absent in every form throughout the volume, thus showing the insurmountable difficulty which the type-founder had in casting letters with the dot in the middle. The *Makeph* too is never used, which is more difficult to explain since it is no part of the letters.

As far as the consonants are concerned the text in this edition faithfully exhibits, as a whole, the Massoretic recension, especially in its orthography with regard to plene and defective. The vowel-points, however, frequently depart from the present text. The graphic signs *Pathach* and *Kametz,* as well as the *Tzere* and *Segol* are promiscuously used, which the following few examples will illustrate:

אֶל- = אֵל	Exod. XXX 34		אֶלֶה = אֵלֶּה	Gen. VI 9	
מוֹעֵד = מֹעֵד*	Levit. I 1		חֵת = חֵת	„ XXIII 20	
יִשָּׁשכָר = יִשַּׂשכָר	Numb. XXVI 23		עֶשְׂרֵה = עֶשְׂרֵה	Exod. XXVI 7	

This edition has no break in the middle of the verse in Gen. IV 8 and has בשנם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is printed in one word (כְּדָרְלָעֹמֶר) in accordance with the Eastern School. *Beth-el,* however, which is also one word according to the Easterns, is uniformly printed in two words in accordance with the Westerns.

Apart from the printing mistakes such as הֲבַם for חֲכַם Exod. XXXVI 8 &c. and the omission of four words in Exod. XXXVII 21 which are due to homoeoteleuton,[2] the following variations are to be mentioned:

M. T.	Ed. 1487.		
כל אִישׁ חכם	כל חכם	Exod. XXXVI	2
ואכלתם אֹתָהּ	ואכלתם	Levit. X	13
ויהיו בני ראובן	ויהיו תולדתם בני ראובן	Numb. I	20
בכר ישראל תּוֹלְדֹתָם למשפחתם	בכר ישראל למשפחתם		

[1] Comp. אֶל, לְאֵל, מִשְׁמֵאל Gen. XIV 15, 20, 21, 22, fol. 7*a*.

[2] The four words are לְשֵׁשֶׁת הַקְּנִים הַיֹּצְאִים מִמֶּנָּה being preceded by מִמֶּנָּה Comp. fol. 49*a*.

The *Kethiv* has, as a rule, the vowel-points of the official *Keri*, the consonants of which, however, are not exhibited in the margin. This is generally the case in the early editions which have no Massoretic marginal glosses. With the exception of וְלִבְכֹּתָהּ *and to weep for her* Gen. XXIII 2, which has a small *Caph* (כ), the minuscular and majuscular letters are not noticed nor are those letters furnished with dots which are given in the official Massoretic List. The inverted *Nuns*, however, are duly exhibited in Numb. X 35, 36.

An interesting feature connected with this edition is the fact that the editor has continued the ancient practice of using abbréviations in the text. The following are a few examples:

הַבָּיְתָה = הַבַּיְתָה	Gen. XIX 10	וְאִשְׁתְּ = וְאִשְׁתָּה	Gen. XXIV 14
וְהַמְּעָרָה = וְהַמְּעָרָה	„ XXIII 11	אַחֲרֵי = אַחַר	„ „ 61
תֹּאבְ = תֹּאבָה	„ XXIV 8	וְלִאְמֵי = וְלְאֻמִּים	„ XXV 3

The edition which I have collated and which, as far as we know at present, is unique, is in the British Museum, press-mark C. 49, c. 1.

No. 6.

The editio princeps of the entire Bible, Soncino, 1488.

דפוס ב' = ד"ב

Hitherto, as we have seen, the text of the Bible had been issued in its several divisions, by different printers and editors, not uniformly: parts both with the vowel-points, and the accents, parts with the vowel-points alone and parts entirely devoid of both the vowel-points and the accents, but with the exception of the Faro Pentateuch, all with commentaries. Before, however, R. Joshua had finally finished the Latter Prophets he commenced printing a more stupendous work. This was the *editio princeps* of

the complete Hebrew Bible with the vowel-points and the accents, but without any comment. To this remarkable edition the famous typographer Abraham b. Chayim de Tintori, the editor of the splendid *editio princeps* of the Pentateuch, Bologna 1482, affixed his name in conjunction with that of the proprietor of the printing office. This magnificent monument of the Soncino press appeared February 13 1488, as is stated in the following Epigraph at the end of the Pentateuch:

Now the work of the holy ministry, the four-and-twenty books are finished with that perfection which the famous and excellent R. Joshua — may he see seed and prolong his days Amen — son of the excellent, wise and accomplished Israel Nathan — may he see many prosperous years — strove to propagate the Law in Israel. This day, the third day, on the eleventh of the month Yiar in the year 248 according to the minor computation [= February 13 1488], by the hand of the least of his family the printer and typographer Abraham — may he see seed and prolong his days — son of R. Chayim (of blessed memory) de Tintori from the land of Pesaro, living at Bologna. Printed at Soncino.[1]

It will be seen from this Epigraph that at the end of the Pentateuch the precise day when the printing of the whole Bible was finished is recorded. This apparent anomaly is due to the fact that the printing of the several parts of the text was carried on simultaneously and that the famous editor who had already published the splendid edition of the Pentateuch was more anxious to expedite the later parts of the text first. Hence the text was printed in four separate parts each with a distinct signature.[2]

[1] ותשלם מלאכת עבודת הקדש העשרים וארבע בשלמות אשר החכים להרביץ תורה בישראל | המפואר כמר יהושע שלמה יוזיא בכמר החכם הכולל ישראל נתן ישרו היום יום שילישי באחד | עשר לחדש אייר שנת רמח לפרט קטן על יד הצעיר ממשפחתו האומן המהוקק אברהם יוזיא | בכמר חיים זל מן הצובעים מארץ פיסירו הדר בבולונייה נחקק בסונצינו: Comp. fol. 99*b*.

[2] (1) The Pentateuch consists of thirteen quires, eleven have each 4 sheets, one has $1\frac{1}{2}$ sheets and one has 3 sheets making in all 99 folios; (2) The Five Megilloth consist of two quires, one has 4 sheets and the other $2\frac{1}{2}$ making

The Bible which is a small folio consists of 381 unpaged leaves. With the usual exception of the poetical sections in Exod. XV and 2 Sam. XXII (fols. 33, 167*b*) as well as folios 99*a*—*b*; 199*a*—*b*; 306*a*; and 348*a* each folio has two columns and each full column has as a rule 30 lines. Apart from Deuteronomy, Judges, Samuel and Kings where the space for the first word is left blank, each book begins with the first word in large ornamental wood-cut letters. In the case of Genesis, the first ornamental word is enclosed in identically the same decorative border in which the first word of Joshua is enclosed in the *editio princeps* of the Prophets issued by the same firm three years before. Joshua which has not this ornamental border in this Bible, is distinguished by having the text of the entire page enclosed in a decorative wood-cut border. Samuel, Kings, Ezra-Nehemiah and Chronicles are not divided into two books each. The Twelve Minor Prophets, too, are treated as one book and hence only Hosea has the first word in large ornamental wood-cut letters. The order of the Prophets is that exhibited in Column IV in the Table on page 6, of the Hagiographa is shown in Column VIII of the Table on page 7, whilst that of the Five Megilloth is shown in Column V of the Table on page 4. The latter is the order exhibited in MSS. of the German School. There is no Massoretic Summary at the end of the books registering the number of verses in the book.

The fifty-four Pericopes into which the Pentateuch is divided begin respectively with the first word in large

13 folios; (3) The Prophets consists of 23 quires, 21 have 4 sheets each, 1 has 3 sheets and 1 has 1 sheet making in all 176 folios, and (4) The Hagiographa have 11 quires, 7 of which have respectively 4 sheets each, 3 have 5 sheets each and 1 has $3^1/_2$ sheets making 93 folios. Accordingly the volume has $99 + 13 + 176 + 93 = 381$ folios.

ordinary letters as is mostly the case in MSS. of the German and Franco-German Schools. The vacant spaces of three lines which separate the Pericopes are uniformly occupied by three *Pes* (פ פ פ) whether the section with which the Parasha coincides is Open or Closed. This, too, is often the case in MSS. of the German and Franco-German Schools. The names of the respective Pericopes are given in running head-lines in the upper margin.

Like some of the German and Franco-German MSS. this edition does not follow the prescribed rules for indicating the Open and Closed Sections. The editors have adopted unfinished and indented lines for both kinds of Sections without even inserting the letters *Pe* (פ) and *Samech* (ס) into the vacant sectional space to denote the nature of the Section. The breaks, however, are most carefully exhibited and there can be no doubt about the existence of the Sections. A collation of this edition with the Standard Codices reveals to us the fact that it departs in no fewer than eighty-eight instances from the present Massoretic recension. They are as follows:

Genesis. — In Genesis this edition has the following twelve new Sections, II 11; VII 1; VIII 1; X 6, 13, 24; XXV 7; XXVIII 10; XXX 14; XXXVI 9; XXXIX 7; XLIX 3 and omits none.

Exodus. — In Exodus it has fifteen new Sections, viz. II 11; VIII 1; XIII 5; XVI 6; XXII 18; XXIII 3; XXV 19; XXVI 7, 18; XXVIII 30; XXXII 9, 33; XXXIII 5; XXXVI 35; XXXVII 6 and omits five which are in the *textus receptus*, viz. XII 21, 51; XXI 18; XXII 13; XXVIII 15.

Leviticus. — In Leviticus it has fifteen new Sections, viz. VII 22; XI 21, 24; XIII 28; XV 18; XVII 8, 10, 13; XIX 20; XXII 14; XXIII 39; XXV 14; XXVI 18, 23; XXVII 26 and omits none.

Numbers. — In Numbers it has twelve new Sections, viz. IV 42; VII 4; X 14, 18, 22, 25; XIV 1; XX 10; XXV 4; XXVI 5; XXVII 18; XXXIII 10 and omits one, viz. XXXII 5.

Deuteronomy. — In Deuteronomy this edition has the following twenty-two new Sections, II 29; III 18; VII 7; IX 13; XVI 22; XVIII 14; XIX 16; XXII 9, 11; XXIII 7, 14, 19; XXIV 6, 9, 21; XXV 14;

XXXI 9, 16, 22, 25; XXXII 6; XXXIII 23 and omits six, viz. II 8*b*; XVII 1; XIX 15; XXXII 48; XXXIII 7, 22.

A comparison of these variations with those exhibited in Codices Nos. 24, 25, 27, 49, 52, 54, 56, 57 and 59, all of which are German and Franco-German or Franco-Italian, discloses two facts: (1) that these departures are not due to carelessness on the part of the editor, but exhibit traditions which were preserved in different Schools with regard to the sectional division of the text, and (2) that these variations obtained almost entirely among the German, Franco-German and Franco-Italian Schools of textual redactors. We have thus additional confirmation of the fact that the German editors and printers of this Bible compiled the text from German and Franco-German Codices.

The letters are very distinct. *Beth* (ב) and *Caph* (כ), *Gimel* (ג) and *Nun* (נ), *Daleth* (ד) and *Resh* (ר), *He* (ה) and *Cheth* (ח), *Vav* (ו), *Zain* (ז) and final *Nun* (ן), final *Mem* (ם) and *Samech* (ס) the student can hardly fail to distinguish. The vowel-points stand more regularly under the consonants than is the case in the Hagiographa published by the same firm in 1486. No attempt, however, has been made by the editor to furnish the aspirated letters (ב ג ד כ פ ת) with the horizontal *Raphe* stroke. This departure from the general practice in the Standard Codices is manifestly due to the typographical difficulties which the compositors had to encounter at this early stage of Hebrew printing.

As is the case in the best MSS. the *Metheg* is not used before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol*. The graphic signs *Pathach* and *Kametz, Tzere* and *Segol* are often used indiscriminately, as will be seen from the following examples:

כְּנָעַן	Gen.	IX 26	בָּחָרָן	Gen.	XII 5	עָשָׂב	Gen. I 11
וְתִרְעָל	„	XIV 9	כֹּנָה	„	XIV 19	רֹעָה	„ IV 2
פִּינָן	„	XXXVI 41	תַּעֲשֶׂה	„	XXVI 29	תֹּסֶף	„ „ 12

Though the vowel-points obviate the necessity of using the *Vav* (ו) and *Yod* (י) to aid the reader in the pronunciation of the consonants, the editors have retained in numerous instances the *matres lectionis* in accordance with the Rabbinic orthography, thus following the example of the Codices which emanate from the German Schools of textual redactors.

The editors seem almost entirely to have ignored the Massorah. They have not exhibited in the text the majuscular and the minuscular letters,[1] the suspended letters,[2] or the inverted letters.[3] The fifteen passages in which the dotted words occur are treated very perfunctorily. The five in the Prophets and in the Hagiographa are entirely omitted, whilst of the ten instances in the Pentateuch four are not represented[4] though the marking of these letters is one of the most ancient orders of the Scribes[5] which is strictly followed in all the Model Codices.

Even the official variants which have come down to us under the technical names of *Kethiv* (כתיב = *textual reading*) and *Keri* (קרי = *the marginal reading*) are most carelessly manipulated. Not only is the alternative reading never exhibited in the margin, but the consonantal text exhibits sometimes the vowel-points of the absent marginal variants, sometimes ignores the *Keri* altogether and sometimes has the *Keri* as the substantive reading. The following analysis

[1] Comp. *The Massorah*, letter ס, §§ 225—227, Vol. I, pp. 35, 36.

[2] Comp. Judg. XVIII 10; Ps. LXXX 14; Job XXXVIII 13, 15; *vide supra*, Part II, chap. XI, pp. 334—341, and *The Massorah*, letter ס, § 230, Vol. I, p. 37.

[3] *Vide supra*, Part II, chap. XI, pp. 341—345, and comp. *The Massorah*, letter נ, § 15, Vol. II, p. 259.

[4] Comp. Gen. XVI 5; XXXVII 12; Numb. XXI 30; XXIX 15.

[5] *Vide supra*, Part II, chap. XI, pp. 318—334, and *The Massorah*, letter נ, § 521, Vol. II, p. 296.

of the treatment to which the editors have subjected the official *Keri* in Genesis will suffice as a specimen of the arbitrariness of their proceedings.

(1) In seven instances no notice is taken of the *Keri:*

מַחֲטוּ	Gen. XX 6	וּמְחָיֵאל	Gen. IV 18
עִירֹה	„ XLIX 11	אֲהָלָה	„ IX 21, XII 8
סוּתֹה	„ „ 11	אֲהָלָה	„ XIII 3

(2) In six instances the *Keri* is in the text:

יְעוּשׁ	Gen. XXXVI 5	נוּם	Gen. XXV 23
יְעוּשׁ	„ „ 14	וַיִּשְׂתַּחֲוּוּ	„ XXVII 29
אֲסַרְיִ	„ XXXIX 20	אֲהָלוֹ	„ XXXV 21

(3) In sixteen instances the *Kethiv* has the vowel-points of the *Keri:*

וַיִּישַׁם	Gen. XXIV 33	הַיָּצָא	Gen. VIII 17
לַנַּעֲרָ	„ „ 57	צְבָיִם	„ XIV 2, 8
צְיָדָה	„ XXVII 3	הַנַּעֲרָ	„ XXIV 14, 28, 55; XXXIV 3, 3, 12
כָּנָר	„ XXX 11		
צוָּארָו	„ XXXIII 4		
וַיִּשְׂתַּחֲוָ	„ XLIII 28	וְהַנַּעֲרָ	„ XXIV 16

A collation of the text of the *editio princeps* with the *textus receptus* discloses the following errors and omissions:

Massoretic Text.	*Editio princeps.*		
אֲשֶׁר־אתה שם	אתה שם	Gen.	XIII 14
וימלך תחתיו יוֹבָב בֶּן־זֶרַח מִבָּצְרָה: וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חשם	וימלך תחתיו חשם	„	XXXVI 33, 34
יתן לוֹ אשה	יתן לא אשה	Exod.	XXI 4
פְּקֻדֵיהֶם לְמַטֵּה יְהוּדָה אַרְבָּעָה וְשִׁבְעִים אֶלֶף וְשֵׁשׁ מֵאוֹת: לִבְנֵי יִשָּׂשכָר תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא:	. . . . .	Numb.	I 27, 28
כִּי יְהוָה אֱלֹהֶיךָ	. . . . .	Deut.	IV 24
. . . . .	ויאספו הֵם־וְכָל־מַחֲנֵיהֶם וַיַּחֲנוּ	Josh.	X 5

Massoretic Text.	*Editio princeps.*			
וּיאספו	עַל־גִּבְעוֹן וַיֵּלָחֲמוּ עָלֶיהָ: וּיאספו	Josh.	X	5
ויהי גבולם מֵאֶלֶף	ויהי גבולם מֵאֶלֶף	„	XIX	33
ממטה דָּן	ממטה דָן	„	XX	8
בית בירושלם	בית בירושלם	1 Kings	II	36
ושנים עשר אֲרָיִם	ושנים עשר אֲרָיִם	„	X	20
גנכת בְּנוֹ	גנוכת בְּתוֹ	„	XI	20
שדרה־עֲי	שדרה־עֲו	Jerem.	XLIX	3
כַּלְיָו ושריו	מַלְכָּיו ושריו	„	„	3
וַתַּקַע נפשי מעליה	וַתַּקַח נפשי מעליה	Ezek.	XXIII	18
אֵת כל לחתים	אֶל־כל לחתים	„	XXVII	5
בשתי עֶשְׂרֵי	בשתי עֶשְׂרֵי	„	XXXII	1
ביום מַפַּלְתֶּךָ	ביום פַּלָּתֶךָ	„	„	10
מלך בבל תְּבוֹאֶךָ	מלך בבל בְּבֹאֶךָ:	„	„	11
כי נתתי את־חַפִּיתָו	כי נתתי את־חַפִּיתָו	„	„	32
יבחש	לֹא יבחש	Hos.	IX	2
ולא הֻבִינוּ	ולא הֻבִינוּ	Micah	IV	12
בטרם לֹא־יבוא	בטרם יבוא	Zeph.	II	2*a*
ומַלְאָךְ אחר	מַלְאַךְ אחר	Zech.	II	7
תְּחַדֵּהוּ בשמחה	תְּחַדֵּהוּ בשמחה	Ps.	XXI	7
וּבַיהוָה בטחתי	וּמֵיהוָֹה בטחתי	„	XXVI	1
יְקָרְצוּ־עין	יְקַבְּצוּ־עין	„	XXXV	19
ואל ישמחו לִי	ואל ישמחו בִּי	„		24
מה־תְּשָׁתּוֹחֲחִי	מה־תְּשׁוֹחֲחִי	„	XLIII	5
כִּי רציתם	כִּי רציתם	„	XLIV	4
מיחל לֵאלֹהָי	מיחל לֵאלֹהָיו	„	LXIX	4
.....	לְךָ־יוֹם אַף־לְךָ לַיְלָה	„	LXXXIX	12
.....	אַתָּה הֲכִינוֹתָה מָאוֹר			
... לך שמים	וָשָׁמֶשׁ: לך שמים			
מה לך הַיָּם	מה לך הַיּוֹם	„	CXIV	5
פְּרָעֵהוּ	פְּרָעֵהוּ	Prov.	IV	15
ישנאו אֹתָם	ישנאו אֹתָם	„	XXIX	10
עשֶׂה גְדֹלוֹת ולא נדע	ולא נדע	Job.	XXXVII	5
המלחמה וְגַם לֹא לַחֲכָמִים לֶחֶם וגם לא לנבנים	המלחמה ונם לא לנבונים	Eccl.	IX	11
וְהוֹדַע למלכא	יְהוֹדַע למלכא	Dan.	II	28
עם־מלך הצפון	מלך הצפון	„	XI	11
וּבְיָמִים אחרים	וּבְיָמִים אחרים	„	„	20
אַלֶּה שבעת אלפים	שבעת אלפים	Ezra	II	65

Editio princeps.			*Massoretic Text.*
ויאמר לו	Neh.	II 2	ויאמר לי
ואין מקום	„	„ 14	ואין מקום לַבְּהֵמָה
שמעיה ועזרא	„	XII 36	שמעיה וַעֲזַרְאֵל
ברעה היתה	1 Chron.	VII 23	פִּי ברעה היתה
וינלה אל־מנחת	„	VIII 6	וַיִּנְלוּם עַל־מנחת
ויכן לו מקום	„	XV 1	ויכן מקום
אבינה נא לי	„	XXII 5	אבינה נא לוֹ
בשמחה	„	XXIX 22	בשמחה נִרְזֹלָה
ויבא שלמה הבמה	2 Chron.	I 13	ויבא שלמה לַבָּמָה
העליון ערי מצור	„	VIII 5	העליון וְאֶת־בֵּית הוֹרֹן הַתַּחְתּוֹן ערי מצור
על יהודה לבלתי תת	„	XVI 1	על יהודה וַיִּבֶן אֶת־הָרָמָה לבלתי תת
הרבה מאד	„	XXV 9	הרבה מְזֶה

These fifty-three instances are unquestionably mistakes. No fewer than twenty-three or nearly half are due to the exchange of a single letter;[1] three consist in the omission of a single letter;[2] three in the addition of a single letter;[3] whilst four omissions of more or less lengthy passages are due to homoeoteleuton, the fertile source of lacunae which is to be traced through the most ancient Codices.[4] The remaining twenty passages exhibit careless blunders which the editors ought not to have overlooked.

To these is to be added the gross error at the end of Ezekiel where the editors have placed the mnemonic sign *Ithkak*,[5] thereby indicating that it belongs to the four

[1] Comp. Exod. XXI 4; Josh, XIX 33; 1 Kings X 20; Jerem. XLIX 3; Ezek. XXIII 18; XXVII 5; XXXII 1, 11, 32; Micah IV 12; Ps. XXI 7; XXVI 1; XXXV 19, 24; XLIII 5; XLIV 4; LXIX 4; Prov. IV 15; Dan. II 28; XI 20; Neh. II 2; 1 Chron. XXII 5; 2 Chron. I 13.

[2] Comp. Ezek. XXXII 10, 11; Zech. II 7.

[3] Comp. Ps. LXIX 4; CXIV 5; Prov. XXIX 10.

[4] Comp. Gen. XXXVI 33, 34; Numb. I 27, 28; Deut. IV 24; Eccl. IX 11, and *vide supra*, Part II, chap. VI. p. 171 &c.

[5] וסימני יתקק Comp. fol. 270*b*.

books in the Hebrew Bible in which the penultimate verse is repeated to obviate the harshness with which these books terminate. The four letters of which this mnemonic sign is composed are the initials of (י = ישעיה) *Isaiah,* (ת = תרי עשר) *the Twelve Minor Prophets,* (ק = קינות) *Lamentations* and (ק = קהלה) *Ecclesiastes.* The expression occurs at the end of each of these four books both in the MSS. of the Hebrew Bible and in the printed editions. It is given in this very edition both at the end of Isaiah and the Minor Prophets, whilst at the end of Lamentations and Ecclesiastes the penultimate verse is repeated, thus making the requisite four books.

The orthography which this edition exhibits is very remarkable. Apart from the copious use of the plene mode of writing to which I have already adverted the editors represent three varieties of the name *Isachar* (1) יִשָּׂשכָר which is the ordinary spelling in the Pentateuch; (2) יִשָּׂשָׂכָר Josh. XIX 17, 23; XXI 6, 28, and (3) יִשָּׂכָר Josh. XVII 10, 11. In many instances where the *textus receptus* has הוּא with *Vav* (ו) this edition has הִיא with *Yod* (י).[1]

Chedor-laomer is uniformly printed in two words (כְּדַר־לָעֹמֶר) in all the five passages in which it occurs, in accordance with the Western orthography, whilst *Beth-el,* which is also in two words according to the Westerns, is in this edition as uniformly in one word (בֵּיתְאֵל). This orthography is mostly followed in MSS. which emanate from the German and Franco-German Schools of textual redactors and thus affords another proof that the editors of the *editio princeps* were chiefly guided in the formation of their text by German and Franco-German Codices.

[1] Comp. Gen. VII 2; X 12; XIV 7; XIX 20, 38; XXII 20, 24; XXIII 15, 19; XXIV 44; XXVI 7 9, 12, XXVII 38; XXXII 19; XXXV 19, 20, 22 &c.

This edition has no break in the middle of the verse in Gen. IV 8 and has בשנם with *Pathach* under the *Gimel* in Gen. VI 3. It has the two verses in Joshua XXI, viz. 36 and 37, but has also Neh. VII 68 which is omitted in the best Codices.

Apart from the above named mistakes and omissions due to the carelessness of the compositors and editors, this edition has preserved a number of valuable variations from the present Massoretic recension in the consonants, the vowel-points and in the accents. These I have duly recorded in the notes to my edition of the Hebrew text under the designation of ד"ב and I need not, therefore, reproduce them here.

The only variations from the present Massoretic recension which are still to be mentioned are the registers of the middle-verse in certain books. In ten books there is a break in the text with the expression *middle verse of the book* (חצי הספר) or simply *the middle* (חצי) occupying the vacant space. With few exceptions these registers are at variance with the Massorah as will be seen from the following Table:

Massoretic Text.			*Editio princeps* 1488.		
חצי הספר	Judg.	X 8	חצי הספר	Judg.	X 5
חצי הספר	1 Kings	XXII 6	חצי הספר	1 Kings	XXI 1
חצי הספר	Isa.	XXXIII 21	חצי	Isa.	XXXVI 1
חצי הספר	Jerem.	XXVIII 10 or 11	חצי	Jerem.	XXVI 1
חצי הספר	Ezek.	XXVI 1	חצי	Ezek.	XXV 15
חצי הספר	Micah	III 12	חצי	Neh.	I 1
חצי הספר	Prov.	XVI 18	חצי	Prov.	XVI 18
חצי הספר	Job	XXII 16	חצי	Job	XXII 16
חצי הספר	Dan.	VI 1	חצי	Dan.	VI 1
חצי הספר	1 Chron.	XXV 23	חצי	1 Chron.	XXVII 25

It will thus be seen that in the ten registers this edition coincides in two instances only, viz. Proverbs and Job with the present Massoretic recension.[1]

[1] Neh. I 1 in the *editio princeps* and Micah III 12 in the Massoretic recension respectively represent the middle verse of the Twelve Minor

This edition is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. The only exception which this edition makes is in the case of בן־נון where the initial *Nun* in this proper name has *Dagesh*. Similar exceptions are to be found in Codices Nos. 52 and 57 which belong to the Franco-Italian Schools.

Of this edition I collated two copies, one in the British Museum, press-mark C. 50, c. 3—4, and the other in Exeter College, Oxford. In Kennicott's List it is Cod. 260. The announcement which Kennicott made "to the Surprise of the Learned universally" that the variations in this edition from the received text "amount to above ***Twelve Thousand***"[1] is misleading. Apart from those which I have enumerated, the departures principally consist in the orthography and refer to the minor points of plene and defective spelling, as the vowel-points and the accents were absolutely excluded from Kennicott's collation.

No. 7.

The Pentateuch, Ixar, 1490.

חומש דפוס ג' = חד"ג

This is the third edition of the Pentateuch. It is a small folio, being the same size as the *editio princeps* of the Prophets, the Hagiographa, and the entire Hebrew Bible, and consists of 264 leaves without pagination

Prophets which are treated as one book. For a fuller discussion on the verse-division in these ten books see above Part I, chap. VI, p. 88 &c.

[1] Comp. The Ten Annual Accounts of the collation of the Hebrew MSS. &c., pp. 130, 147. Oxford 1770.

catchwords and head-lines Each folio has three columns. The middle column exhibits the Hebrew text without the vowel-points and without the accents, the left column with the exception of fols. 145 – 150 gives the Chaldee Version of the so-called Onkelos, up to Levit. XXII 8, also in square, but much smaller characters, whilst the right column with the same exceptions contains the Commentary of Rashi in the Rabbinic character. From fol. 152 to the end, i. e. from Levit. XXII 8 to the end of Deuteronomy the Chaldee and Rashi change columns.

The initial letter of the first word of each book and the letter *Aleph* in the word אנכי *I*, with which the Decalogue in Exod. XX 2 commences are large and decorated and are enclosed in ornamental borders. At the end of each book is the Massoretic Summary registering the number of verses, the middle verse, the Sedarim and the annual Pericopes in the book in question.[1] These entirely coincide with the number given at the end of the respective books in my edition of the Hebrew Bible.

The fifty-four Pericopes, into which the Pentateuch is divided, are not indicated by any special mark either in the text itself or in the margin. In this respect, therefore, the text of this edition is like that exhibited in the Scrolls of the Pentateuch. Pericope *Va-yetze* [ויצא = Gen. XXVIII 10 &c.] is separated from the preceding Parasha by the space of a Closed Section, whilst Pericope *Va-yechi* [ויחי = Gen. XLVII 28 &c.] is not separated at all.[2]

The division of the text into Open and Closed Sections is strictly in accordance with the prescribed rules. An Open Section begins with a full line when the

[1] Comp. fol. 65*b*; 126*b*; 166*a*; 217*b*; 263*b*, and *vide supra*, Part I, chap. VI, pp. 72—87.

[2] Comp. *The Massorah*, letter ס, §§ 377, 378, Vol. II, p. 468.

previous line is unfinished or has an entirely blank line; whilst a Closed Section begins with an indented line or has a blank space in the middle of the line, but there is no letters *Pe* (פ) or *Samech* (ס) in the vacant sectional spaces of the text. The only exceptions are fols. 167*b*; 168*a*; 215*a* and 231*a* where the Open Section begins on the top of the column and where the blank line might suggest a hiatus. To obviate this suggestion two *Pes* (פ פ) occupy the vacant line, one at each end. For the same reason two *Pes* also occupy the vacant space of a line in the middle of fol. 194*b*. In this edition, however, there is no vacant space in the middle of the line in Gen. IV 8. With the exception of Numb. XI 16, where this edition exhibits a Closed Section and where our text has an Open Section, the sectional divisions absolutely coincide with the *textus receptus*.

Though the text is without the graphic signs, the editor has not inserted the *matres lectionis* into the text to aid the reader in the pronunciation of the consonants, as is the case in some of the previous editions. The text, therefore, exhibits accurately the best orthography of the Model Codices. Neither has the editor followed the example of his German colleagues who out of reverence changed the letter *He* (ה) into *Daleth* (ד) in the Divine names. He uniformly printed *Jehovah* (יהוה) and *Elohim* (אלהים) and not *Jedovah* (ידוה) and *Elodim* (אלדים).

Beth-el is not only printed uniformly in two words (בית אל), but is in several instances in two lines, *Beth* (בית) at the end of one line and *El* (אל) at the beginning of the next line.[1]

Unlike some of the MSS. and the preceding editions, which inconsistently exhibit in the text sometimes the

[1] Comp. Gen. XXVIII 19, fol. 35*a*; Gen. XXXV 7, fol. 43*b*.

official *Kethiv* and sometimes the official *Keri,* the editor has uniformly retained the consonants of the *Kethiv* in the text; and as the alternative official variant is absent from the margin, the *Kethiv* remains the substantive reading. Even the celebrated dots over the ten words in the Pentateuch are absent, though these *Extraordinary Points* constitute the oldest element of the Massorah.[1] The *Inverted Nuns,* however, are duly exhibited in Numb. X 35, 36.[2]

The only record which we possess of this extremely rare and remarkable edition is contained in the three poetical Epigraphs.[3] From the acrostic of the first Epigraph

[1] *Vide supra,* Part II, chap. XI, p. 318 &c.

[2] Comp. fol. 181*a* and *vide supra,* Part II, chap. XI, p. 341 &c.

[3] The Epigraphs are as follows:

תם ונשלם, תהלה לאל בורא עולם,
בריך רחמנא דסייען, מריש ועד כען,
שמחו תמימי לב אשר, פעולת אל בלבם דבקה,
למצוא רצון האל בסדר, מערכה מול מערכה ארוקה,
מתן אלהים היא הכתב, חיים לאשר נפשם אבוקה,
האל יזכנו לראות באור, פני משנה הכמה העמוקה.

וגם כן הקן אלו הבתים לחתומת שמו וכנויו

שלמה עבודת אל ודתו, זכות לנו לעד יהי בריתו,
לכו חזו עם נחלתו, לבור פירוש רֹאשׁ בחיק הורתו,
מחזיק גם מתרגם דברתו, מי נעמי אלהים מנוחתו,
הלא זה אוד מציל אש גחלתו, טהורי לב ההולכים לעומתו,
הזק והתקלם ביראתו, ישעשעו נפשו וסיעתו,
נשלמה ונגמר' זאת הכתוב, שנת קומי אוֹרִי כִּי בָא,
נאום השמח בפזור ממונו, ונע ונד ממקומו בעבודת קונו,
שלמה בר מימון זל זלמאטי

ארון הכל אשר לו כל ברומו, לעיני כל מבשר קול בעצמו,
בהר סיני בקדמוני בפני, וצוה כל פעולותיו לעמו,
רצון הראה ורוב הבה לבניו, באמר להם לכו להמו בלחמו,
הלא לנו נתונה היא יקרה, כבוד התורה אשר ברא בצלמו,
מרום שבתו וממלכתו מבקש, סגולתו ועם קדש לטעמו,
בני אל הי וכל אחי ומוחי תנו כל איש יקר ועוז לאמו

we learn that the name of the pious Jew who generously printed this Pentateuch was Solomon. In the acrostic of the first column of the second Epigraph, his name is repeated and in the acrostic of the second column of the same Epigraph we have the additional information that his surname was *Salmati*. We are, moreover, told that the printing of the Pentateuch was completed in the year 250 [= 1490]. Between the second and third Epigraphs is the following pathetic statement by the pious Solomon who defrayed the expenses of printing:

Thus says he who rejoices in spending his money [in this sacred work] and who is a fugitive and a wanderer from his own place for serving his God, Solomon son of Maimon of blessed memory, Salmati.

The third poetical Epigraph which consists of sixteen lines gives in the acrostic the name of the editor, which is Abraham b. Isaac b. David. Here too we are told that the printing was finished in the month of Ab in the year 250 [= 1490].

To the important various readings from this edition which I have given in the notes to my edition of the Hebrew Bible under the designation חד"ב are to be added:

Massoretic Text.	Ed. 1490.		
ותקרא שמו	ותקרא אֶת־שמו	Gen.	XXIX 32
רֹעֶה צאן	רֹעֵי צאן	„	XLVII 3

ראו ספר ואין כופר למופתיו, איה סופר אשר יכתב בתומו,
יסודותיו וחלקיו שלשה, כתרים הם אשר בהם מרומו,
צרור תורה ואנקלוס מתרגם, והחכם אשר משרה בשכמו,
חנו בו המישרים ביושר, חמש תרגום ורבינו שלמה,
קחו חותם אשר נכתב ונחתם, שנתו נֹר בחדש אב וכשומו,
בעת רצון שלמותו באישאר, יהי ברוך לאל עליון מקומו,
נדיבי עם וכל אדם קנו לה, תרופה היא להסיר את אשמו,
דבר חכמה ותושיה בחבה, לקדש בה זמן מועד ביומו,
ויתן עוז ורום מעוז ועזרה, ביום צרה ישגב את פגמו,
דלתיך פתח לנו להיטיב, אדון הכל אשר לו כל ברומו,

From the notes in my edition of the text it will be seen that these readings are supported both by the Samaritan and the ancient Versions. The copy which I have collated is in the British Museum, press-mark C. 50, c. 14.

No. 8.

The Pentateuch, Lisbon, 1491.

חומש דפוס ד' = חד"ד

This elegant and fourth edition of the Pentateuch consists of two volumes small folio, being the same size as several of the other portions of the Hebrew Bible which had hitherto issued from the press. Besides the Hebrew text it contains the Chaldee Version of the so-called Onkelos and the Commentary of Rashi. The text itself occupies the inner column, the Chaldee is given in the outer column, whilst the Commentary of Rashi, as a rule, takes up four lines of the upper margin and the remainder, which is sometimes very extensive, is given in the lower margin.

The Hebrew text, which has the vowel-signs and the accents, is printed in large and elegant letters of Sephardic cut. The Chaldee, which is printed in small square characters, is not only furnished with the vowel-points, but with the same accents. The Commentary of Rashi is printed in the so-called Rabbinic character also of Sephardic cut.

Volume I. — This volume, which is without pagination and without catchwords, contains Genesis and Exodus and has 216 folios. It consists of 27 quires of 8 leaves having signatures throughout. The only two exceptions are quires 14 and 27, the former having 10 leaves and the latter 6. But as these two quires equalize one another we obtain the 216 folios.

Volume II. — This volume, which is also without pagination and without catchwords, contains Leviticus, Numbers and Deuteronomy and consists of 240 folios. It

has 30 quires of 8 leaves with signature throughout. In this volume also two quires form an exception, viz. quire 9 which has 6 leaves and quire 30 which has 10 leaves. But as these, too, equalize one another we obtain the 240 folios.

The first letter, with which Genesis begins, is large and hollow and is enclosed in an ornamental border. In the other books the whole of the first word is in exactly the same size type as the text itself. At the end of Genesis, Exodus and Leviticus there is the Massoretic Summary which registers the number of verses in the book in question. The omission in Numbers and Deuteronomy, however, is supplied by the Summary at the end of Deuteronomy which not only registers the number of verses assigned to each book, but gives the sum-total of verses in the whole Pentateuch. It is remarkable that whilst the number allotted to each book separately perfectly coincides with the number given in the Massorah, viz. Genesis 1534, Exod. 1209, Leviticus 859, Numbers 1288, Deuteronomy 955, the sum-total which this Massoretic Summary gives is 5945 making it 100 verses more than the *textus receptus*.[1] This is manifestly due to a mistake in the casting-up.

The fifty-four Pericopes, into which the Pentateuch is divided, are indicated by the word פֻּרְשׁ which occupies the vacant sectional space between the Parashas. The two Parashas, viz. *Va-Yetze* [ויצא = Gen. XXVIII 10 &c.] and *Va-Yechi* [ויחי = Gen. XLVII 28], which according to the Massorah have no break,[2] form no exception. The names of the respective Pericopes are given in running head-lines on the folios throughout the two volumes. These names are in the same type as the text with the

[1] סכום פסוקי כל התורה חמשת אלפים ותשע מאות וארבעים וחמשה: ברוך נותן ליעף כח: Comp. Vol. II, fol. 240*a*.

[2] Comp. *The Massorah*, letter פ, §§ 377, 378, Vol. II, p. 468.

exception of folios 1—9; 11—14; 16—40 of volume II where they are in the Rabbinic type of Rashi.

It is remarkable that though the sectional divisions of the text in this edition fully coincide in the number with the present Massoretic recension, it departs from the received text in the prescribed vacant spaces and in the treatment of the lines which indicate Open and Closed Sections. Both the Open and the Closed Sections are frequently shown alike by unfinished lines, indented lines and breaks in the middle of the lines. From the first four folios, however, it is evident that the editor intended to follow the ancient rule with regard to the Open Sections, and that he was obliged to abandon it through his anxiety to economise space. He, therefore, disregarded the prescribed form and resorted to the expedient of inserting into the sectional vacant spaces of the text the letters *Pe* (פ) and *Samech* (ס) to indicate the nature of the respective sections. But even in this the editor was most irregular, as will be seen from the following analysis:

Genesis. — In Genesis which has ninety-one Sections, forty-three Open and forty-eight Closed, the editor omitted the letter *Pe* (פ) in five Open Sections, viz. XXII 20; XXV 1, 12; XLIX 8, 27, and the letter *Samech* (ס) in twenty-five Closed Sections, viz. V 1, 6, 12, 21, 25; X 15, 21; XI 12, 16, 20, 22, 24; XV 1; XVII 1; XX 1; XXI 1; XXVI 34; XXVII 1; XXVIII 18; XLVI 8, 28; XLIX 16, 19, 20, 21.

Exodus. — In Exodus which has one-hundred-and-sixty-four Sections, sixty-nine Open and ninety-five Closed, the editor omitted the letter *Pe* (פ) in the following eighteen Open Sections II 1; XV 1; XX 15; XXIII 20; XXV 23, 31; XXVIII 6; XXX 17; XXXI 12; XXXII 15; XXXIII 12, 17; XXXIV 1; XXXV 30; XXXVII 1, 10, 25; XL 34, and the letter *Samech* (ס) in the following sixty-one Closed Sections VI 14; VII 14, 19; VIII 12, 16; IX 13; XII 51; XV 22, 27; XVI 4; XX 2, 7, 12, 13, 14, 19; XXI 7, 14, 15, 16, 17, 18, 20, 22, 26, 35; XXII 15, 27; XXIII 1, 4, 5, 6, 26; XXIV 12; XXV 10; XXVI 31; XXVII 1; XXVIII 1, 13, 31; XXIX 38; XXX 34; XXXI 1, 18; XXXIII 1; XXXVI 8, 20; XXXVIII 1, 8, 9, 24, XXXIX 6, 30, 32; XL 17, 24, 24, 26, 28, 30, 33.

But even when he uses the letters to indicate the nature of the Section, the editor is most arbitrary. In some Open Sections he inserts two *Pes,*[1] in some he inserts three *Pes,*[2] in some four *Pes,*[3] in some five *Pes*[4] and in one instance he has as many as eight *Pes.*[5] The same is the case with the Closed Sections. In some he inserted two *Samechs,*[6] in some he inserted three *Samechs,*[7] and in one instance he inserted five *Samechs.*[8]

The typographical difficulties which the editors of the *editio princeps* of the Pentateuch (Bologna 1482) experienced with regard to the *Raphe* stroke over the aspirated letters (ב ג ד כ פ ת) and which made them abandon the attempt after a few pages are completely overcome in this Lisbon edition. In this edition the horizontal line over the aspirated letters is, as a rule, expressed.

As is the case in the oldest and in the best MSS., the *Metheg* is rarely if ever used in this edition even before *Chateph-Pathach, Chateph-Kametz* and *Chateph-Segol.* The following few illustrations will suffice to establish this fact:

וַחֲמֵשׁ	Gen.	V 30	מַהֲלַלְאֵל	Gen.	V 12	הָאֲדָמָה	Gen.	IV 3
וַיֶּאֱהַב	„	XXV 28	הָאֱלֹהִים	„	„ 22	וַאֲחוֹת	„	„ 22
לָאֱכֹל	„	XXVIII 20	יְנַחֲמֵנוּ	„	„ 29	אַחֲרֵי	„	V 7

[1] Comp. Vol. I, fols. 1*b*; 2*a*; 3*a*; 43*a*; 76*a*; 108*a*; 118*a*; 135*a*; 142*a* &c.

[2] Comp. Vol. I, fols. 122*b*; 140*b*; Vol. II, fols. 6*b*; 10*a*; 13*a*; 15*b*; 33*a* &c. &c.

[3] Comp. Vol. I, fols. 125*b*; 126*b*; 148*b*; Vol. II, fols. 194*b*; 228*b*; 234*b*; 235*b*.

[4] Comp. Vol. I, fols. 105*b*; 108*a*.

[5] Comp. Vol. I, fol. 132*a*,

[6] Comp. Vol. I, fols. 29*a*; 110*a*; 134*a*; 213*a*; Vol. II, fols. 11*b*; 23*b*; 29*a*—*b*; 66*a*; 68*b*; 143*b*; 195*b*; 206*a*; 236*a*.

[7] Comp. Vol. II, fols. 3*a*; 9*b*; 207*b*; 215*a*; 236*b*.

[8] Comp. Vol. II, fol. 237*a*.

There is no break in the middle of the verse in Gen. IV 8 and בשגם in Gen. VI 3 has *Pathach* under the *Gimel*. The editor follows the Babylonian orthography in *Chedor-laomer* which he uniformly prints in one word (כְּדָרְלָעֹמֶר), whilst in the case of *Beth-el* he as uniformly follows the Palestinian spelling and not only has it in two words, but occasionally in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[1]

As to the relation of this text to the Massoretic recension, it is to be noticed that this is the first printed edition in which some of the phenomena described in the Massorah are reproduced. According to the Massorah there are twenty-six Majuscular Letters in the Pentateuch and nineteen Minuscular Letters.[2] The editor exhibits three of the former[3] and four of the latter.[4]

In the cases of the ten dotted words in the Pentateuch, the editor is more consistent, inasmuch as he exhibits them all with perhaps the exception of the one instance in Numb. XXXI 30. He, moreover, duly indicates the inverted *Nuns* in Numb. X 35, 36.

The official variations which the Massorah has transmitted under the name of *Kethiv* and *Keri* are carefully indicated in the text, with the incongruity which is to be found in some MSS. and which is followed in previous editions. The text uniformly contains the consonants of the *Kethiv* with the vowel-points which belong to the consonants of the official variant or the *Keri*. As the consonants of the *Keri* are not given in the margin, this process gives rise to hybrid and impossible grammatical forms. The words of the text which have a *Keri* are usually

[1] Comp. Gen. XXXV 1, Vol. I, p. 76*a*.

[2] Comp. *The Massorah*, letter א, §§ 225—229, Vol. I, p. 35 &c.

[3] Comp. Exod. XXXIV 7. 14; Levit. XIII 33.

[4] Comp. Gen. II 4; XXIII 2; XXVII 46; Deut. XXXII 18.

marked with a horse-shoe with the ends uppermost (∪). This horse-shoe, however, also distinguishes other words to which the editor is desirous to call attention. This edition exhibits almost more faithfully than even the *editio princeps* (Bologna 1482) the Massoretic recension which now forms the *textus receptus*. The comparatively few variations especially in the vowel-signs and in the accents I have duly given in the notes to my edition of the Hebrew Bible where it is described as חומש דפום ד׳ = חד״ד.

This edition, too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following:

(1)

נָחְמָד	Gen.	II	9
רַעְמָה	„	X	7
יַעְלָם	„	XXXVI	5
לַחְמוֹ	„	XLIX	20

(2)

אם־מָּחוּט	Gen.	XIV	23
לאכל־לָּחֶם	„	XXXI	54
על־לֵב	„	XXXIV	3
בן־נּוּן	Exod.	XXXIII	11

(3)

וַיְהַלְלוּ	Gen.	XII	15
קְלָלָתְךָ	„	XXVII	13
וְנָלְלוּ	„	XXIX	3
בְּהִתְחַנְנוֹ	„	XLII	21

All that we know about the history of the printing of this magnificent edition is contained in the acrostic and in the body of the poetical Epigraph which is as follows:

The Law of God calls in the street, and in the high-ways her voice is heard like that of a woman in labour upon the stool. And upon the throne on the height of the city she made her place, evening and morning

as well as mid-day preaching at the entrance of the gate to all who go out and return: Ho every one who is thirsty come to the water! They come to the prepared Paradise and to the garden not in thousands and tens of thousands. Many forsook her, not because they despised her flying with wings high in the air. Her books are costly and how could they purchase them when they had no means to do so? And for the sake of studying the Law of God they bear burdens upon their backs and shoulders. He [i. e. God] caused the merit [of studying the Law] to be brought about by means of a righteous and pure man, R. Eliezer who between the balances [= the printing-press], worked and printed the Law with the Targum and the commentary of R. Solomon who is the light of the eyes. It was finished at Lisbon in the year 251 [= 1491] in the month of Ab, adding [to the 251] three thousand and two thousand [3000 + 2000 + 251 = 5251]. May God who assisted him be exalted with harps and organs and cymbals. May God command a blessing to his treasury and also cause him to be borne upon the hands; because for the salvation of the people of our God he in excellent type published it for the glory of heaven. As for its elegance and preciousness, white marble, alabaster and pearls cannot be compared therewith, nor the gold of Parvim. For a truth in revising and correcting it so carefully the wise and learned man has distinguished himself. On the day it reaches you examine it, and let also every man put forth his hands to purchase it. Walk ye sons of the Most High in its paths, for in it will ye find both hands full of pleasure; ye who thirst for the fountain of salvation in order that ye may join the angels of the camp! And may you be counted worthy to behold the Sanctuary of the Shechina of God therein. Then shall we sing aloud in the street and in the high-way. Joseph Calphon.[1]

דת אל בחוץ תרון ובעינים	קולה כמבשרה עלי אבנים :
ובכם מרום קרת מכונה עשתה	ערב ובקר גם בעת צהרים :
דורשה בפי שער לכל עובר ושב	הוי כל אנוש צמא לכו למים :
באו אלי פרדס העודתה וגן	לא לאלפים ולרבותים :
לבים עזבוה ולא ממאסם	עוף בכנפיה עלי שמים :
יקרו ספריה ואיך הם לקנו	תם יובלו כי אין לאל ידים :
ולבעבור תורת אלהים ילמדו	ישאו עלי שכטם ובכתפים :
כובב זכות על יד אנוש זכאי וכר	הרב אליעזר לבין מאזנים :
פעל וחקק דת בתרגום גם בפי	רוש רב שלמה הוא מאור עינים :
נשלם באשבונה שנת רנא באב	שלש אלפים עוד עלי אלפים :
יתעל אלהים המסייעו בכ	נורות ועוגבים ובמצלתים :
חסד באוצרו יצוה אל ואף	גם יעלנו על עדי כפים :
יען לישע עם אלהינו בהוד	חמדת כתב יצא לשום שמים :

This Epigraph discloses the following facts: (1) That the generous printer of this Pentateuch which was finished July 1491 was R. Eleazar; (2) that this R. Eleazar was not a printer in our sense of the word, but a pious layman who bestowed his wealth upon multiplying the Sacred Scriptures both for the glory of God and for the benefit of his poorer, but learned co-religionists, just as prior to the invention of the art of printing opulent Jews were in the habit of having MSS. copied in order to lend them to students who could not afford to purchase them; (3) that according to the acrostic "David bar Joseph Ibn Yachia whom may God preserve" was manifestly the accomplished editor, and (4) that Joseph Calphon who compiled this poetical Epigraph and appended his name to it was the actual printer and corrector of the press.

There are two circumstances connected with this edition which render it of supreme importance to the Biblical student. In the first place the copy which I have collated is the identical one which belonged to George III and which Kennicott has described for this monarch. Kennicott's autograph account of it is appended to the first volume. As this description is exceedingly instructive inasmuch as it discloses to us both the state of Old Testament Palaeography at that period and the manner in which Kennicott's collations were conducted, I subjoin it:

An Account of The Hebrew Pentateuch, preserved in His Majesty's Library.

This Pentateuch, making 2 volumes, in small folio on vellum, is very curious & valuable, on several accounts; particularly, for its Variations from

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יופיה ויקרתה בהטים שש ודר : לא יערכו לה וזהב פרוים
אמנם בתגהה ודיוק רב מאד : הפליג אנוש שכל ואיש ביניים
יום בוא אליכם דרשו אותה וגם : כל איש לקחתה יפרשו כפים
שורו בני עליון נתיבתה חכי : בה חמצאו נחת מלא הפנים
צמתו במעיני ישועתה למו : ען תדבקו עם מלאכי מחנים
זכו ראות מקדש שכינת יה בתו : כו אז בחוץ נרון ובעינים

יוסף כלפון

the modern & common Hebrew copies, and its Agreement in some places with the Samaritan: all which variations have been (by a Collation lately made of every letter in it) carefully extracted, in order to their publication. It contains, in the inner column, the Hebrew Text; in the outer, the Chaldee Paraphrase; & at the top and bottom, the Comment of Rabbi Solomon Jarchi. In volume the 1st are the books of *Genesis* & *Exodus*; & in the 2d are *Leviticus*, *Numbers* and *Deuteronomy*; all the 5 books being perfect.

At the end of the 2d volume are 19 long verses in Hebrew, ending in Rhyme; in the 10th of which, this Pentateuch is described as *being finished at Ashbona* (i. e. Lisbon) in the year 5251: which Date, after a deduction of 3760, answers to the year of Christ 1491.

At the end of the 1st volume, after the conclusion of *Exodus*, are 5 pages containing several sentences; each of which has the title תוספתא *(addition)* placed at the beginning of it. And as this word is at the bottom of this 5th & last page, denoting some *Addition*, which ought to follow, as in the 8 instances going before it; it seems evident from hence, as well as from the inspection of the volume in this place, that this volume is very unfortunately incompleat, having lost the conclusion of it. These *Additions* are of various matters, probably invented by the Rabbies; parts of which are Speaches, relating to Persons & Transactions mentioned in different parts of the Pentateuch. Some of these *Additions* are interspersed in the Jerusalem Targum, yet very differently expressed there from what they are here; but these Additions, given by themselve as here, are perhaps to be met with in no other edition in the world. How many, & of what importance, the parts may be, which are here wanting, can only be known by examining some other copy of this same edition; & perhaps the only place, where any other copy is preserved is the Royal Libary at *Paris*. And as Dr. Kennicott proposes in this year, for the greater perfection of his Work, to visit the Royal & other Libraries in that City; he will think it his duty to transcribe from the Paris copy, whatever may be wanting to compleat this copy belonging to His Majesty.

One circumstance, which adds greatly to the curious nature of this Pentateuch, is the Doubt it has raised in many learned men, whether it be really a *printed* book, or *written*. The chief argument, and indeed a very plausible one, for its being a MS., is —· that 10 or more, out of the 22 letters, are frequently expressed here in forms never perhaps seen in any other Hebrew Bible as *printed*, tho' frequently in MSS. For, whereas in other printed copies the Hebrew letters are frequently *extended* beyond their usual square forms, in order to fill the lines; as א for א, and ם for ם &c.:

here, on the contrary, the letters (tho' sometimes extended likewise) are sometimes *brought closer* than the usual square forms; as ס for ס, and ם for ם &c.: which contracted forms never perhaps occur in any other printed Hebrew Bible.

Yet, that this Pentateuch (notwithstanding this singular variety of its characters, and also the wonderful glossiness of the Ink) is *not written,* but printed, seems to be very certain, for the following reasons.

One argument is — that in several parts of the vellum, which has letters but on one side, not only the forms of the letters may be seen, but also the *roughness* of them may be *felt*, on the other side: which roughness might be made by Metal Types, but not by the Pen. The 2d argument is — that if any long word, expressed in the common square Letters, be measured by Compasses, in one page; and the same long word, with the same letters, be found & measured in another page; both words will prove exactly the same *in length*: and indeed must be equally long, when formed by the same Metal Types; but cannot be exactly so, in several places, if written. The third argument is — that, as *the Points* were placed here at the same time with the letters, wherever, a letter has a stroke going below the line, such letter is removed out of its place, to make way for the Point; which appears, therefore, not exactly under such letter, but a little on one side. Whereas such point might have been put exactly under such letter, *if made by a pen*; tho' it would not, if made by Metal Types: it being impossible to put the Type of such point in that very place, wch was necessarily occupied by the down stroke of the Letter itself. The 4th argument is — that all the Sheets of this book have the *Signatures* used by *Printers,* but not used by Transcribers: and these Signatures are here expressed by the Letters of the Hebrew Alphabet, at the bottom of the left page, marking each leaf; or at least marking the first four leaves of each gathering, which consists of 4 sheets. These Signatures prove also, that this Pentateuch was originally intended to make *2 volumes;* because, tho' the first volume does not end with the last letter of the Alphabet as the Signature of the last sheet, the 2d volume begins (like the 1st) with the first letter of the Alphabet, as the first Signature. In confirmation of the preceding arguments, it may be observed farther — that there is another Copy of this very edition, preserved (as was before noted) in the Royal Library at Paris. And lastly — from the year 1486, when Hebrew Bibles began to be *printed,* perhaps no such whole Bibles, or any large parts of them, have been *written*; except in the form of Rolls, & without points, for the use of the Synagogue: but this Pentateuch being dated in 1491, having the Points, not being a Roll, and being therefore not for a

Synagogue, may (for this and the several preceding reasons) be safely pronounced A *Printed* Pentateuch.

There is yet one circumstance, relative to this very curious edition, which must be taken notice of. And it is, that the words יהוה *Jehovah* & אלהים *Deus* are here expressed properly, with their genuine letters; and not with the superstitious alterations observable in other very old editions (such as יהוה, יהיד, or ידוד, and אלדים) which alterations were made by those editors, who thought it a crime fully to express these sacred Names. And indeed one of these Names *(Jehovah)* has not been *pronounced* by the Jews, for near 2000 years.

The several important questions which this description raises I shall briefly notice in the order in which they occur. (1) Kennicott's statement that "its variations from the modern and common Hebrew Copies and its agreement in some places with the Samaritan" is unaccountable. This edition preeminently exhibits the present Massoretic recension and the only agreement with the Samaritan which I have found is אחד *one,* or *a* in Gen. XXII 13 (comp. Dan. VIII 3) instead of אַחַד *behind him.* But even here it has the vowel-points of אֶחָד. It only shows how carelessly and unreliably this collation has been done for him by some unnamed friend. (2) The Chaldee Additions at the end of Exodus are loose paraphrases of sundry passages in Genesis and Exodus partly found in the so-called Jerusalem Targum and (3) the lengthy and elaborate discussion as to whether the Pentateuch before us is written or printed reveals the deplorable state in which Hebrew Palaeography was towards the end of the last century when Kennicott and his colleagues were engaged in collating the Hebrew MSS. of the Bible. The most cursory inspection of the volumes at once shows that they are printed.

The second circumstance connected with this edition which renders it of peculiar importance to textual criticism is the fact that the editors of the Complutensian Polyglot

undoubtedly used it for the compilation of their Hebrew text. The particulars of this discovery I shall give in the description of the Complutensian.

Of this edition which is Cod. 261 in Kennicott's List, I collated three copies, two in the British Museum one on vellum, press-mark C. 9, c. 8, and one paper, imperfect. The third copy is in the Escorial.

No. 9.

Second Edition of the Bible, Naples, 1491—93.

דפוס נ' = ד"נ

Almost simultaneously with the publication of the Lisbon Pentateuch appeared the second edition of the entire Hebrew Bible. Though without a Colophon to inform us where and when it was printed, there can hardly be any doubt from its type and execution that this beautiful Bible is the product of the Soncinos and that it was printed at Naples circa 1491—93. Like its predecessors, this volume is a small folio and consists of 433 paged leaves.[1] The text is provided with the vowel-points and the accents.

(1) The Pentateuch occupies fols. 1*a*—111*a*. Fol. 111*b* is blank. (2) The Five Megilloth which follow the Pentateuch as in the *editio princeps,* occupy fols. 112*a*—125*b* and are in the order exhibited in Column V of the Table on page 4. (3) The Prophets which are given in fols. 126*a*—325*b*, follow the order shown in Column IV of the Table on

[1] With a few variations the Hebrew pagination which is given in the head-lines of the verso, coincides with the actual number of folios up to fol. 331. Henceforward, however, there is a discrepancy of one between the Hebrew pagination and the actual number of folios which is due to the figures 330 (ש"ל) and 331 (של"א) being repeated in the head-lines. The last folio of the text, viz. 432, and the folio which contains the Haphtaroth (433) are not paged.

page 6, and (4) the Hagiographa which occupy fols. 326*a*—432*a* are in the order exhibited in Column VIII of the Table on page 7. Folio 433, which is not paged, gives the Lists of the Haphtaroth for the Feasts and Fasts throughout the year.

With the usual exception of the poetical portions, viz. Exod. XV 1—19, fol. 36*b*; Judg. V 1—31, fol. 143, and 2 Sam. XXII 1—51, fol. 186, as well as fols. 1*a*; 126*a*; 154*a*; 182*a*—183*a*; 375*a*; 424*a*—426*b*, each folio has two columns and each full column has 30 lines. The three poetical books, viz. Psalms, Proverbs and Job are distinguished by an hemistichal division, as is the case in the best MSS.

The first word of Genesis is in large and hollow letters enclosed in a decorative parallelogram and the text of the whole of this page is in an ornamental wood-cut border. Each of the other books also begins with the first word in large and hollow letters in an ornamental wood-cut, but is without the decorative parallelogram. Joshua has not only the first word in large and hollow letters, but the letters are in a parallelogram and the whole page is enclosed in the same decorative border as the first page of Genesis. In the Minor Prophets the first word of Hosea alone has these ornamental letters. The word, moreover, occupies a separate line whilst the other books simply begin with the first word in larger type standing in the same line with the text. This is due to the fact that the Minor Prophets are treated as one book in the Massorah. In Chronicles the first word is entirely omitted, which is manifestly due to an oversight on the part of the printer since the requisite space for it is left blank.

With the exception of Numbers each book of the Pentateuch has a Massoretic Summary at the end which,

however, is not of uniform import. The Summary at the end of Genesis not only registers the number of verses and the middle verse, but of the Parashas and Sedarim.[1] The one at the end of Exodus simply gives the number of verses with the mnemonic sign[2] and the same is the case at the end of Leviticus.[3] The absence of the Summary at the end of Numbers is manifestly due to the want of space, since the last line of the text makes up the full number of lines in the column and the next column begins with a new book. At the end of Deuteronomy the sum-total of the number of verses in the Pentateuch is given as well as the number of letters,[4] whilst the Summary which registers the number of verses in this book is omitted. Both the separate numbers assigned to each book and the sum-total of verses in the entire Pentateuch fully coincide with the present Massorah.[5]

Apart from the Pentateuch no other book has the Massoretic Summary at the end registering the number of verses. The middle verse of each book, however, is indicated by the expression חצי *the middle,* or חצי הספר *the middle of the book,* which is inserted into the vacant space of the text itself of the respective books throughout the Bible with the exception of Ezekiel, Lamentations and Ezra-Nehemiah. As these statements are at variance with the present Massoretic recension I subjoin the following Table of comparison:

[1] סכום פסוקיא בראשית אלף וחמש מאות ושלשים וארבעה וסימן אך לד וחציו ועל חרבך תחיה פרשיות יב וסדריו מג: Comp. fol. 28*b*.

[2] פסוקים של ואלה שמות אלף ומאתים ושבעה וסימן אזר נא בנבר הלציך Comp. fol. 51*b*.

[3] סכום פסוקי דספר ויקרא שמנה מאות והמשים ותשעה סימן נמף Comp. fol. 68.

[4] סכום הפסוקים של תורה המשת אלפים ושמנה מאות וארבעים וחמשה ואותיותיה שטים רבוא: Comp. fol. 111*a*.

[5] *Vide supra,* Part I, chap. VI, p. 72 &c.

M. T.				Ed. 1491—93.			
חצי הספר	Josh.	XIII	26	חצי	Josh.	XIII	17
חצי הספר	Judg.	X	8	חצי הספר	Judg.	XI	1
חצי הספר	1 Sam.	XXVIII	23	חצי	1 Sam.	XXVIII	24
חצי הספר	1 Kings	XXII	6	חצי הספר	1 Kings	XXI	1
חצי הספר	Isa.	XXXIII	21	חצי	Isa.	XXVI	1
חצי הספר	Jerem.	XXVIII	10	חצי	Jerem.	XXVI	1
חצי הספר	Micah	III	12	חצי	Nah.	I	1
חצי הספר	Ps.	LXXVIII	36	חצי	Ps.	LXXVIII	36
חצי הספר	Prov.	XVI	18	חצי	Prov.	XVI	18
חצי הספר	Job	XXII	16	חצי	Job	XXII	16
חצי הספר	Cant.	IV	14	חצי	Cant.	V	2
חצי הספר	Ruth	II	21	חצי	Ruth	II	8
חצי הספר	Eccl.	VI	9	חצי	Eccl.	VII	1
חצי הספר	Esther	V	7	חצי	Esther	VI	1
חצי הספר	Dan.	VI	11	חצי	Dan.	VI	1
חצי הספר	1 Chron.	XXVII	25	חצי	1 Chron.	XXVII	25

It will be seen from the above analysis that out of the sixteen books in which the middle verse is indicated in this edition there are only four instances, viz. Psalms, Proverbs, Job and Chronicles in which the statement agrees with the present Massoretic recension. Moreover, on a comparison of this Table with the Table exhibited in the description of the *editio princeps* of the Hebrew Bible, it will also be seen that in five instances the two editions exactly coincide in their deviation from the present *textus receptus*.

At the end of Isaiah, Lamentations and Ecclesiastes the penultimate verse is repeated in accordance with the Massoretic direction, to obviate the harsh expressions with which these books would otherwise terminate. To show, however, that the verse in each instance forms no part of the original text it is left unpointed. In Isaiah and Ecclesiastes the mnemonic sign ***Ithkak*** (= יתקק), which is composed of the initials י = ישעיה *Isaiah*, ת = תרי עשר *Minor Prophets*, כ = קינות *Lamentations*, ק = קהלת *Ecclesiastes*,

follows the repeated verse. At the end of the Minor Prophets, however, only the mnemonic sign is given which directs the verse in question to be repeated.

The fifty-four annual Pericopes into which the text of the Pentateuch is divided are indicated in a two-fold manner. Each Parasha is in the first place completely separated from the other by the vacant space of one line which is occupied by three *Pes* (פ פ פ), whether the Parasha coincides with an Open or Closed Section.[1] This separation together with the three *Pes* is even extended to the two Parashas which according to the received Massorah have no break at all.[2] Three Parashas indeed exhibit two vacant lines,[3] whilst one Parasha has actually a vacant space of three lines.[4] Each Parasha is, moreover, indicated by beginning with the first word in larger letters. The only exception to this rule is Pericope *Nitzavim* = Deut. XXIX 9, which has not the vacant line with the three *Pes,* but which simply begins with the first word in larger letters.[5] The names of the respective Parashas are also given in running head-lines thoughout the Pentateuch, whilst in the other two divisions of the Hebrew Bible the names of the respective books occupy the head-lines.

The division of the text into Sections is most carefully marked in accordance with the ancient rules. An Open Section begins with a full line when the previous

[1] Comp. ויגש fol. 25*a*; תצוה fol. 43*a*; ויקהל fol. 48*a*; פקודי fol. 50*a*; שמיני fol. 56*a*; בלק fol. 82*a*; ואתחנן fol. 93*a*; ראה fol. 98*a*; שפטים fol. 100*b*; כי תצא fol. 102*b*. The only exception is בשלח fol. 35*b* which has three *Samechs* (ס ס ס).

[2] Comp. ויצא Gen. XVIII 10, fol. 15*a*; and ויחי Gen. XLVII 28, fol. 27*a*, and see *The Massorah,* letter פ, §§ 377, 378, Vol. II, p. 468.

[3] Comp. לך לך Gen. XII 1, fol. 6*a*; שמיני Levit. IX 1, fol. 56*a*, and בהר Levit. XXV 1, fol. 65*b*.

[4] Comp. נח Gen. VI 9, fol. 3*b*.

[5] Comp. נצבים Deut. XXIX 9, fol. 107*b*.

line is unfinished or has an entirely vacant line. A Closed Section begins with an indented line or is indicated by a break in the middle of the line.[1] In addition, however, to this prescribed rule, the editor has also inserted the letter *Pe* (פ) into the vacant space of the Open Section and the letter *Samech* (ס) into the vacant space of the Closed Section. Out of the 290 instances in which an Open Section occurs in the Pentateuch and of 379 in which a Closed Section occurs, the editor has only omitted to insert the *Pe* in nine breaks[2] and the *Samech* in six.[3] The departures from the present Massoretic recension are comparatively few, as will be seen from the following analysis:

Genesis. — In Genesis this edition has (1) three Open Sections which are not in our text, viz. XXXVI 9; XXXIX 7; XLIX 3 and (2) has one Open Section which is Closed in the received text, viz. XVII 15.

Exodus. — In Exodus it has (1) three Open Sections which are not in the *textus receptus*, viz. II 11; VIII 1; XXV 17; (2) one Closed Section, viz. XXVI 7; (3) omits one Open Section, viz. XXII 13; (4) two Closed Sections, viz. XII 5; XXI 16; (5) has three Open Sections which are Closed in our text, viz. III 1; VIII 12; XVI 28 and (6) has three Closed Sections which are Open in our recension, viz. XIV 1, 26; XVI 11.

Leviticus. — In Leviticus it has (1) two Closed Sections which are not in our text, viz. XVII 10, 13 and (2) has one Open Section which is Closed in the received text, viz. II 14.

Numbers. — In Numbers it has (1) one Open Section which is not in our text, viz. XXVI 5; (2) and one Closed Section, viz. IV 42; (3) it omits one Closed Section which is in our text, viz. XXXII 5 and (4) has one Open Section which is Closed in our recension, viz. VIII 23.

Deuteronomy. — In Deuteronomy it has (1) five Closed Sections which are not in our recension, viz. XXII 9, 11; XXIII 7; XXV 5, 14 and (2) omits two which are in the *textus receptus*, viz. XVI 21; XIX 15.

[1] *Vide supra*, Part I, chap. II, p. 9 &c.

[2] Comp. Gen. XXI 22, fol. 10*b*; XXV 12, fol. 13*a*; XXVI 1, fol. 13*b*; XXXV 1, fol. 19*a*; XXXVI 1, fol. 19*b*; XXXVI 31, fol. 20*a*; Exod. I 8, fol. 28*b*; II 23, fol. 29*a*; III 1, fol. 29*b*.

[3] Comp. Gen. XVII 1, fol. 8*a*; XX 1, fol. 10*a*; XXVII 1, fol. 14*a*; XXXVI 20, fol. 20*a*; Levit. XIX 33, fol. 62*b*; Deut. XXV 1, fol. 104*b*.

In three instances only has the editor departed from his uniform practice and inserted the letter *Pe* (פ) in a break in the middle of the line, viz. Levit. IV 13, fol. 53*a*; Numb. XXVI 57, fol. 85*a*, and Deut. XXII 6, fol. 103*a*.

The Psalter is divided into five books and into 149 Psalms. CXVI and CXVII are here one Psalm. Each Psalm is duly, though sometimes incorrectly marked with Hebrew letters expressive of numerals.

The letters are of a distinct and beautiful Sephardic cut. Both the vowel-points and the accents occupy their proper position and show a great advance in Hebrew typography. But even with this improvement in the art, the editor had to abandon the difficult task of reproducing the *Raphe* stroke over the aspirated letters (ב ג ד כ פ ת) which the Lisbon printers had successfully overcome. Unlike the best MSS. the editor frequently uses the *Metheg* before a composite *Sheva*.

In its consonants, vowel-points and accents the text of this beautiful edition on the whole faithfully represents the present Massoretic recension. The unimportant departures from it I have duly recorded in the notes to my edition of the Hebrew Bible under the designation ד"ג. Though the editor has corrected the careless mistakes which have crept into the *editio princeps* it was not given to him any more than to other human beings to produce an immaculate text. The following are the mistakes which I have been able to detect:

In Gen. XVI 3 six words, constituting a whole line, are repeated on the top of fol. 8*a* from the bottom of fol. 7*b*. The duplicate words are

עֶשֶׂר שָׁנִים לְשֶׁבֶת אַבְרָם בְּאֶרֶץ כְּנָעַן

In Exodus XVI 10 the word עֵדַת is omitted, the edition has כל־בני instead of כל עֵדַת בני comp. fol. 37*a*.

In Numb. XXV 2 the *Yod* is omitted in לְזִבְחֵי the edition has לְזִבְחַ comp. fol. 83*b*.

In Isaiah L 5 the word אָזְנַ is omitted comp. fol. 242*a*.

In Ps. CXXII the whole of verse 7 is omitted, viz.

יְהִי־שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ

This edition has no hiatus in Gen. IV 8 and has בשגם with *Pathach* under the *Gimel* in Gen. VI 3. Its orthography of *Beth-el* is most inconsistent. Though it is generally printed in two words בֵּית אֵל,[1] it has also בֵּיתְ אֵל in two words with *Sheva* under the *Tav* (Gen. XIII 3) and בֵּיתְאֵל in one word (Gen. XXVIII 19 &c.). It has the two verses in Joshua XXI (36, 37) with the proper vowel-points and the accents, but it has also Neh. VII 68. Like the *editio princeps* it exhibits the *Kethiv* with the vowel-points of the official *Keri* which is absent from the margin.

The treatment of the ten classical passages in which according to the authority of the Sopherim, a word has dropped out of the text is especially to be noticed, inasmuch as it shows the dependence or otherwise of succeeding editors upon this edition. In two instances out of the ten no notice whatever is taken of the lacuna.[2] In other two instances the editor has simply left a vacant space in the text corresponding in size to the missing word.[3] In five instances the vacant space is occupied by the vowel-signs and the accents of the missing consonants,[4] whilst in one instance the missing word is inserted into the text.[5]

[1] Comp. Gen. XII 8, 8; XXXI 13; XXXV 3, 6, 8, 15 &c.

[2] Comp. Judg. XX 13, fol. 153*a*; 2 Kings XIX 37, fol. 219*b*.

[3] Comp. 2 Sam. XVI 23, fol. 182*b*; Ruth III 17, fol. 115*a*.

[4] Comp. 2 Sam. VIII 3, fol. 177*a*; 2 Kings XIX 31, fol. 219*b*; Jerem. XXXI 38, fol. 265*a*; Jerem. L 29, fol. 276*b*; Ruth III 5, fol. 114*b*.

[5] Comp. 2 Sam. XVIII 20, fol. 183*b*, and *vide supra*, Part II, chap. XI. pp. 309—315.

It does not exhibit the majuscular and minuscular letters, nor the inverted *Nuns,* but indicates the words with the extraordinary points. This beautifully printed edition is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. On this point, however, the editor is not always consistent.

Of this edition I collated four copies, one in the British Museum, press-mark c. 49, d. 1, one which belongs to W. Aldis Wright, Trinity College Cambridge, both printed on vellum; and two in my own possession, one printed on vellum and one on paper, the latter is imperfect.

No. 10.

Isaiah and Jeremiah, Lisbon, 1492.

דפוס ד' = ד"ך

The printing press at Lisbon which the opulent and pious R. Eleazar had established at his expense and in his own house for the production and circulation of Holy Writ, and which issued the magnificent Pentateuch in 1491 published twelve months later a companion volume containing the Prophets Isaiah and Jeremiah. The volume which is of extreme rarity is a small folio and is exactly the same size as its predecessor. It consists of 248 leaves. The text which is provided with the vowel-points and the accents and which is in identically the same type and execution as the Pentateuch, faithfully exhibits the present *textus receptus.*

Isaiah occupies fols. 2*a*—133*a*. The first letter of the first word is in large and hollow type enclosed in a

decorative wood-cut. The outer, upper and lower margins contain the commentary of Kimchi, and the number of lines of the Hebrew text varies from 8 to 15, according to the extent of the commentary. At the end of Isaiah the first three words of the penultimate verse are repeated without the usual vowel-points and accents, indicating thereby that the whole verse is to be repeated for the reason already stated.[1] The Massoretic Summary registering the number of verses with the mnemonic sign and the middle verse in Isaiah is given at the end of the commentary and coincides with the *textus receptus*.[2]

Jeremiah occupies fols. 135*b*—248*a*. It also has the first letter of the first word in large and hollow type enclosed in the same decorative wood-cut as Isaiah. As Kimchi's Commentary on this book is not so copious, some of the folios exhibit full columns of the text whence we see that a column has 23 lines.[3] To this paucity of Comment is also due the fact that some folios have the text in double columns with the exposition in the upper and lower margins.[4] At the end of Jeremiah is the Massoretic Summary giving the number of verses in this book with the mnemonic sign which fully agrees with the received text.[5] The signatures of both Isaiah and Jeremiah are continuous through the whole volume and the names of the two Prophets are given in running head-lines. Appended to Jeremiah is the following Epigraph:

[1] *Vide supra*, p. 829.

[2] סכום פסוקי דספרא אלף ומאתים ותשעים ואחד ימימן ארצ״א וחציו כי אם שם אדיר י׳ לנו: Comp. fol. 134*a* and *vide supra*, Part I, chap. VI, p. 91 &c.

[3] Comp. fols. 170*b*; 171*a*; 177*b*; 178*a*; 181*b*; 182*a*; 183*b*; 184*a*; 195*b*; 196*a—b*; 197*a—b*; 198*a*.

[4] Comp. fols. 198*b*—202*a*; 208*b*—229*a*; 237*b*; 238*a*; 246*b*—248*a*.

[5] סכום הפסוקים של ספר ירמיהו אלף ושלש מאות ושש׳ים וחמשה ימימן אשסה: Comp. fol. 248*a* and *vide supra*, Part I, chap. VI. pp. 92, 93.

Printed at Lisbon in the house of the learned R. Eleazar in the year 'he shall doubtless come *with rejoicing*' [Ps. CXXVI 6] according to the creation.[1]

The date is exhibited in the expression ברנה ***with rejoicing,*** in this chronogram which is numerically A. M. 5252 = A. D. 1492. It is to be noted that the expression נכתב which literally means *written* is here used for *printed* as the early Jewish typographers had not as yet definitely fixed upon a general term to express this new art.

As is the case in the Pentateuch which proceeded from the same printing establishment, not only are the aspirated letters (ב ג ד כ פ ת) marked with the *Raphe,* but the silent *Aleph* (א) has in some instances this horizontal line.[2] The *Metheg* is not used before the composite *Sheva,* as will be seen from the following instances:

לְמַעֲשֵׂי	Jerem.	I 16	וְלַהֲרֹס	Jerem.	I 10	בַּעֲנָתוֹת	Jerem.	I 1
אַהֲבַת	„	II 2	לַעֲשׂוֹת	„	„ 12	אֶשְׁלָחֵךְ	„	„ 7
אַחֲרַי	„	„ 2	וּנְשַׁחֲתָהוּ	„	„ 16	וּלְהַאֲבִיד	„	„ 10

This, as we have seen, is in accordance with the oldest and best MSS.

Beth-el, which occurs only once in Jeremiah and not at all in Isaiah, is not only written in two words, but with two separate accents.[3]

The same method which the editors adopted in the Pentateuch with regard to the official variants technically called *Kethiv* (כתיב) and *Keri* (קרי) they follow in this companion volume. They exhibit the *Kethiv* or textual reading with a horse-shoe mark and with the vowel-points which belong to the *Keri* or the alternative reading which ought to be in the margin, but which is not given.

[1] נכתב באשבונה בבית הרב ר׳ אליעזר בשנת בא יבא ברנה לפרט היצירה: Comp. fol. 248*a*.

[2] Comp. לֵאמֹר and נֵאבֵל Isa. IV 1, fol. 9*b*.

[3] That is מִבְּלִי אֵל Jerem. XLVIII 13, comp. fol. 233*a*.

The majuscular letters of which the Massorah gives two instances in Isaiah[1] and the minuscular letters of which there are three instances in Isaiah and one instance in Jeremiah[2] are not given at all, though the dotted letters of which there is one instance in Isaiah are duly indicated.[3]

There are two remarkable features which are peculiar to this edition. (1) The names of the *Haphtara* and of the *Parasha,* to which the Lesson from the Prophets belongs, are inserted into the vacant sectional space of the text itself instead of being indicated in the margin as is the case in some MSS.[4] And (2) as the editors used promiscuously unfinished lines, indented lines and breaks in the middle of the lines for both Open and Closed Sections, they were anxious to indicate to the student when the Section was an Open one. For this purpose they not only inserted into the vacant space of the text one *Pe,* but sometimes two *Pes,* sometimes three, sometimes four, and sometimes as many as five, six, seven, nine, or even as many as ten *Pes.*[5]

[1] Comp. Isa. IX 6, fol. 21*b*; XL 1, fol. 79*b*.

[2] Comp. Isa. XXX 11, fol. 61*b*; XLIV 14, fol. 92*a*; LIV 8, fol. 110*a*; Jerem. XXXIX 13, fol. 221*b*; and see *The Massorah,* letter א, §§ 226, 227, Vol. I, p. 36.

[3] Comp. Isa. XLIV 9, fol. 91*b*, and see *The Massorah,* letter ב, § 521, Vol. II, p. 296.

[4] Comp. Isa. I 27, fol. 4*b*; VI 1, fol. 14*a*; VII 1, fol. 15*b*; XL 1, fol. 79*b*; XL 27, fol. 82*b*; XLI 26, fol. 84*b*; XLII 5, fol 86*a*; XLIII 21, fol. 90*a*; LI 12 fol. 105*a*; LIV 1, fol. 109*a*; LIV 11, fol. 110*a*; LV 7, fol. 111*b*; LIX 1, fol. 117*b*; LX 1. fol. 120*b*; LXI 10, fol. 123*b*; LXVI 1, fol. 131*a*; Jerem. II 4, fol. 138*a*; VII 2, fol. 156*b*; VIII 13, fol. 159*b*; XVI 19, fol. 178*b*; XXXI 2, fol. 204*a*; XXXII 6, fol. 208*a*; XXXIV 8, fol. 213*a*; XLVI 13, fol. 230*b*. One *Haphtara* (שמיני של פסח) Isa. IX 32 is omitted comp. fol. 25*b*.

[5] For ***two*** *Pes* see fols. 46*b*; 59*b*; 61*a*; 71*a*; 76*a*; 97*b*; 98*b*; 102*b*; 110*b*; 112*b*; 137*a*; 141*a*; 172*a*; 173*a*; 189*b*; 196*b*; 197*a*; 198*a*; 232*a*; 235*a*; 236*a*; 242*a*; 245*a*; 245*b*. ***Three*** *Pes* fols 47*a*; 51*a*—*b*; 59*a*; 60*b*;

This beautifully and carefully printed edition is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva* or, (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The copy, which I collated, is in the British Museum, press-mark C. 50*, 6, 8.

No. 11.

The Book of Proverbs, Leiria, 1492.

דפוס ה = ד"ה

This remarkable volume is another of the very few portions of the Hebrew Scriptures printed in Portugal. All we know about the printer and the date of printing is, as usual, contained in the rhythmical Epigraph of eleven lines which is as follows:

Behold the book and its letters set forth, they are engraved like the stones of Aaron in a row. It is called the Proverbs of Solomon which are sweeter to the palate than distilled honey; in their accents they sweetly chirrup and are beautiful like a beautiful necklace on the neck. Executed in the printing office of the honourable Don Samuel Dortas from a far off country. The corrector of them [i. e. the Proverbs] thinks that in blackness

84*a*; 85*a*; 89*a*; 94*b*; 104*b*; 105*a*; 109*b*; 111*a*—*b*; 124*b*; 150*a*; 166*b*; 173*b*; 210*a*; 220*b*; 226*a*; 231*b*; 239*a*. ***Four*** *Pes* fols. 55*a*; 68*a*; 86*b*; 104*b*; 143*a*; 158*a*—*b*; 178*a*; 179*b*; 190*a*; 193*a*; 205*b*; 207*a*: 225*a*; 238*a*; 240*b*. ***Five*** *Pes* fols. 76*a*; 84*a*; 94*b*; 96*b*; 111*b*; 228*a*. ***Six*** *Pes* fols. 82*a*—*b*; 106*a*; 129*a*—*b*; 216*a*. ***Seven*** *Pes* fol. 148*b*. ***Eight*** *Pes* fols. 64*b*; 65*a*; 77*a* - *b*; 95*a*; 112*a*. ***Nine*** *Pes* fol. 113*b*. ***Ten*** *Pes* fol. 103*a* - *b*. In one instance the vacant space has two *Pes* and two *Samechs* (פ ס ס פ) fol. 161*a*, and in one instance a *Pe* and a *Samech* (פ ס) fol. 170*a*, whilst in another *Pethucha* is twice written out, viz. פתוחה פתוחה fol 96*b*. In one instance the vacant space has four *Samechs* (ס ס ס ס) fol. 161*a*, and in another three fol. 170*a*.

they compare with the colour of a beautiful head-gear. The bands of his wise son Abraham designed them. They arranged them and put them in order like a molten mirror. May the Lord be his help and preserve him and answer his prayer out of the depths. Now the exalted sage at whose command he printed them who greatly delights in the precepts thereof and keeps them, his name is R. Samuel Kolodro. Finished on the first day of the month of Ab [= July 25], may it be for the children afar off in the year "and they shall come to Zion *with singing*" [ברינה = 1492], even the sighing people of Israel.[1]

It will thus be seen that Don Samuel Dortas was the owner of the printing establishment, that his son Abraham was the skilful typographer and that R. Samuel Kolodro defrayed the expenses for printing.

The volume, which is a small folio, consists in its present form of 210 leaves with pagination and signatures. Each folio which exhibits the Hebrew text has four columns, the two central columns give respectively the Hebrew text and the Chaldee version, whilst the column to the right gives the Commentary of Menachem Meiri (*circa* A. D. 1300) and the one to the left the Commentary of R. Levi b. Gershon = Ralbag (*circa* 1340). As the text is complete and yet as the pagination commences with folio יא = 11 it is evident that the missing pages must have contained the introductary matter to the Commentaries.

[1] ראו ספר ואותיותיו יצוקים, כאבני אהרן על ציור הקוקים,
נקרא שמו משלי שלמה, על דרך מנופת דבש מהוקים,
בטעמיהם יצפצפו ויפו, בטו יפו לגרגרת ענקים
נעשה בדפוס בבית הנכבד, דון שמואל דורטאש מארץ מרחקים,
ומשגיחם ידמה כי בשחרות, צבעים צובעים עם ארקם,
יהי המשכיל אברהם בנו רקמום הם, רשומם ושמום בראי מוצק הזקים,
יהי יי בעזרתו ויהיה, וקולו יענה ממעמקים,
והחכם המעולה אשר במצותו, בתכם במצותיו מאד הפץ ומקים .
נקרא שמו עם כינויו, ר׳ שמואל קולודרו,
נשלם בראש הדש אב, יהא לבנים רחוקים,
שנת ובאו ציון ברנה, עם ישראל הנאנקים,

Comp. fol. 216*b*.

The type is similar in cut to that used in the Lisbon prints, but not so fine, that of the Chaldee is a little smaller whilst the characters of the Commentaries are the so-called Rabbinic of a pronounced Sephardic mould. Both the Hebrew text and the Chaldee version are not only furnished with the vowel-points, but with the accents. In the case of the Chaldee this is of rare occurrence apart from the Pentateuch. Though the letters as a whole are very distinct, yet there is hardly any perceptible difference between the final *Mem* (ם) and the *Samech* (ס).

The vowel-points are not always properly ranged under the consonants to which they belong. The graphic signs *Pathach* and *Kametz, Tzere* and *Segol* are not unfrequently used indiscriminately, as will be seen from the following examples:

וְחָלַק = וְחָלָק	V	3	פְּתָיוֹת = פִּתָיוֹת	IX	13	בָּוֹר = בַּוֹר	XI	12
אֲחֹתִי = אֲחֹתִי	VII	4	תְּצַיל = תַּצִיל	X	2	וְנוֹסַף = וְנוֹסָף	„	24
לָחֲמוּ = לַחֲמוּ	IX	5	זֶכֶר = זֵכֶר	„	7	עֵשֶׂק = עֵשָׂק	XIV	31
וְיוֹסֵף = וְיוֹסָף	„	9	נִבְחַר = נִבְחָר	„	20	הָפֵּר = הָפֵר	XV	22

As in the case of the other Portuguese productions which follow the best MSS., the aspirated letters (ב ג ד כ פ ת) are furnished with the horizontal stroke, and the *Metheg* is not used before a composite *Sheva*.

A noticeable feature in this carefully-printed text is the frequent variation from the *textus receptus* in its orthography. This is especially the case with regard to the plene and defective mode of writing. The following collation of the first fifteen chapters will show the extent of these divergences:

M. T.	Ed. 1492.			M. T.	Ed. 1492.		
תְּבוּנָה	תְּבוּנָה	II	11	בְּבוֹא	בְּבֹא	I	27
וּתְמִימִם	וּתְמִימֻם	„	21	וְכַמְטֻמוֹנִים	וְכַמַּטְמוֹנִים	II	4
וּכְנֹדִים	וּכְנֻדִים	„	22	לְנִצֹּר	לְנָצֹר	„	8

M. T.		Ed. 1492.		
III	3	גַּרְגְּרוֹתָיִךְ	גַּרְגְּרוֹתָיִךְ	
IV	11	הַרְתִּיךְ	הַרְיתִיךְ	
„	22	לְמוֹצָאֵיהֶם	לְמַצָּאֵיהֶם	
„	26	יְבוֹנוּ	יְכֹנוּ	
„	27	וּשְׁמוּאֵל	וּשְׁמָאוּל	
V	15	וְנוֹלִים	וְנוֹזְלִים	
VI	3	אֵיפוֹא	אֲפוֹא	
„	15	בָּא	בָּוֹא	
„	21	גַּרְגְּרוֹתָיִךְ	גַּרְגְּרוֹתָךְ	
VII	10	וְצוּרַת	וּצְרַת	
„	17	מוֹר	מֹר	
„	18	דּוֹדִים	דֹּדִים	
VIII	2	מְרוֹמִים	מְרֹמִים	
„	9	לְמוֹצְאֵי	לְמֹצְאֵי	
„	15	וְחוֹקְקוּ	וְחֹקְקוּ	
„	16	וּנְדִיבִים	וּנְדִיבֵם	
„	28	עֵינוֹת	עֵינֹת	
„	29	בְּחוּקוֹ	בְּחִיקוֹ	
„	29	מוֹסְדֵי	מִסְדֵי	
„	30	שַׁעֲשׁוּעִים	שַׁעֲשֻׁעִים	
IX	3	נַעֲרוֹתֶיהָ	נַעֲרֹתֶיהָ	
„	3	מְרוֹמֵי	מְרֹמֵי	
„	4	יָסוּר	יָסֹר	
„	15	אֹרְחוֹתָם	אָרְחֹתָם	
X	2	אוֹצְרוֹת	אֹצְרוֹת	
X	9	הוֹלֵךְ	הֹלֵךְ	
„	17	שׁוֹמֵר	שֹׁמֵר	
„	19	בְּרוֹב	בְּרֹב	
XI	12	תְּבוּנוֹת	תְּבוּנֹת	
„	15	תִּקְעוּ	תִּקְעֹ	
„	16	תִּתְמוֹךְ	תִּתְמֹךְ	
„	21	צַדִּיקִם	צַדִּיקֵם	
„	24	לְמַחְסוֹר	לְמַחְסֹר	
„	26	לְאוֹם	לְאֹם	
„	27	שׁוֹחֵר	שֹׁחֵר	
„	28	יְפוֹל	יִפֹּל	
„	29	עוֹבֵר	עֹבֵר	
XII	4	בְּעַצְמוֹתָיו	בְּעַצְמֹתָיו	
„	10	יוֹדֵעַ	יֹדֵעַ	
„	11	רֵקִים	רֵקִים	
„	18	בּוֹטֶה	בֹּטֶה	
„	27	צֵדוֹ	צֵדִי	
XIII	14	מִמּוֹקְשֵׁי	מִמֹּקְשֵׁי	
„	17	יְפוֹל	יִפֹּל	
XIV	2	הוֹלֵךְ	הֹלֵךְ	
„	25	וְיָפִיחַ	וְיָפֵחַ	
XV	3	וְטוֹבִים	וְטֹבִים	
„	13	יֵיטִיב	יֵיטֵב	
„	27	וְשׂוֹנֵא	וְשֹׂנֵא	
„	32	וְשׁוֹמֵעַ	וְשֹׁמֵעַ	

It cannot be said that these are the remains of the orthography which obtained when the Scribes used the plene mode of writing, to aid in the pronunciation of the consonants, since in many of these instances this edition exhibits defectives where the *textus receptus* has plenes. Orthographically interesting as these instances are, the various readings in this edition are exegetically more important.

(1) In Prov. VIII 16 it reads צֶדֶק *righteousness,* instead of אֶרֶץ *earth.* Accordingly the passage ought to be rendered:

all the judges of righteousness.

This is also the reading of the *editio princeps* of the Hagiographa, Naples, 1486—87; the first edition of the entire Hebrew Bible, Soncino, 1488; the Chaldee, the Syriac and the Vulgate and is adopted in the margin of the Revised Version.

(2) In X 17 it has וְשֹׂנֵא *and hateth,* instead of וְעֹזֵב *and forsaketh.* Accordingly the clause ought to be rendered:

And he that hateth reproof causeth to err.

This is in harmony with the phraseology used in Proverbs. Comp. XII 1; XV 10.

(3) In XI 9 it reads יְחַלֵּצוּ the Piel, instead of יֵחָלֵצוּ.

(4) In XI 16 וַעֲרִיצִים instead of וְעָרִיצִים and (5) in XIV 32 it has בְּרַעָתוֹ instead of בְּרָעָתוֹ. These three variants make no difference in the sense. But

(6) in XII 22 this edition reads וְעֹשֵׂה *and he that dealeth,* instead of וְעֹשֵׂי *and they that deal.* Accordingly the clause ought to be rendered:

But he that dealeth truly is his delight.

From the notes on this passage in my edition of the Hebrew Bible, it will be seen that this reading is supported by the Septuagint.

(7) In XIII 19 this edition reads רְשָׁעִים *the wicked,* instead of כְּסִילִים *fools.* Hence the clause is to be translated:

But it is an abomination of the wicked to depart from evil.

This is the reading exhibited in the Septuagint and in the Syriac.

Very instructive is the position which this edition holds with regard to the official variants, Massoretically called *Kethiv* (כתיב) and *Keri* (קרי). Out of the seventy-two in Proverbs which the Massorah has transmitted and which are more or less noted in the margins of the best MSS.,

this edition exhibits only thirty-six.[1] In all these passages the consonants of the text or *Kethiv* are marked with a horse-shoe and have the vowel-points which belong to the *Keri* or the marginal reading. The *Keri* or the various reading, is never given in the margin. In thirty-four instances, however, the *Keri* or the alternative marginal variant is the substantive textual reading with the proper vowel-points belonging to these variants.[2] By referring to the notes on these passages in my edition of the Hebrew Bible, it will be seen that not only have some of the MSS. and early printed editions also the *Keri* in the text in many instances, but that the *Keri* is frequently supported by the ancient Versions.

The other phenomenal forms of words and letters which are enjoined by the Massorah are entirely ignored in this edition. Thus for instance, the four instances with majuscular letters,[3] the three words with minuscular letters[4] and the four passages in which the letter *Resh* has *Dagesh* (רּ)[5] are passed over without any notice.

This edition, too, is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which

[1] Comp. I 27; II 7; III 15, 34; IV 16; VI 13, 14; VIII 17; XI 3; XIV 21; XVI 19; XVII 27; XVIII 17, 19; XIX 7, 16; XX 4, 16, 20, 30; XXI 9, 19, 22, 29; XXII 3, 20, 25; XXIII 24, 24, 29; XXVI 24; XXVII 10, 15; XXX 18; XXXI 16, 27.

[2] Comp. II 8; III 27, 28, 30; VI 13, 16; VIII 35; XII 14; XIII 20, 20; XV 2; XVI 27; XVII 13; XIX 19; XX 20; XXII 8, 11, 14; XXIII 5, 9, 24, 24, 26, 31; XXIV 17; XXV 24; XXVI 21; XXVII 20, 24; XXVIII 16, 18; XXX 10; XXXI 4, 18.

Comp. I 1; VIII 22; XI 26; XIV 4, and see *The Massorah*, letter א, §§ 226, 227, Vol. I, p. 36.

[4] Comp. XVI 28; XXVIII 17; XXX 15 with *The Massorah*, letter א, § 229, Vol. I, p. 37.

[5] Comp. III 8; XI 21; XIV 10; XV 1 with *The Massorah*, letter ר, § 7, Vol. II, p. 546. In my edition of the Hebrew Bible I have by an oversight omitted to put a *Dagesh* in the *Resh* in דֶּרֶךְ Prov. XV 1.

follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)			(2)			(1)		
וּתְרוֹמֵמֶךָ	IV	8	עַל־לוּחַ	III	3	לַחֲמָה	VI	8
יְחֻקְקוּ*	VIII	15	בְּכָל־לְבָבְךָ	„	5	וּמַחֲסֹרֶךָ	„	11
בְּזוֹלְלֵי	XXIII	20	עַל־לְבָבְךָ	VI	21	תַּחְמֹד	„	25
קְלָלַת	XXVI	2	עַל־לְשׁוֹן	XVII	4	יַחֲמוֹל	„	34

The copy, which I collated, is in the British Museum, press-mark C. 50*, b. 1.

No. 12.

The Pentateuch with the Five Megilloth and the Haphtaroth, Brescia, 1492.

חומש דפוס ה' = חד"ה

This important small octavo volume, which consists of 217 leaves with 26 lines to a page, is the fifth edition of the Pentateuch. It contains also the Five Megilloth and the Haphtaroth and is without pagination, without catch-words and without signatures. The following Epigraph gives the date when and the place where it was printed as well as the name of the printer:

Now the whole work is finished, the work of the Lord and his Law, the perfect Law of the Lord with the Five Megilloth and the Haphtaroth according to the usage of the children of our faith both German and French, on Monday, the twenty-fourth of the month of Shebat 252 of the shorter era [= Jan. 23 1492 A. D.] in Brescia which is under the sovereign ruler of the Republic of Venice, may his majesty be exalted, by the least of the printers, Gershom. son of the learned R. Moses, the memory of the righteous

is blessed, of the seed of Israel, a Soncinian whose surname in German is Menzelen, may his God and Redeemer protect him.[1]

Accordingly this is the first instalment of the celebrated Brescia Bible which, as we shall see, played such an important part in the History of the Reformation and which was printed by Gershom who had transferred his printing office to Brescia.

The Pentateuch. — The Pentateuch consists of fols. 1*a*–151*b* and is furnished with the vowel-points and the accents. Each book begins with a new page. Genesis has the first word in large and hollow letters enclosed in a decorative wood-cut border which takes up half the page. In Exodus fol. 38*a*; Leviticus fol. 70*a*; Numbers fol. 92*b* and Deuteronomy fol. 124*a* half the page has in each case been left vacant for the decorative initial word with the ornamental border which, however, has not been inserted so that these books are minus the first word. This is often the case in the early editions and is probably due to the fact that the wood-cuts were not liberated from other forms.

The remark with which each book concludes varies. At the end of Genesis the editor added "be courageous" followed by three *Pes;* at the end of Exodus and Leviticus he simply put the word "be courageous", at the end of Numbers he appended the Massoretic Summary which registers the number of verses in the book as well as the expression "be courageous", whilst at the end of Deuteronomy he added the more lengthy form "be courageous and let us take courage".[2]

[1] ותשלם כל המלאכה מלאכת ה׳ ותורתו תורת ה׳ תמימה עם המשׁ׳ מגילות והפטרות כפי מנהג בני אמונתינו אשכנזים וצרפתים | היום יום ב׳ כד לחדש שבט רנ״ב לפ״ק פה ברישׁה אשר תחת | ממשלת השׁרת מוויניזייה ירה׳ על יד צעיר המחוקקים גרשם | בן הה״ר משה זצ״ל זרע ישׂראל איש שונצינו ושם ביתו בלשון | אשכנז נקרא מעמצלאן שונצין יצ״ו: Comp. fol. 217*a*.

[2] Comp. חזק ב פ ב fol. 37*b*; חזק fols. 68*b*, 91*a*; סך פסוקי דסיפרא אלפא חזק fol. 123*b*; חזק ונתחזק fol. 151*b*.

Each of the fifty-four Pericopes into which the Pentateuch is divided is not only separated from the other by a vacant space of two lines, but begins with the first word in larger type and has at the end three *Pes* (פ פ פ) which occupy the vacant space, whether the following Parasha commences with an Open or Closed Section.[1] Even the two Pericopes *Va-yetze* (Gen. XXVIII 10) and *Va-Yechi* (Gen. XLVII 28) which according to the more prevalent School of Massoretic redactors have no break at all,[2] are not excepted. The former not only begins with the first word in larger type, but has the two vacant lines with the three *Pes*, whilst the latter is preceded by the letter *Samech* (ס) and begins with the first word in larger type though it has not the two vacant lines.[3]

As to the sectional division of the text, the editors do not follow the prescribed rules which are usually observed in the best Sephardic MSS., but like the German and Franco-German Codices they exhibit unfinished lines, indented lines and breaks in the middle of the lines for both Open and Closed Sections, without even inserting the letters *Pe* (פ) and *Samech* (ס) into the vacant spaces to indicate the nature of the Sections. A comparison of the Sections in this edition with those in the *textus receptus* discloses no fewer than eighty-eight variations. They are as follows:

Genesis. — In Genesis this edition has fourteen new Sections, viz. II 13; VII 1; X 6, 13, 24; XXV 7, 13; XXX 14; XXXV 24; XXXVI 9;

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[1] Comp. וישב Gen. XLIV 18, fol. 33*a*; בשלח Exod. XIII 17, fol. 47*b*; תצוה Exod. XXVII 20, fol. 58*a*; ויקהל Exod. XXXV 1, fol. 64*a*; פקודי Exod. XXXVIII 21, fol. 67*a*; שמיני Levit. IX 1, fol. 75*b*; בלק Numb. XXII 2, fol. 111*b*; ואתחנן Deut. III 23, fol. 127*a*; ראה Deut. XI 26, fol. 134*a*; שפטים Deut. XVI 18, fol. 137*b*; כי תצא Deut. XXI 10, fol. 140*b*.

[2] Comp. *The Massorah*, letter פ, §§ 377, 378, Vol. II, p. 468.

[3] Comp. ויצא Gen. XXVIII 10, fol. 19*b*; ויחי Gen. XLVII 28, fol. 35*b*.

XXXIX 7; XLII 37; XLIX 3, 17, and omits two which are in the received text, viz. XV 1; XXV 12.

Exodus. — In Exodus it has the following sixteen new Sections: II 11; VIII 1; XII 24; XIII 5; XVI 6; XXII 18; XXIII 3; XXV 7, 17; XXVI 7; XXVIII 30; XXXII 9, 33; XXXIII 5; XXXVI 35; XXXVII 6, and omits two which are in our text, viz. XII 51; XXVIII 15.

Leviticus. — In Leviticus it has fourteen new Sections, viz. XI 24; XIII 23, 28; XV 18; XVII 8, 10, 13; XIX 20; XXII 14; XXIII 39; XXIV 14; XXVI 18, 23; XXVII 26, and omits none.

Numbers. — In Numbers it has twelve new Sections, viz. IV 42; VI 13; VII 4; X 1 4, 18 22, 25; XIV 1; XXV 4; XXVI 5; XXVII 18; XXXIII 10, and omits three which are in our recension, viz. VII 18; XI 14; XXXII 5.

Deuteronomy. — In Deut. it has no fewer than twenty-three new Sections, viz. II 9; VII 7, 9; X 8; XVI 22; XVIII 14; XIX 8; XXII 9, 11; XXIII 7, 19; XXIV 6, 9, 21; XXV 4, 14; XXXI 9, 16, 22, 25, 30; XXXIII 6, 23, and omits two which are in the *textus receptus*, viz. XVII 1; XXXII 48.

On comparing the treatment of the Pericopal and the sectional divisions in this edition with the manner in which these textual divisions are treated in the *editio princeps* of the Bible, Soncino 1488, it is evident that the German editors of both these editions used German and Franco-German MSS. and that the Soncino edition is the basis of the Brescia edition. The editors of the latter, however, were far more careful, and not only avoided the mistakes which are to be found in the former, but greatly improved this edition in many other respects.

The Five Megilloth. — The Five Megilloth, which occupy fols. 152*a*—171*a* the text of which is also provided with the vowel-points and the accents, follow the order exhibited in Column V of the Table on page 4. Each book begins with the first word in larger type. At the end of Lamentations and Ecclesiastes the penultimate verse is repeated without the vowel-signs and the accent. In the latter instance the mnemonic sign is added.[1] The

[1] Comp. fol. 159*b* and שמן יתקק fol. 165*a*.

name of each Megilla is given in running head-lines in the several books. The editors appended to the Megilloth the same customary formula "Courage and let us be courageous" with which they close the Pentateuch.[1]

The Haphtaroth. — The Haphtaroth or the Lessons from the Prophets for the Sabbaths, the Feasts and the Fasts occupy fols. 171*b*—217*a*. The text of this part, too, is provided with the vowel-points and the accents. Every Haphtara begins with the first word in larger type and has a head-line stating to which Parasha, Feast or Fast it belongs. At the end of the Haphtaroth (fol. 217*a*) is the important Epigraph which I have already given.

The letters are similar in cut to those used in the Soncino portions of the Bible, but somewhat smaller. Though the vowel-points and the accents are better ranged under and above the consonants they are not always distinct. The compositors could not overcome the difficulty of marking the aspirated letters (ב ג ד כ פ ת) with the *Raphe* stroke which the Lisbon printers mastered so successfully. Hence the horizontal stroke does not appear in this edition, any more than in the editions which appeared in Soncino and Naples.

In accordance with most of the German Codices, the editors have almost uniformly inserted *Metheg* before a composite *Sheva*. The principle of safeguarding the Divine names laid down by the Soncino editors and followed in the Naples editions is most strictly carried out. Hence the Tetragrammaton is uniformly printed *Jehodah* (יהוד) with *Daleth* instead of *Jehovah* (יהוה) with *He* and *Elohim* (אלהים) is always *Elodim* (אלדים).[2]

This edition has no break in the middle of Gen. IV 8 and has בשגם with *Pathach* under the *Gimel* in Gen. VI 3.

[1] חזק ונתחזק fol 171*a* with fol. 151*b*.

[2] *Vide supra*, pp. 804, 812.

Though *Hazer-Maveth* (Gen. X 26) is in one word (חֲצַרְמָוֶת), *Chedor-laomer* is uniformly in two words and in some instances even in two lines, *Chedor* (כְּדָר) at the end of one line and *Laomer* (לָעֵמֶר) at the beginning of the next line.[1] *Beth-el*, too, is invariably in two words (בֵּית־אֵל) in all the twelve passages in which it occurs in the Pentateuch.

The consonantal text on the whole faithfully exhibits the present recension. The absence of the ten words in Gen. XXVI 21, 22 is due to homoeoteleuton, viz.

שְׂטְנָה שִׂטְנָה: ויעתק משם ויחפר באר אחרת ולא רבי עליה ייקרא שְׂטְנָה

whilst the reading שׂמה instead of משׁה Deut. XXXI 1 simply exhibits a transposition of the first two letters, a mistake which not unfrequently occurs in the most carefully printed books.

Far more important is the fact that the editors of this edition utterly disregarded the phenomenal letters and words, the observance of which is so strictly enjoined in the Massorah and which are so scrupulously exhibited in the best MSS.

(1) None of the twenty-four majuscular letters which severally occur in the following passages are to be found in this edition:

Gen. I 1; XXX 42; XXXIV 31; XLIX 12; L 23; Exod. II 2; XI 8; XXVIII 36; XXXIV 7, 14; Levit. XI 42; XIII 33; Numb. XIII 30; XIV 17; XXIV 5; Deut. III 11; VI 4, 4; XVIII 13; XXII 6, XXIX 27; XXXII 5, 6; XXXIII 29. Comp. *The Massorah*, letter א, § 226, Vol. I, p. 36.

(2) The same is the case with the minuscular letters of which the Massorah gives the following eight instances in the Pentateuch:

Gen. II 4; IX 20; XXIII 2; XXVII 46; Levit. I 1; XIV 10; Numb. XXV 12; Deut. XXXII 18. Comp. *The Massorah*, letter א, § 229, Vol. I, p. 37.

[1] Comp. Gen. XIV 4, 5, fols. 8*b*—9*a*.

(3) The two inverted *Nuns* which the Massorah enjoins for the beginning and end of Numb. X 35, 36[1] are not to be found in this edition.

(4) The editors paid more attention to the dotted letters. Of the ten instances in which these occur in the Pentateuch they marked the following seven:

Gen. XVI 5; XIX 33; XXXIII 4, XXXVII 12; Numb. III 39; IX 10; Deut. XXIX 28, and omitted three, viz. Gen. XVIII 1; Numb XXI 30; XXIX 15.[2]

(5) As to their treatment of the official variants called *Kethiv* (כתיב *textual reading*) and *Keri* (קרי *marginal reading*) the editors with very few exceptions exhibit the *Kethiv* with the vowel-points which belong to the consonants of the *Keri* or the marginal variant which, however, is never given in the margin.

The copy, which I have collated, is printed on vellum: it is in the British Museum, press-mark C. 49, b. 6. The variations in it I quote in the notes to my edition of the Hebrew Bible under the designation חומש דפום ה׳ = חד״ה *the fifth edition of the Pentateuch.*

No. 13.

The third edition of the entire Bible, Brescia, 1494.

דפום ו׳ = ד״ו

Two years after the appearance of the Pentateuch with the Five Megilloth and the Haphtaroth, the same firm published the companion volume, containing the Prophets and the Hagiographa which completed the entire Hebrew Scriptures. Like its predecessor it is a small octavo without pagination, without catchwords and without signatures, and with 26 lines to a full folio.

[1] *Vide supra,* Part II, chap. XI, pp. 341—345, and comp. *The Massorah,* letter נ, § 15, Vol. II, p. 259.

[2] *Vide supra,* Part II, chap. XI, p. 318 &c.

The order of the Prophets is that given in Column IV of the Table on page 6, whilst that of the Hagiographa follows the sequence exhibited in Column VIII of the Table on page 7. As the Five Megilloth had already been published with the Pentateuch they are not repeated in this volume.

Each book begins with the first word in larger type. The remarks which the editor appended to the several books which he thus distinguished are most arbitrary. Thus for instance at the end of Samuel and Job he simply appended "be courageous";[1] at the end of Ezra-Nehemiah and Chronicles he added the more lengthy form "be courageous and let us take courage";[2] at the end of Isaiah he repeated the first part of the penultimate verse with the mnemonic sign;[3] at the end of the Minor Prophets, which is also one of the four instances where the penultimate verse is to be repeated, he simply put the formula "be courageous and let us take courage" with the mnemonic sign;[4] whilst at the end of Daniel he added without rhyme or reason the Massoretic Summary which registers the number of verses and of the Sedarim as well as the middle verse of this book.[5] To the seven other books the editor did not append anything.[6]

With the exception of the Psalms (fols. 269*a*—308*a*), the names of the respective books are given in running

[1] חזק Comp. fols. 84*a*; 335*b*.

[2] חזק ונתחזק Comp. fols. 366*a*; 413*b*.

[3] והיה מדי חדש בחדשו מימן יתקק Comp. fol. 163*a*.

[4] חזק ונתחזק מימן יתקק Comp. fol. 268*a*.

[5] סכום פסוקים של ספר דניאל שלש מאות ושמשים ושבעה וסדרים שבעה והציו הרגשו וישבחו חזק Comp. fol. 348*a*. וישבחו is manifestly a mistake for והשבחי Dan. VI 12. *Vide supra*, Part I, chap. VI, p. 103, and *The Massorah*, letter ב, § 212, Vol. II, p. 453.

[6] Comp. (1) Joshua fol. 20*a*; (2) Judges fol. 38*b*; (3) Kings fol. 131*a*; (4) Jeremiah fol 204*b*; (5) Ezekiel fol. 240*b*; (6) Psalms fol. 308*a*, and (7) Proverbs fol. 320*b*.

head-lines throughout the volume where, however, Kings stands for Isaiah fol. 131*b*; Isaiah for Jeremiah fol. 165*a*; Jeremiah for Ezekiel fols. 205*b*, 208*b*, and Ezra for Chronicles fol. 368*b*.

The Psalter is the only book which is in double columns. It is not divided into five books; it consists of 149 numbered Psalms. There is some confusion in the figures, since the number XC is by mistake given twice, once before its proper place and again before XCI so that Psalms XCII—CXV are XCI—CXIV. As Psalm CXV is in this edition divided into two, Psalm CXV 1—12 becomes CXIV, and CXV 12—18 is CXV. But as Psalms CXVI and CXVII are here one Psalm, this makes the Psalter to consist of 149 Psalms.

In the orthography of *Beth-el* the editor is most inconsistent in this volume. In the Pentateuch, as we have seen, where it occurs twelve times, he invariably printed it in two words, whereas in the Prophets and in the Hagiographa, where it occurs fifty-eight times, it is in two words in forty-six instances and in one word in twelve passages.[1] Some of these inconsistencies occur not only in the same book, but in the same chapter.[2] This inconsistency, as already stated, is a characteristic feature of the MSS. which emanate from the German and Franco-German Schools and of editions which are printed from Codices belonging to these Schools.

This edition has the two verses in Joshua XXI, viz. 36, 37, but it also has Neh. VII 68, and though the text as a whole exhibits the present recension, the editors have in this volume, too, omitted to notice the phenomenal letters and words which are prescribed in the Massorah.

[1] Comp. Josh. VIII 9, 12, 17; 1 Sam. XXX 27; 1 Kings XIII 11, 11; Amos III 14; IV 4; Ezra II 28; Neh. VII 32; XI 31; 2 Chron. XIII 19.

[2] Comp. 1 Kings XIII 1, 4. 10, 32 with XIII 11, 11.

Neither the majuscular[1] nor the minuscular letters[2] are here represented. The Suspended letters are not exhibited.[3] The same is the case with the Inverted *Nuns*.[4] Of the five instances in which the letters are dotted only one passage is noted.[5]

As to the official variations called *Kethiv* and *Keri*, their treatment in this edition shows how entirely the editors were guided by the previous editions which manifestly constituted their prototype. The most conclusive proof of this dependence is furnished in the passages which form the Rubric setting forth the ten instances where, according to the Sopherim, words have dropped out of the text and which are duly exhibited in the margins of the oldest and best MSS. Now the first of these ten instances, which occurs in Judges XX 13, is not noticed at all in the previous editions. The editors, therefore, of this edition indicate no lacuna. In all the other nine instances, however, the former editors have uniformly inserted into the text the missing word and the editors of this edition have invariably followed suit, though this is contrary to the Massoretic text.[6]

[1] Comp. Isa. IX 16; XL 1; LVI 10; Mal. III 22; Ps. XVIII 50; LXXVII 8; LXXX 16; LXXXIV 4; Prov. I 1; VIII 22; XI 26; Dan. VI 20; 1 Chron. I 1.

[2] Comp. Isa. XXX 11; LIV 8; Jerem. XXXIX 13; Ezek. XXX 21; Ps. XXVII 5; CXIX 160; Prov. VII 6; XVI 28; XXVIII 17; XXX 15; Job VII 5; XVI 9, 14; XXXIII 9; Dan. VI 20; Neh. XXX 30.

[3] Comp. Judg. XVIII 30; Ps. LXXX 14; Job XXXVIII 13, 15, and *vide supra*, Part II, chap. XI, p. 334 &c.

[4] Comp. Ps. CVII 23—28, 40 and *The Massorah*, letter ׆, § 15, Vol. II, p. 259.

[5] Ezek. XLVI 22; the four instances omitted are 2 Sam. XIX 20; Isa. XLIV 9; Ezek. XLI 20; Ps. XVII 13, *vide supra*, Part II, chap. XI, p. 331 &c.

[6] Comp. Judg. XX 13; 2 Sam. VIII 3; XVI 23; XVIII 20; 2 Kings XIX 31, 37; Jerem. XXXI 38; L 29; Ruth III 5, 17 with the notes on

As far as the Pentateuch is concerned, this edition is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. The following examples will prove this beyond the shadow of a doubt:

(1)			(2)		
נָחְמָר	Gen.	II 9	אם־מָחוּט	Gen.	XIV 23
רַחְמָה	„	XXX 22	לאכל־לָחֶם	„	XXXI 54
רַעְמָסֵס	„	XLVII 11	על־לֵב	„	XXXIV 3
לַחְמוּ	„	XLIX 20	בן־נִי	Exod.	XXXIII 11

(3)

וַיְהַלֶּלוּ	Gen.	XII 15
קְלָלָתְךָ	„	XXVII 13
וְגָלְלוּ	„	XXIX 3
בְּהִתְחַנְנוֹ	„	XLII 21

(1) In the Prophets and the Hagiographa, however, if we take Isaiah and the Psalms as our guides, sporadic instances do occur which would seem to favour some of these innovations. Thus for instance we have the isolated example of יְחַסַּר in Isa. LI 14 with *Dagesh* in the *Samech* (ס) after a guttural with *Sheva*. But this is neutralized by the fact that לַחְמוֹ in this very verse is without *Dagesh* in the *Mem* (מ), and that in all the other thirty-three passages the *Dagesh* is absent, as will be seen from the following collation:

these passages in my edition of the Hebrew Bible; comp. also *The Massorah,* letter ב, § 487, Vol. II, p. 54 &c., and *vide supra,* Part II, chap. XI, pp. 309–315.

אַעְלִים	Isa.	I	15	מַחְסֶה	Isa.	XXV	4	לַחְמִי	Isa.	XXXIII	16
לַחְמֵנִי	„	IV	1	מַחְסִנִי	„	XXVIII	15	נְחַשָּׁבִי	„	XL	15
וּלְמַחְסֶה	„	„	6	מַחְסֶה	„	„	17	עֲזוּרִי	„	XLI	6
נְחַשָּׁבִי	„	V	28	בְּמַחְשַׁךְ	„	XXIX	15	מַחְשָׁבֶיךָ	„	XLII	16
הָעֲמֵק	„	VII	11	וְלַחֲמֻת	„	XXX	2	לַחְמָם	„	XLVII	14
יַחְמְלוּ	„	IX	18	עֲזוּרִי	„	„	7	לַחְמִי	„	LI	14
וַעֲמָלִי	„	X	5	יַחְמֹל	„	„	14	תַּחְשְׁבִי	„	LIV	2
יַחְשֹׁב	„	„	7	וְלַחֲשׁוֹק	„	„	14	מַחֲשֶׁה	„	LVII	11
יַחְשֹׁבוּ	„	XIII	17	הָעֲמִיק	„	„	33	תַּחְשׁוֹךְ	„	LVIII	1
יַעֲזֹר	„	XVI	8, 9	תַּעֲמִיקוּ	„	XXXI	6	לַחְמֵךְ	„	„	7
בְּלַחְמִי	„	XXI	14	יַחְסִיר	„	XXXII	6	לַחְמוֹ	„	LXV	25

In the Psalms there are two instances with *Dagesh* in the consonant which follows a guttural with *Sheva* and two instances after a guttural with composite *Sheva*, viz.:

אֶחְסֶה	Ps.	XXIII	1	תַּעְתָּנָה	Ps.	V	13
תֶּאֱסֹר	„	LXIX	16	תַּעְלִים	„	X	1

But these abnormal forms are far outweighed by all the other normal instances in which the *Dagesh* is absent and which are as follows:

מַחֲסֵי	XIV	6	אֶחֱסֶה	LVII	2	מַחֲשָׁךְ	LXXXVIII	19			
יַחְשֹׁב	XXXII	2	יַאֲטֵם	LVIII	5	מַחְסִי	XCI	2, 9			
טַעֲמִי	XXXIV	1	מַחְסֶה	LXI	4	תַּחְסֶה	„	4			
יֶחֱסֶה	„	9	מַחְסִי	LXII	8	מַחְסִי	XCIV	22			
מַחְסִיר	„	10	נָאוֶר	LXV	7	לַחְמִי	CII	5			
אָאֻשָּׁמוּ	„	22	תֶּחֱשַׁכְנָה	LXIX	24	מַחְסֶה	CIV	18			
יַחְשֹׁב	XXXVI	5	זַעֲמֶךָ	„	25	לָאֱסֹר	CV	22			
זַעֲמֶךָ	XXXVIII	4	יַעֲטוּ	LXXI	13	יַעֲשֶׂה	CIX	19			
מַחְסֹם	XXXIX	2	מַחְסִי	LXXIII	28	יַחְשִׁיךְ	CXXXIX	12			
לַחְמִי	XLI	10	יֶעֱשָׁן	LXXIV	1	מַחְסִי	CXLII	6			
יַעֲלֶהָ	XLVI	6	יַעֲטֶה	LXXXIV	7	לָאֱסֹר	CXLIX	8			
תַּחְשֹׁב	LII	4	נָחַשְׁתִּי	LXXXVIII	5						

(2) As to the insertion of *Dagesh* into the first letter of a word when the preceding word with which it is

combined happens to end with the same letter, there is not a single instance in Isaiah or the Psalms which can be adduced from this edition in support of this innovation. On the contrary, every such combination which occurs in these books is emphatically against this theory.[1]

(3) There is, however, some support in this edition for the theory of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. In Isaiah we have the following three instances:

חֲקַקִּי Isa. XXII 16 עוֹרְרוּ Isa. XXIII 13 בְּסָסוּ Isa. LXIII 18

whilst in the Psalms there are eighteen passages which favour this change, viz.:

מְרִיבֹּות	III	7	צוֹרֲרָיִךָ	VIII	3	צוֹרֲרָי	XLII	11
הוֹלְלִים	V	6	מְרוֹמְמֵי	IX	14	שׂוֹרְרָי	LVI	3
צוֹרָרָי	VI	8	צוֹרְרָיו	X	5	רוֹמְמוּ	XCIX	5, 9
צוֹרְרָי	VII	5	בּוֹגְנִי	XI	2	תְּהַלְלוּ	CV	3
צוֹרְרָי	„	7	וְכוֹנְנָהּ	XXIV	2	וּתְהַלְלֶךָ	CXIX	175
וַיְכוֹנְנָהּ	„	13	עֲשָׂשָׂה	XXXI	10			

But against these eighteen exceptions is the fact that in all the other passages which amount to upwards of one hundred, the *Sheva* in these forms is not changed into *Chateph-Pathach,* as will be seen from the following enumeration:

שׁוֹרְרָי	V	9	לְעוֹלְלֵיהֶם	XVII	14	הַלְלוּהוּ	XXII	24
עָשָׂנִי	VI	8	תְּרוֹמְמֵנִי	XVIII	49	יְהַלְלוּ	„	27
תְּסוֹבְבֶךָ	VII	8	נְרַנְּנָה	XX	6	צוֹרְרָי	XXIII	5
מִמְּתָקוֹמְמִים	XVII	7	אֶהַלְלֶךָּ	XXII	23			

[1] Comp. Isa. IX 8; XIII 7; XXX 8; XLI 17, 18; XLIV 19; XLV 23; XLVI 8; XLVII 7; LIV 17; LVII 1, 11; LXV 17; Ps. VI 7; IX 2; XII 7; XIII 6; XV 3; XVI 4; XVIII 48; XXII 19; XXXV 12; XXXVII 7; XLI 10, 10; XLV 10; XLIX 9, 14, 15; LVIII 4; LXVII 5; LXXVII 6; LXXVIII 18, 24; LXXXIII 5; LXXXVI 12; LXXXIX 39; XCIV 16; XCV 7; CII 5; CV 14, 44; CVII 12, 35, 35; CX 3; CXI 1; CXIV 8; CXIX 2 10, 34, 58, 69, 145, 167; CXXXIX 6.

הַלְלוּ	CXIII	1, 1	צוּרִי	LXIX	20	וַאֲסוֹבְבָה	XXVI 6
יְהַלְלוּ	CXV	17	אֱהַלְלָה	„	31	יְרוֹמְמֵנִי	XXVII 5
הַלְלוּיָהּ	„	18	יְהַלְלוּהוּ	„	35	שׁוֹרְרָי	„ 11
הַלְלוּיָהּ	CXVI	19	בַּהוֹלְלִים	LXXIII	3	לְהַרְרִי	XXX 8
הַלְלוּ	CXVII	1	צִרְרָיִךְ	LXXIV	4, 23	צִרְרָי	XXXI 12
הַלְלוּיָהּ	„	2	יְהַלְלוּ	„	21	נָדְדוּ	„ 12
אֲרוֹמְמֶךָּ	CXVIII	28	לַהוֹלְלִים	LXXV	5	תְּסוֹבְבֵנִי	XXXII 7
וַיְבוֹנְנוּנִי	CXIX	73	אֶשְׁתּוֹלֵל	LXXVI	5	יְסוֹבְבֶנּוּ	„ 10
הַרְרֵי	CXXXIII	3	עִירָהּ	LXXX	3	רַנְנוּ	XXXIII 1
הַלְלוּיָהּ	CXXXV	1, 21	יַרְנִי	LXXXIV	3	וּרְוֹמְמָהּ	XXXIV 4
הַלְלִי	„	1, 1, 3	יְהַלְלוּךָ	„	5	אֲהַלְלָךְ	XXXV 18
וּבְתַקּוֹמְמֶיךָ	CXXXIX	21	בְּהַרְרֵי	LXXXVII	1	כְּהַרְרֵי	XXXVI 7
עָנְיִי	CXL	4	יְכוֹנְנָהּ	„	5	אָפְפוּ	XL 13
צִרְרֵי	CXLIII	12	כְּחֹלְלִים	„	7	וְכוֹנְנָהּ	XLVIII 9
וַאֲהַלְלָה	CXLV	2	וּנְרַנְּנָה	XC	14	בְּהַרְרֵי	L 10
הַלְלוּיָהּ	CXLVI	1, 10	בִּינָהּ	„	17	לְשׁוֹרְרָי	LIV 7
הַלְלִי	„	1	כִּינַּדְתָּ	„	17	יְסוֹבְבוּהָ	LV 11
אֲהַלְלָה	„	2	נְרַנְּנָה	XCV	1	מְמַתְקוֹמְמַי	LIX 2
הַלְלוּיָהּ	CXLVII	1, 20	יַרְנִי	XCVI	12	וְיסוֹבְבוּ	„ 7
הַלְלִי	„	12	הַמְּתַהֲלְלִים	XCVII	7	בְּשׁוֹרְרָי	„ 11
הַלְלוּיָהּ	CXLVIII	1, 14	וְרַנְּנִי	XCVIII	4	וְיסוֹבְבוּ	„ 15
הַלְלוּ	„	1, 7	הַלְלוּיָהּ	CV	45	מְחֹקְקִי	LX 9
הַלְלוּהוּ	„	1, 2, 3, 4	הַלְלוּיָהּ	CVI	1, 48	תְּהוֹתְתִי	LXII 4
			וַיִּרְמְזוּהוּ	CVII	32	וְקַלְלוֹ	„ 5
יְהַלְלוּ	„	5, 13	יְהַלְלוּהוּ	„	32	עָנְיוֹ	LXIV 4
הַלְלוּ	CXLIX	1, 9	וַיְכוֹנְנוּ	„	36	יְתְנוֹדְדוּ	„ 9
רַנְנוּ	„	5	וְיִתְבּוֹנְנוּ	„	43	וְיִתְהַלְלוּ	„ 11
רוֹמְמוּת	„	6	מְחֹקְקִי	CVIII	9	וַתְּשַׁקְּקָהּ	LXV 10
הַלְלוּיָהּ	CL	1, 6	וָקַלְלוֹ	CIX	28	תְּמַנְּנָה	„ 11
הַלְלוּ	„	1	אֲהַלְלֶנּוּ	„	30	הַמְּרִרִים	LXVI 7
הַלְלוּהוּ	„	1, 2, 3, 4, 5	הַלְלוּיָהּ	CXI 1; CXII 1; CXIII 1, 9		וְיַרְנְנוּ	LXVII 5
						סוֹרְרִים	LXVIII 7, 19

This detailed analysis conclusively shows the futility of appealing to the Brescia edition for support in the innovation of uniformly changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

In the interesting and lengthy Epigraph consisting of ten rhythmical lines and twenty lines in prose, R. Gershom

the editor and printer deplores the suffering and poverty-stricken condition of his Jewish brethren. Being driven from place to place and unable to carry about with them in their exile the larger Bibles and to purchase the more costly editions:

Therefore I Gershom son of R. Moses, the memory of the righteous is blessed, who is called in German Menzelen a resident of Soncino, have girded my loins like a strong man and thinking of what is before me thought that it is time to work for the Lord and for his word which is the light of mine eyes. I, therefore, determined to print the Four-and-Twenty Books in small size so that it may be with every man night and day to study therein, that he may not walk four ells without the Bible, but that he may have it by him and read it when he lies down and rises up night and day just as he carries about with him the Phylacteries that he may not rest without it, may carry it about, study and meditate therein and reverence it and call on the most High, seek him early and he will answer him, seek him in distress and he will deliver him, for upon whom does he not make his light to shine? Thus the whole work was completed, and let the glory of the Lord fill the whole universe, in the year 254 [= A. D. 1494] here at Brescia which is under the sovereign ruler of the Republic of Venice, may his majesty be exalted. And now may the power of the Lord be magnified and may he grant us to publish many other books on the Law of our God and may he cause us to rejoice in the coming of the Redeemer, in the consolation of Zion and in the rebuilding of the Temple together with all Israel. So may it be his good pleasure. Amen.[1]

[1] The whole Epigraph is as follows:

נאם האיש	בנו משה	בשם גרשם	בתוך סופרים
מחוקק עם	דפוס מהיר	שמי זכרו	בכל דורים
הביטותי	שאון גלות	והזיתי	המון צירים
וראיתי	אשר תורה	שכחוה	ואין קורים
הכי כסף	מאד אזל	והכים רק	בבית מורים
ואין קונה	אבל עונה	הלא גלות	בכל ערים
ואיך אדוד	בנטל חול	מגלותי	והספרים
קטון כמות	ורב איכות	חקקתיו הן	גאון עשרים
וארבעה	ספרים ל	נבאי אל	כבוד שרים
מנוקד אף	מדויק הוא	מאור תכל	והגברים

והגברים ראיתי בני עליה, בסערת הזמן פקו פלילה, יושת בעיר | שמה ושאיה, הוה על הוה שכולה ועניה, גולת אריאל לפנים עגלה | שלישיה, ועתה נפשו לא חיה, תופש התורה ולומדה,

The copy, which I collated, is in the British Museum, press-mark C. 50, a. 23. The first leaf, containing Josh. I 1—II 13*a*, is missing.

The great interest which attaches to this edition consists in the fact that Luther used it for his translation of the Bible into German. His own copy with his autograph is preserved in the Royal Library at Berlin.[1]

No. 14.

The Former Prophets with the commentary of Abravanel, Pesaro, 1510—11.

דפוס ז׳ = ד״ז

The terrible persecutions which the Jews had to endure in consequence of the infamous edict for their expulsion from Spain, March 30 1492, and the wide-spread misery which the dispersion of the 300.000 survivors caused among the Jewish communities, more especially in Portugal and in Italy, is undoubtedly the cause that we have no record of any editions of the Hebrew Scriptures appearing between 1494 and 1510. During these sixteen years the

מטה יהו | וכברה, שם לו להחרדה, כי תם הבסף אזל מבליו ומאומה אין בידו, | לקנות ספרים ולחגות בם זה שברו ואידו, ועל אלה הנו יושב | וכטל, וגוסף על זה עת הגבר גולה ומטלטל יבבד עליו מעיר אל | עיר היות נוטל, כובד משא ונטל הכפרים, ממלכות למלכות אל | אחד העריס.

לכן אני גרשם בן הח״מ משה זצ״ל אשר שם בגויי בלא׳ מעגצלן | איש שומציינו אזרתי כגבר מתניו, ובינותי על אשר לפני, עת | לעשות ליי׳ ולדברו אורו עיני, ואבא היום ואחקוק ספר העשרים | ואלבע בבמות קטן למען יהיה אצל כל אנוש לילה ויום להגות בו | ולא ילך ארבע אמות בלא תורה והיה אצלו וקרא בו בשכבו וקומו, | לילו ויומו, כאשר ישא התפלין, בלעדו בל ילין, ישאנהו יבונכהו, | יהגה בו ויכבדהו, ואל על יקראהו, ישחר אליו וישמעה; בצרה יקרא | ויענהו, כי על מי לא יהל אורהו, והשלם כל המלאכה פה׳ ויטלא | כבוד ה׳ את כל הארץ שנת לפלא נדר פה ברייש׳ אשר תחת ממשל | השררה מוֹנִיזִיוֹיה יורה, ועת׳ יגדל נא כח ה׳ ויזכנו עשות ספרים | הרבה אין קץ בתורת אלהינו וישמחנו בביאת גואל, עם נחמת ציון | בבנין אריאל עם כל ישראל וכי״ר אמן:

Comp. fol. 414*a*.

[1] Comp. B. W. D. Schulze, *Kritik über die gewöhnlichen Ausgaben der Hebräischen Bibel*, p. 13 &c., Berlin 1766.

impoverished wanderers had to seek resting-places for the soles of their feet and become a heavy burden upon their brethren both in Portugal and Italy. After the shock was over the activity of the Soncino firm was resumed, and the first product of their renewed labours was the publication at Pesaro in 1510—11 of the Former Prophets with the Commentary of the celebrated Don Isaac Abravanel (1437—1508). This was a becoming tribute to the memory of the renowned statesman, philosopher, theologian and Biblical commentator, who rather than sacrifice his conscience to the Inquisitor-General Torquemado and to Queen Isabella preferred to accompany his brethren into exile.

This beautiful folio, which is without date or place of printing, consists of 305 leaves. It has irregular pagination in Arabic numerals, catchwords in the commentary only, and signatures. The type of the text is of a fine, distinct and large Sephardic cut, being similar in size to the Lisbon characters. The text which faithfully exhibits the present Massoretic recension, is provided with the vowel-points and the accents. Fol. 2*a* which contains the beginning of Abravanel's autobiographical sketch by way of Introduction to the Commentary, is enclosed in the well-known and beautiful wood-cut border of the Soncinos. This wood-cut is repeated on the last folio where it encloses a poetical panegyric on Abravanel. It is the first edition of any portion of the Hebrew Bible with a separate title-page.

Each book begins with the first word in large and hollow letters which is enclosed in a decorative parallelogram occupying a line by itself. At the end of Joshua, Judges and Samuel is the Massoretic Summary which registers the number of verses and of the Sedarim in these books. In Kings this Summary is absent. Each of the three Massoretic Summaries is differently worded, and though they coincide with the present Massoretic recension

in the number of verses which they assign to the respective books, the Joshua and Samuel Summaries differ from the received Rubrics in the number of Sedarim in these two books.[1] The Names of the respective books are given in running head-lines throughout the volume.

Following the example of many of the oldest and best MSS., the editors have not used the *Metheg* before a composite *Sheva*. The principle laid down for the first time by the Soncinos to print the Tetragrammaton *Jedovah* (יהוה) and אלהים *God, Elodim* (אלדים), which is adopted in their subsequent editions both at Naples and Brescia,[2] is also followed by the editors of this edition, especially in the earlier sheets where these Divine names occur.

With one solitary exception, viz. Judg. I 22 the name *Beth-el* is printed in two words (בית־אֵל) in all the other forty-one passages in which it occurs in the Former Prophets[3] and in some instances it is even in two separate lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[4]

The treatment which the official readings named *Keri* and *Kethiv* receive in this edition is not uniform. Sometimes

[1] The three Summaries are as follows: (1) סכום הפסוקים של ספר יהושע שש מאות וחמשים וששה וסדריו ארבעה Comp. fol. 41*a*; (2) סכום פסוקי ספר שופטים שש מאות ושמונה עשרה וסימן חיים וחציו וירעצו וירוצצו את בני ישראל וסדריו ד בל״א Comp. fol. 75*b* and (3) סך הפסוקים של ספר שמואל אלף וחמש מאות וששה וסימן איך וסדריו לח וחציו ולאשה ענל מרבק: תם וגשלם Comp. fol. 187*a*. This laxity in the numbers of the Sedarim is due to the neglect on the part of the Scribes and editors of the Triennial Pericopes. *Vide supra*, Part I, chap. IV, p. 32 &c.

[2] *Vide supra*, pp. 804, 812 &c.

[3] Comp. Josh. VII 2; VIII 9, 12, 17; XII 9, 16; XVI 1, 2; XVIII 13, 22; Judg. I 23; IV 5; XX 18, 26, 31; XXI 2, 19, 19; 1 Sam. VII 16; X 3; XIII 2; XXX 27; 1 Kings XII 29, 32, 32, 33; XIII 1, 4, 10, 11, 32; 2 Kings II 2, 2, 3, 23; X 29; XVII 2[e]; XXIII 4, 15, 17, 19.

[4] Comp. Judg. XX 31, fol. 73*a*; 1 Kings XIII 4, fols. 243*b*—244*a*.

the consonants of the *Kethiv* have the vowel-points of the *Keri;* sometimes the text indicates no alternative reading or *Keri* at all and sometimes what is now known as the *Keri* occupies the text. This diversified way of dealing with the official variants is best illustrated by the typical ten passages in which the Massorah records that a word has dropped out of the text and which the Massorites duly supply in the margin of the MSS. Six of the ten instances occur in the Former Prophets or the Division of the Hebrew Bible printed in the volume before us. In three of the instances there is a vacant space left in the text sufficient to contain the missing word and the vowel-signs, and the accents of the missing expression occupy the lacuna,[1] a practice which as far as the printed text is concerned was first introduced in the Naples edition of the Bible 1491—93. In two instances the missing word is inserted into the text,[2] whilst in one instance there is no indication whatever that anything is missing.[3]

This edition has the two verses in Joshua XXI, viz. 36, 37 with the proper vowel-points and the accents. It is, moreover, emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. As regards changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, though sporadic instances occur where this takes place yet the general practice is against it. Thus this edition exhibits the forms:

[1] Comp. Judg. XX 13, fol. 71*b*; 2 Sam. XVI 23, fol. 164*a*; 2 Kings XIX 31, fol. 294*a*.

[2] Comp. 2 Sam. VIII 3, fol. 150*a*; 2 Kings XIX 37, fol. 294*a*.

[3] Comp. 2 Sam. XVIII 20, fol. 167*a*. *Vide supra,* Part II, chap. XI, pp. 309—315, and *The Massorah,* letter ב, § 487, Vol. II, pp. 54, 55.

וְהִתְפַּלְלוּ 1 Kings VIII 33 יִתְפַּלֵּלוּ 1 Kings VIII 30 קַלְלַנִי 1 Kings II 8

But it retains as a rule the simple *Sheva,* as will be seen from the following instances:

וַיִּתְנַדְּרוּ 1 Kings XVIII 28 מְחַלְלִים 1 Kings I 40
לְקַקּוֹ „ XXI 19 סְבִבִים „ VII 24
וַיְקַלְלֵם 2 Kings II 24 וְהִתְחַנְנוּ „ VIII 33
יְעַלְלוּהֵם „ VIII 12 וְהִתְפַּלְלוּ „ „ 44

Of this edition I collated two copies, one in the British Museum, press-mark 1904, f. 5, and one in my own possession.

No. 15.

The Former Prophets with Kimchi's Commentary, Pesaro, 1511.

דפוס ח' = ד"ח

Having paid tribute to the memory of the distinguished Abravanel by the publication of his very copious Commentary with the text of the Former Prophets in a sumptuous form, the Soncinos found it desirable in the interest of economy to issue the same part of the Hebrew Scriptures in small folio corresponding in size to their other volumes and with the shorter Commentary of Kimchi. For this purpose they adapted the already set-up text to the more concise exposition. This did not require the re-setting up of the type, but simply the re-making up of the columns. By this process the printers were enabled to produce a cheaper and more accessible volume and to reduce it from 305 folios to 155. The text, therefore, of this edition is absolutely identical with that of the former issue. The difference between the two issues consists in the following minor alterations.

The books of Joshua and Judges begin respectively with the first word in large and hollow letters enclosed in the same ornamental borders which were used by this firm for these books in the *editio princeps* of the Former Prophets printed at Soncino in 1485, the blocks being a

little more spaced out to adapt them to the wider page of the edition before us. Samuel and Kings, however, begin with the same ornamental word in the decorative border used in the edition with Abravanel's Commentary.

The Massoretic Summary at the end of Joshua which registers the number of verses and of the Sedarim in this book is identically the same and reproduces the same blunder. There is no Summary at the end of Judges. The Summary at the end of Samuel is in the same Rabbinic character as the Commentary and is not only somewhat differently worded, but corrects the mistake in the former edition with regard to the number of Sedarim in this book.[1] It, moreover, has the Summary at the end of Kings.

The Epigraph at the end of the volume is important, inasmuch as it furnishes us with the date when and the place where this volume was printed and thus approximately fixes the date of the former issue. It is as follows:

'The sum-total of the verses in Kings is 1534 and the mnemonic sign for it is ***Teth Tashled.*** It was finished on the 14th of Nisan in the year 271 of the shorter era [= Ap. 12, 1511] by the humblest of printers and the least of students who is of the sons of Soncin, and he sojourns there [being a play upon the name Gershom] at Pesaro, the city of the Duke Constantine Sforza, son of my Duke John Sforza of blessed memory, and the Governor is the Duke Galéazzo Sforza, may his majesty be exalted. In the seventh year of Pope Julian II may his majesty be exalted.[2]

As this is the cheaper edition and as the type is more worn than in the edition marked No. 14 it is evident that the one with the Commentary by Abravanel preceded the one with the Commentary by Kimchi and that the

[1] סכום הפסוקים של ספר שמואל אלף וחמש מאות וששה וסימן אית, וסדרי' שלשים וארבעה וסימן ל"ד בריך רחמנא דסיין: Comp. fol. 99*a*.

[2] סכום פסוקי ספר מלכים אלף וחמש מאות ושלשים וארבעה | וסימן ת"ת תש"לד: ונשלם ביום י"ד ניסן שנת ערא לפ"ק | על ידי צעיר המחוקקים קטון התלמידים אשר טבני שונצי"נו | והוא גרשם פיזרו קרית האדון קוסטאנציו שפורציאה בן | לאדני זואן שפורציאה זל והמנהיג האדון גליאציו שפורציאה | יוה בשנה השביעית להאפפיור יולי"ו השני יוה: Comp. fol. 155*b*.

first undated issue cannot be later than 1510. Being printed from the same set-up type, the text in the two editions is absolutely identical. Hence the typographical and textual features are alike in both, so that the analysis of the former issue serves also for this edition.

The copy, which I collated, is in the British Museum, press-mark 1904. f. 16.

No. 16.

The Latter Prophets with Kimchi's Commentary, Pesaro, 1515.

דפוס ח' = ד"ח

Four years later the Soncinos published the companion volume to the Former Prophets. The volume, which consists of 242 folios without pagination, but with signatures and catchwords to the Commentary, contains the Latter Prophets in the order exhibited in Column IV of the Table on page 6. It has a beautiful title-page which describes the contents of the volume as follows:

The four Latter Prophets with the Commentary of R. David Kimchi printed a second time by the sons of Soncino according to the good hand of the Lord upon them. They were finished in the month of Kislev in the year 276 [= Decemb. 1515]. Praise be to the blessed Lord and glory to his great name.[1]

This inscription is enclosed in the beautiful wood-cut border which appeared in the edition of the Former Prophets with the Commentary by Abravanel *circa* 1510. It will be seen that the volume is here described as the second edition since the first edition was issued by the same firm at Soncino in 1486, nearly nineteen years before.

The type is the same which was used in the preceding volume to which this is the companion. Isaiah, Ezekiel

[1] ארבעה נביאים אחרונים והם ישעיה ירמיה | יחזקאל ותרי עשר עם פירוש רבי דוד קמחי | שנית נדפסו על ידי בני שונצינו ביד י"י הטובה | עליהם והיתי השלמתם בהדיש בכלו שנת ערו | לפק תהלה לאל יתברך והדויה לשמו הגדול.

and Hosea begin respectively with the first word in large and hollow letters enclosed in a decorative wood-cut border which I have not met with in any of the parts of the Hebrew Bible published by the Soncinos. This first decorative word stands by itself and covers the width of the column containing the text. Jeremiah, however, for some inexplicable reason is not so distinguished. Like the eleven of the twelve Minor Prophets, it simply begins with the initial word in the ordinary larger type and stands in the same line with the text itself. Isaiah alone has the Massoretic Summary at the end. This Summary is important, inasmuch as it assigns to this book 1295 verses and gives the mnemonic sign to the same effect,[1] thus independently corroborating the statement in Oriental 2201 which is dated A. D. 1246 and which is one of the best Sephardic MSS. extant. Both at the end of Isaiah and the Minor Prophets the first part of the penultimate verse is repeated, in the latter instance with the mnemonic sign.

The redactorial principles which the editors laid down for themselves from the commencement of printing with regard to the Divine names are followed also in this edition. The Tetragrammaton is printed *Jedovah* (ידוה) and *God* is *Elodim* (אלדים), in both the *Daleth* (ד) is substituted for *He* (ה). This mode of spelling, however, is not uniformly carried through.

Beth-el is invariably printed in two words (בֵּית־אֵל) in all the ten instances in which it occurs in the Latter Prophets.[2] The *Metheg* is not used before the composite *Sheva*.

Like all the best MSS. and the printed editions, this edition is emphatically against the innovation of (1) inserting

[1] סכום הפסוקים של ספר ישעיהו אלף ומאתים ותשעים והמשה וסימן ארצה וחציו כי שם אדיר ה׳ לנו: Comp. fol. 69*a*, and *vide supra*, Part I, chap. VI, p. 92.

[2] Comp. Jerem. XLVIII 13; Hos. X 15; XII 5; Amos III 14; IV 4; V 5, 5, 6; VII 10, 13.

Dagesh into the consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(1)		(2)		(3)	
אֲעָלִים	Isa. I 15	שאל־לֵךְ	Isa. VII 11	סוֹרְרִים	Isa. I 23
לַחֲמַנִי	„ IV 1	יבל־לְבַב	„ XIII 7	יעְנִים	„ II 6
וּלְמַחְסֶה	„ „ 6	על־לוּחַ	„ XXX 8	הַחֹקְקִים	„ X 1
הַעֲמֵק	„ VII 11	על־לֵב	„ XL 2	נְדָדָה	„ „ 31

The utter absence in this carefully printed edition of all the Massoretic phenomena which are minutely indicated in the MSS. is very striking. Of the four majuscular letters which occur in the Latter Prophets[1] not one is indicated. The same is the case with the four minuscular letters, which according to the Massorah are to be exhibited in four different words.[2]

Of the ten passages in each of which a word has dropped out of the text according to the Sopherim and which the MSS. exhibit in the margin, two occur in this division of the Bible, viz. Jerem. XXXI 38; L 29. Following the example first introduced in the printed edition of Naples 1491—93, the editors left vacant spaces in the text for the missing consonants, and printed simply the vowel-signs and the accents which belong to the absent words.

[1] Comp. Isa. IX 6; XL 1; LVI 10; Mal. III 22; *The Massorah*, letter א, §§ 226, 227, Vol. I, p. 36.

[2] Comp. Isa. XXX 11; LIV 8; Jerem. XXXIX 13; Ezek. XXX 21; *The Massorah*, letter א, § 229, Vol. I, p. 37. It is remarkable that though the editors take no notice of these letters which are Massoretically prescribed, they exhibit the medial *Nun* (ן) small in the name וּנְבוּשַׁזְבָן Jerem. XXXIX 13, fol. 113*b*, which is not given in the Massoretic Rubric.

But whilst in the MSS. the missing words represented by the consonantless vowel-signs are duly given in the margin, in these printed editions the student is left to divine the suppletive for the lacunae.

We have seen that though the inscription on the title-page gives the name of the printer and the date when the volume was issued, it does not specify the place where it was printed. This deficiency, however, is supplied in the interesting Epigraph at the end which is as follows:

By the humblest of printers and the least of students from the sons of Soncino and he sojourns there [being a play upon the name Gershon] at Pesaro, the city of our pious Lord the Duke of Urbino and Soro and Prefect of Rome. May the Lord exalt his throne among the kings who from time of yore have been men of renown. In the year "And all flesh shall see together that the name of the Lord is great and greatly to be praised *and he is to be feared.*"[1]

In computing the date indicated in this chronogram the words ונו"רא הו"א *and he is to be feared,* are alone to be taken into the account. Reduced to their numerical value [6 + 50 + 6 + 200 + 1 + 5 + 6 + 1 = 275] they yield the year 275 = A. D. 1515.

The copy, which I collated, is in the British Museum, press-mark 1904, f. 17.

No. 17.

Psalms, Proverbs, Job and Daniel, Salonica, 1515.

דפוס י' = ד"י

This small folio, which in its present form consists of 140 leaves, contains the Psalms, Proverbs, Job and Daniel. It is without pagination and catchwords, but has the signatures arranged in a very peculiar way. The volume

[1] על ידי צעיר המחוקקים קטון התלמידים מבני שונ"צינו והוא גר שם פיזרו קרית אדונינו הישר | דוכוס מאו"רבינו וסו"רה ופירפקטו מהומי ה' יגדל בכאו במלכים אשר מעולם אנשי השם | שנת וראו כל בשר יהדיו כי גדול שם ה' ומהלל מאד ונו"רא הו"א.

contains twenty-four quires of which twenty-three have six leaves each and the last or twenty-fourth quire has three leaves. The first, second and the first leaf of the third quire are duly marked with the signature in the lower margin, but from the second leaf of the third quire to the end of the volume, the signatures are marked in the upper margin on each side of the running head-lines which give the names of the respective books.[1]

Each folio has two columns of the text which is provided with the vowel-points and the accents. The Commentary of Rashi is given in four lines of the upper margin of each folio and the rest, which belongs to the same folio and which varies from eight to twenty lines, occupies the lower margin.

The type is similar in cut to the Portuguese, but is not so fine, and the influence of the Lisbon typographers is also seen in the similarity of the ornamental border enclosing the initial letter with which Proverbs begins in this volume to the decorative borders enclosing the initial letters of Isaiah and Jeremiah in the Lisbon edition of 1492. Like the Lisbon editions, moreover, this Salonica production marks the aspirated letters (בּ גּ דּ כּ פּ תּ) with the horizontal *Raphe* stroke, uses the sectional letter *Pe* both medial and final (ﬔ ף) in an eccentric manner and the small horse-shoe sign over the *Kethiv* to indicate that there is a *Keri* or official variant on the word thus distinguished.

The Psalter, of which the first folio containing Ps. I 1—II 7 is missing, is divided into one-hundred and fifty Psalms duly numbered in Hebrew letters in the vacant space which separates one Psalm from the other.

[1] A similar plan was adopted in several Latin books which were printed at Venice in 1492—94.

It is, however, not divided into five books. What is peculiar to this edition is the division and marking out of the Psalter into the days of the month when each portion is to be recited. But the division is not complete, as the editors have only marked ten days and by an oversight omitted the rest. This will be seen from the following notation:

יום יח Ps. LXXXVIII	יום יב Ps. LXVI	יום ב Ps. X
יום כב „ CVI	יום יד „ LXXII	יום ג „ XVIII
יום כג „ CVIII	יום טו „ LXXVIII	יום ז „ XXXIX
		יום י „ LV

This mark occupies the divisional space between the Psalms side by side with the numbers. At the end of the Psalter (fol. 65*a*–*b*) is a Table in four columns which registers the beginning of each Psalm with its number. This Table is found in some MSS.

Daniel alone has the Massoretic Summary which gives the number of verses, the middle verse and the Sedarim in this book. The verses and middle verse coincide with the present Massoretic recension; but the number of Sedarim is manifestly a mistake since it is here given as seventy instead of seven[1] and thus affords another proof of the neglect into which the Sedarim had fallen.

The editors followed the redactional principle laid down by the Soncinos with regard to the spelling of the Divine names. They printed the Tetragrammaton *Jedovah* (ידוה) and God *Elodim* (אלדים) substituting *Daleth* (ד) for *He* (ה). This, however, is not carried out uniformly. As the name *Beth-el* does not occur in the four books contained in this volume, it is impossible to say what orthography the editors would have adopted. But there is no doubt about the other characteristics. In this edition the *Metheg* is not used before a composite *Sheva* and the editors are most

[1] סכום פסוקי דניאל שלש מאות וחמשים ושבעה חציו בארון דניאל וסדרים ע׳: Comp. fol. 140*a*.

emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

Though the consonantal text, as a rule, faithfully represents the present Massoretic recension, there are several readings in this edition which are valuable inasmuch as they support the variations in some MSS. and are exhibited in the ancient versions. To the authorities which are given in the notes in my edition of the Hebrew Bible for the variant אֲדִיקֵם Ps. XVIII 43 with *Daleth* (דָּ) instead of *Resh* (רָ) we must add this edition. There can be no mistake here since the *Daleth* has the *Raphe* (דָּ). This edition also supports the reading אָזְנֵיכֶם *your ears*, the plural in Psalm LXXVIII 1 instead of אָזְנְכֶם *your ear*, the singular, which is exhibited in some MSS., the Chaldee and the Syriac. It is to be added to the authorities given in my notes on this passage.

The relation of this edition to the official variants called *Kethiv* (כתיב) and *Keri* (קרי), as well as to the Massoretic phenomena connected with the shape and position of certain letters which are duly exhibited in the best MSS. are exceedingly lax The textual reading or the *Kethiv* has, as a rule, the vowel-points which belong to the absent marginal variant or *Keri*, and the only explanation which the text supplies for the hybrid form produced by this proceeding is the mark of a small horse-shoe placed over the consonants of the textual reading, as is done in the printed text issued by the Portuguese press.[1]

[1] A remarkable exception to this proceeding is to be found in Ps. IX 19 where the *Kethiv* is עֲנִיִּים and where the editor has put by the side of it in the text itself עניים in smaller letters. Comp. fol. 4*a*.

Of the eight majuscular letters[1] and the ten minuscular letters[2] which occur in this portion of the Hebrew Bible according to the Massorah, not a single one is here exhibited. The Inverted *Nuns* too are absent in Psalm CVII.[3] The treatment which the Suspended Letters have received at the hands of the editor is very arbitrary. Of the four instances in which this Massoretic phenomenon occurs, three are in this division and whilst the editor duly exhibits one, viz. Ps. LXXX 14 he omitted two, viz. Job XXXVIII 13, 15.[4] The one instance of dotted letters which belongs to this portion of the Hebrew Bible, however, is rightly noted.[5]

As is usually the case with these early editions, the Epigraph is the only source of information which we possess about the promoters, printers and the editor, as well as about the place and date of printing of this remarkable volume. It is as follows:

'Now the sacred work of these four books, viz. the Psalms, Proverbs, Job and Daniel is finished in the house of Don Judah Gedaliah, here at Salonica in the reign of the sovereign Sultan Salim, may his majesty be exalted, on the fourth of the Month of Elul in the year 280 of the creation [= A. D. Aug. 15 1515].

When the poet saw the usefulness of these four books and the excellent manner in which they were printed, he rejoiced and took up his parable and said:

[1] Comp. Ps. XVIII 5; LXXVII 8; LXXX 16; LXXXIV 4; Prov. I 1; VIII 22; XI 26; Dan. VI 20; *The Massorah*, letter ס, §§ 226, 227, Vol. I, p 36.

[2] Comp. Ps. XXVII 5, 5; CXIX 160; Prov. XVI 28; XXVIII 17; XXX 15; Job VII 5; XVI 14; XXXIII 9; Dan. VI 20; *The Massorah*, letter ס, § 229, Vol. I, p. 37.

[3] Comp. *The Massorah*, letter נ, § 15, Vol. II, p. 259, and *vide supra*, Part II, chap. XI, pp. 341 - 345.

[4] Comp. *The Massorah*, letter ס, § 230, and *vide supra*, Part II, chap. XI, pp. 334 - 341.

[5] Comp. Ps. XXVI 13, *The Massorah*, letter נ, § 521, Vol. II, p. 296, and *vide supra*, Part II, chap. XI, p. 318 &c.

Friends and Companions, known men of understanding, wise men and wealthy, great men and good, and every one whose heart and mind desire that God near at hand may dwell in him, to gather books that he may understand and serve the searcher of hearts and the requiter of the guilty, turn to the work which has been prepared for every one, which has been kept and arranged to satisfy many; without fault or defect, perfect in beauty. The fruit thereof is the fruit from the mouths of charming poets, distinguished in generations, accomplished in the Law, pure sayings with generous spirit, Proverbs and the wisdom of Solomon recondite, and the songs of virgins prepared for the father. Is there a man in any books who like Job raises aloft his doubts with a wounded heart? Purchase now the anticipators of the future sealed and ornamented by the worthy men which are to be found in the Hagiographa. The four books are in verse and as for their gift, press them as a seal upon the heart: they are exalted for knowledge, they feed to satisfaction and to spare to satisfy the hungry and the famished: in them are gates for young hearts, for enquirers and students are showers of rain. It is a perfect work, the type is excellent, it is printed with skill for beloved friends; by Don Judah in partnership with his sons, to be for a Law and testimony alike for those who run and return. The excellent of the promoters is Gedaliah the wise, the pleasant plant, like a vineyard of grapes. It was finished in Elul, in beauty and perfection. Thanks and praise be to him who dwelleth between the Cherubim. He will gather together the outcasts at the coming of his Messiah; he will quicken with his spirit the injured grapes, he will comfort the mourners, he will strengthen the drooping when he destroys the idols, the graven images of the peoples. As for his chosen house he will restore it to light, and to its majestic splendour and he will do good to those that are good.

Printed by the printer who is the humblest of men and the least of students Joseph Masraton.[1]

[1] ותשלם מלאכת עבודת הקדש הספרים האלו ארבעתם התלים | ומשלי איוב ודניאל בביה דון יהודה גדליה פה שלוניקי ממשלת | האדון שולטן שלים ירום הודו ד׳ ימים ליורה אלול משנת העֶרֶה ליצירה.

כאשר ראה המשורר תועלת הספרים האלה ארבעתם, ויופי המלאכה שמה ויתמרמר, ויצא משלו ויאמר,

יְדִידִים וְרֵעִים — נִבוֹנִים יְדוּעִים — חֲכָמִים וְשׁוֹעִים — גְּדוֹלִים וְטוֹבִים
וְכֹל אִישׁ לִבְּכוֹ — וְרוּחוֹ נִדְבוֹ — לִשְׁכֹּן בְּקִרְבּוֹ — אֱלֹהִים קְרוֹבִים
סְפָרִים לְהַרְבּוֹת — לְדֵעָה וְלַעֲבוֹד — לִבּוֹחֵן לְבָבוֹת — וְגוֹמֵל חֲיָבִים
פְּנוּ אֶל מְלֶאכָה — עֲלֵי כָל נְסוֹכָה — שְׁמוּרָה עֲרוּכָה — לְזִכּוֹת לְרַבִּים
בְּלִי מוּם וּדְפִי — שְׁלֵמָה בְיֹפִי — זְפִירָה פְּרִי פִּי — מְלִיצִים עֲרֵבִים

From the above Epigraph and the acrostic in the poetical effusion we see (1) that the generous owners of the printing-press, at whose house and at whose expense the volume was produced, were Don Judah Gedaliah and his sons, (2) that the skilful compositor and typographer was Joseph Masraton who in the acrostic where his father's name is also given, is called Joseph son of Mako Gulphon and (3) that it was printed at Thessalonica Aug. 15 1515 in the reign of Sultan Salim.

The copy, which I collated, is in the British Museum, press-mark 1905, c. 1.

No. 18.

The fourth edition of the Bible, Pesaro, 1511—17.

דפוס ט' = ד"ט

This is the fourth edition of the entire Hebrew Scriptures and as we shall see hereafter, originally consisted of two parts, the first part contained Genesis to Kings and the second part Isaiah to Chronicles. This is

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רשומים בדורות	שלמים בתורות	אמרות מהורות	ברוח נדיבים
משלים וחכמות	שלמה סתומות	וישירי עלמות	לאביו חטובים
איש ב ספרים	כאיוב להרים	ספקות פזורים	בלב נבאבים
קנו נא עתידות	התומות ענודות	לאיש החמורות	והם בכתובים
אשר ארבעתם	בשירים ומכתם	תשימון בחותם	עלי לב חצובים
גדולים לדעה	ולאכל לשבעה	והותר לשבעה	צמאים רעבים
ובהם שערים	ללבית צעירים	לדורשים וחוקרים	גשמים רביבים
פעולה שלמה	כתיבה תמימה	הקוקה בחכמה	לרעים אהובים
והם דון יהודה	ובניו בעדה	לתורה תעודה	כרצים ושבים
נעימים מבונים	גדליה נבונים	נטע נעמנים	כגפן ענבים
ונשלם באלול	ביופי ומבלול	והודות והלול	ליושב כרובים
יקבץ לנדחו	בביאת משיחו	יהיה ברומו	עלובים ענבים
ינחם אבלים	יהוק אמולים	בהברית אלילים	לגוים עצבים
ובית הבחירה	ישובב לאורה	וזיוה הדרה	וייטיב לטובים

נדפס על יד המהוקק צעיר האישים קנין התלמידים יוסף מסראטון

Comp. fol. 140*b*.

evident from the fact that each of these parts has a separate Epigraph. The Epigraph at the end of Kings or to the first part is as follows:

The sum-total of the verses in Kings is 1534 and the mnemonic sign for it is ***Teth Tashled.***[1] It was finished on the 14th of Nisan in the year 271 of the shorter era [= 1511] by the humblest of printers and the least of students who are of the sons of Soncino, and he sojourns at Pesaro,[2] the city of the Duke Constantine Sforza, son of my Lord John Sforza of blessed memory, and the Governor is the Duke Galéazzo Sforza, may his majesty be exalted. In the seventh year of Pope Julius II may his majesty be exalted.[3]

The second Epigraph is at the end of Chronicles or of the second part and is as follows:

I have now seen the completion of the printing of the Four-and-Twenty Books with the vowel-points and the accents and corrected. Praise be to the blessed God and glory to his great name. For although the wicked have waited for me to destroy me, I bless the Lord that he hath not given me a prey to their teeth and that in his mercy he helped me to begin and to finish the other books which are set in Sapphires. It was completed by the humblest of printers and the least of students of the sons of Soncino who are known in Judah and in Israel. In the year 277 on the first of the month of Adar [= San. 24 1517]. May the Lord exalt us and bestow a blessing upon us and peace. Amen.[4]

It will thus be seen that R. Gershom gives here the reason for this delay in the publication of the second part. It was due to the machinations of the wicked who

[1] תּ״ת תשל״ד [400 + 400 + 400 + 300 + 30 + 4 = 1534].

[2] Being a play upon the name גרשם i. e. גר־שם.

[3] סבום פסוקי ספר מלכים אלף וחמש מאות ושלשים וארבעה | וסימן ת״ת תש״לד: ונשלם ביום י״ד ניסן שנת ע״א לפ״ק | על ידי צעיר המחוקקים קטן התלמידים אשר מבני שונצי״נו | והוא גר״שם פיזרו קרית תאדון קוסטאנצינו שפורציאה בן | לאדוני זאן שפורציאה ז״ל והמנהיג האדון גליאצין שפורציאה | יהי בשנה השביעית להאפיפיור יוליו השני יהי: Comp. fol. 38*b*.

[4] לכל תכלה ראיתי קץ רפיסת הארבע ועשרים מנוקר ומוטעם | ומדויק התלה לאל ית והודיה לשמו הגדול: אף כי לי קוו רשעים | לאבדני אברך יי אשר לא נתנני טרף לשניהם: והוא ברחמיו | יסעדני להתחיל ולהשלים שאר ספרי קדש מעולפים ספירים: | ותהי השלמתו ע״י צעיר המחוקקים קטן התל[מ]ידים מבני שונצינו | נודע ביהודה ובישראל שנת ז״רץ באחד לחדש אדר השם יאדרנו | וישים בינינו ברכה ושלום אמן: Comp. fol. 191*a*

were bent upon his destruction which prevented him from going on with the work of printing.

It is greatly to be regretted that this extremely rare edition which is a somewhat larger folio than the other Pesaro editions is imperfect. In its present condition it consists of 191 leaves and begins with *2* Sam. VII 10*b*. The order of the Prophets is that exhibited in Column V of the Table on page 6, whilst the sequence of the Hagiographa is shown in Column VIII of the Table on page 7. The absence of the Five Megilloth from the Hagiographa is due to the fact that they followed immediately after the Pentateuch, as is the case in the first, second and third editions of the Hebrew Bible.

Besides wanting the whole of the Pentateuch with the Five Megilloth, Joshua, Judges and the greater part of Samuel, the following are missing in the middle of the volume:

1 Kings	XV 4—XVI 24 between fols. 20*b* and 21*a*.
„	XX 8—XXI 15 between fols. 22*b* and 23*a*.
Isa.	XL 29—XLIII 12 between fols. 50*b* and 51*a*.
„	XLIX 8*b*—LXVI 24 and
Jerem.	I 1—XVIII 16 between fols. 52*b* and 53*a*.
„	XXXIV 11*b*—XXXVI 15 between fols. 60*b* and 61*a*.
„	LI 4—LII 34 and
Ezek.	I 1—III 18*a* between fols. 68*b* and 69*a*.
Ps.	LXXVIII 30—LXXXIII 10*a* between fols. 120*b* and 121*a*.
„	CVI 48*b*—CXIII 2 between fols. 124*b* and 125*a*.
Prov.	IV 7*b*—VIII 14*a* between fols. 128*b* and 129*a*.

Each folio has two columns and each full column has 36 lines. The volume exhibits signatures, catchwords and in one part irregular pagination in Arabic numerals. To ascertain, however, the composition of this curious edition and to estimate its value for textual criticism it is necessary to analyse the separate parts which begin with new signatures.

The Former Prophets. — The fragment of the Former Prophets, with which this Volume begins, contains 2 Sam. VII 10*b* to the end of Kings. It begins with signature 12 (יב) and ends with signature 21 (כא). Accordingly it consists of 10 quires. Each quire has four leaves, the first two of which have the respective signatures. It is important to remark that these signatures are in the same size type as the text itself. As the first and fourth leaves of signature 17 are missing, this fragment of the Former Prophets has 38 folios. The catchwords in this part are irregular, but with the exception of four instances,[1] they too are in the same type as the text.[2] The pagination is in Arabic numerals and is very erratic.

The Latter Prophets. — The Latter Prophets have two distinct signatures. Isaiah, Jeremiah and Ezekiel have a separate signature and the Minor Prophets have also a separate signature. With the exception of the last quire or signature 15 (טו) in Ezekiel which has five leaves and the last quire or signature 4 (ד) in the Minor Prophets which has six leaves, each quire in this division of the Bible also contains four leaves. Here too these signatures with one solitary exception (fol. 58*a*) are in the same type as the text itself. The catchwords are not only irregular, as is the case in the former division, but are in two different types: some are in the large type of the text[3] and some in small square characters.[4] It is important to notice this fact, for, as we shall see, it forms the transition to the uniform practice which obtains in the third division. There is no pagination in this division.

[1] Comp. fols. 29*b*; 30*b*; 33*b*; 34*b*.

[2] Comp. fols. 3*b*; 4*b*; 7*b*; 8*b*; 11*b*; 12*b*; 15*b*; 20*b*.

[3] Comp. fols. 55*b*; 56*b*; 69*b*; 94*b*; 101*b*; 102*b*; 106*b*; 107*b*.

[4] Comp. fols. 42*b*; 46*b*; 50*b*; 73*b*; 77*b*; 81*b*; 85*b*.

The Hagiographa. — The last division discloses material changes. This part consists of 15 quires and with the exception of the last quire which has four leaves, each quire has six leaves. The signatures are uniformly in the smaller type and are invariably preceded on the recto by the expression כתובים *Hagiographa* in the same type whilst the verso has without exception the catchword *on every page* also in the same small type. This shows a great advance in the typography of this part and demonstrates that R. Gershom had profitably utilized the time which intervened between the printing of the former parts and this part.

There is, however, a more important reason why the editor was uniform in the execution of the Hagiographa. The Hagiographa were newly set up for this edition, whilst the text of the Former and Latter Prophets was simply re-made up from the previous editions to suit the columns in this volume. This fact which materially bears upon the value of the earlier parts of this Bible for textual criticism is beyond the shadow of a doubt. Let the student collate side by side any section of the Pesaro edition of the Former Prophets 1511 and the Latter Prophets 1515 with the corresponding section in this edition and he will see that the text is absolutely identical. Not only are there the same number of letters and words in every line, but the lines are of exactly the same length. Even the typographical eccentricities which are adopted in the earlier Pesaro issues have been bodily taken over with the lines. A few illustrations of this remarkable fact must suffice.

(1) It is well known that the verse-divider or *Soph-Pasuk* (:) stands at the end of the verse immediately after the last word which has the accent *Silluk* and with which it is united. It so happens that in many instances in the Pesaro edition both of the Former and Latter Prophets 1511

and 1515 the last word of the verse with the *Silluk* comes up close to the margin and leaves no room for the *Soph-Pasuk* (:). In these instances the compositor adopted the extraordinary expedient of placing the *Soph-Pasuk* at the beginning of the next line, thus marking the commencement of the verse with the sign which denotes the end of the verse. This is the case in:

2 Sam.	XXIV 20	אֲרָצָה	2 Sam.	VII 20	יְהוָה
		: וַיֹּאמֶר			: בַּעֲבוּר
Isa.	III 23	וְהָרַדִידִים	„	VIII 15	עַמּוֹ
		: וְהַיָּה			: וַיּוֹאָב
„	V 15	תִּשְׁפַּלְנָה	„	XV 35	הַכֹּהֲנִים
		: וַיַּגְבַּהּ			: הַנַּהּ־
„	IX 8	לַאמֹר	„	XVII 20	יְרוּשָׁלַם
		: לְבֵנִים			: וַיְהִי
			„	XXIII 34	הַגִּלְגִּי
					: חָצַרְוֹ

All these have been bodily taken over with the respective lines from the form of the first issues into this edition.

(2) The *Makkeph* (מַקֵּף) or binder, which is a small horizontal stroke and which connects two words together, normally belongs to the monosyllabic words אֶל־ *to,* אִם־ *if,* אֵת־ the sign of the accusative, כָּל־ *all,* עַל־ *upon* &c. when they are united with other words and they are so exhibited in the MSS. and in the best editions, when they happen to end a line and the word with which they are so united begins the next line. In the Pesaro edition of the Prophets, however, the reverse is sometimes the case. When the monosyllabic word stands at the end of the line and there is no room for the *Makkeph,* the compositor placed the horizontal stroke before the word at the beginning of the next line. Hence we have the following peculiar occurrences in the Pesaro edition of the Prophets:

וְאֶת	2 Sam. X 6	לֹא	2 Sam. VII 15
מֶלֶךְ		יָסוּר	
אִם	„ XV 21	כִּי	„ „ 18
לְמָוֶת		הֲבִאתָנִי	
וְכָל	„ XX 7	אֶת	„ VIII 4
הַגִּבֹּרִים		כָּל	
כִּי	1 Kings I 13	הִנֵּה	„ IX 4
שְׁלֹמֹה		הוּא	
		אֶל	„ X 2
		אָבִיו	

All these re-appear with exactly the same lines in this edition of the Bible.

(3) A still more striking illustration showing how the printers utilized the same set-up type of the Prophets for the re-making up of the edition of the entire Bible is in Ezek. XLVII 10. Here the word מֵעִין could not be got into the even line and hence one letter only of the quadriliteral word ranges with the column whilst the remaining three letters project into the margin, thus exhibiting a phenomenal appearance in the Pesaro edition of the Prophets. Identically the same line with the word in exactly the same position is reproduced in this edition of the entire Bible. In Ezek. XLIV 9, 10 where אֲשֶׁר occurs twice in the same line, once at the beginning and once at the end, and where there was no room for it in the line the original compositor in the Pesaro edition of the Prophets made it project at the end of the line, whilst the re-maker up of the columns in the entire edition of the Bible made it project at the beginning of the line. Had the compositor of this edition set up the text *de novo* he would not have resorted to this extraordinary expedient of shifting the line from the left to the right since he could easily have made room for it.

(4) The entire transference of the Epigraph from the Pesaro edition of the Former Prophets 1511 into this

Volume shows that the editor himself intended to indicate thereby that the set-up columns were utilized for this edition. A comparison of the Epigraph in the two issues will convince the student that if it had been stereotyped for the Former Prophets and the stereotype used for this edition, the identity could not possibly be more complete.

That accidents should now and then happen in the process of moving the columns from one form into the other and that some lines should occasionally get broken and require setting up again, even expert compositors of modern days know to their annoyance. The result of such accidents is seen in several instances where the lines had to be set up again. These, however, are comparatively few.[1] But this only proves that when the type had to be set up again the identity of the lines was not adhered to. It, moreover, demonstrates that the almost absolute uniformity and identity of the lines throughout these issues are due to the removal of the same set-up columns from one form into another. The Minor Prophets which, as we have seen, begin with a new signature seem to have been set up for this edition.

This investigation reveals to us the following facts. As far as the text of the four editions which R. Gershom published at Pesaro, viz. (1) the Former Prophets with Abravanel's Commentary 1510 which is No. 14 in this List, (2) the same with Kimchi's Commentary Pesaro 1511, No. 15 in this List, (3) the Latter Prophets with Kimchi's Commentary Pesaro 1515, No 16 in this List and (4) the entire Bible Pesaro 1511—17, No. 17 in this List is concerned, the Former Prophets in Nos. 14, 15 and 17 are made up

[1] Comp. Isa. IX 17, Pesaro ed. 1515, fol. 12*b*, with the Bible 1511—17, fol. 41*b*; Jerem. XXXI 7 ed. 1515, fol. 105*b*, with the Bible ed. 1511—17, fol. 58*b*; Jerem. XLIX 22 ed. 1515, fol. 121*a*, with the Bible ed. 1511—17, fol. 67*b*.

from the same composition and columns. They are, therefore, to be regarded as one edition for the purposes of textual criticism. The same applies to the Latter Prophets in Nos. 16 and 17. We have practically, therefore, one edition of the Former Prophets and one of the Latter Prophets in all these four issues. Hence the appeal to these different Pesaro issues 1510, 1511, 1515, 1511—17 as affording so many independent witnesses in support of a certain reading must now be given up.

With the Hagiographa, however, the case is entirely different. This division of the Bible was specially prepared and independently set up for the edition before us and is, therefore, a separate redaction. Accordingly we have here to describe its typographical and textual characteristics.

Each book begins with the first word in large and hollow letters enclosed in the same ornamental wood-cut border with which several of the books in this volume, as well as in the issue of the Former and Latter Prophets published by the same printer begin and which I have already described. There is no Massoretic Summary at the end of any of the books.

The Psalter is not divided into five books and though the numbering of the Psalms is only 149 the Psalter in this edition really consists of 150 numbered Psalms. The apparent discrepancy is due to a mistake on the part of the printer who repeated the number XC (צ) before Psalm XCI so that there is one number less to the end of the Psalter.

The principle laid down by the Soncinos in the *editio princeps* of the Prophets to substitute *Daleth* (ד) for *He* (ה) in both the Divine names *Jehova* and *Elohim* and to print them *Jedovah* (ידוה) and *Elodim* (אלדים) which is duly followed in all their subsequent editions is also observed in this edition.

In its orthography this edition seriously departs from the present Massoretic recension especially with regard to the plene and defective spelling, as will be seen from the following collation of the first three chapters of Proverbs:

M. T.	Ed. 1511—17			M. T.	Ed. 1511—17		
וּמֵישָׁרִים	ומישרים	I	3	וְכַמַּטְמוֹנִים	וכמטמונים	II	4
לִפְתָאִים	לפתאים	„	4	בְּמַעֲנָלוֹתָם	במעגלותם	„	15
תַּחְבוּלוֹת	תחבלות	„	5	מַעֲנָלוֹתֶיהָ	מעגלותיה	„	18
תְּשׁוּשׁ	תשוש	„	8	וְאָרְחוֹת	ואורחות	„	20
מְזֹרָה	מזורה	„	17	וְיִשְׂכָּל	וישכל	III	4
בָּרְחוֹבוֹת	ברחובות	„	20	בֵּן	בן	„	12
תִּתֵּן	תתן	„	20	בִּשְׁמַאלָהּ	בשמאלה	„	16
הוֹמִיּוֹת	המיות	„	21	יָלִיזוּ	ילזו	„	21
וְשַׁחֲרוּנְנִי	ישחרונני	„	28	לְנַרְגִּיתֵךְ	לנרגיתיך	„	22

My object in selecting Proverbs for this collation is to enable the student to compare the variations in this edition with those exhibited in the collation of the corresponding chapters from the Lisbon edition of this book. It will be seen that the two editions are based upon two different Codices proceeding from two different Schools of textual redactors. The Lisbon edition is manifestly from a Sephardic MS. whilst the edition before us follows a Franco-German or German Codex which the Soncinos seem always to have preferred.

Like many of the German Codices and the printed texts which follow the German School, this edition varies in its orthography of *Beth-el*. Of the five instances in which this name occurs in the Hagiographa it is printed in one word in three passages[1] and in two words in two passages.[2]

The *Metheg* is not used before the composite *Sheva*, and this edition, too, is emphatically against the innovation

[1] Comp. בֵּיתְאֵל Ezra II 28; Neh. VII 32; XI 31.

[2] Comp. בֵּית־אֵל 1 Chron. VII 28; 2 Chron. XIII 19.

of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. It is only just to remark that though there is not a single instance in Proverbs, which I have collated for this purpose, where *Sheva* has been changed into *Chateph-Pathach* under the conditions set forth in No. 3, such sporadic changes are to be met with in other parts of the Hagiographa.

The phenomenal forms of words and letters which are prescribed in the Massorah are ignored in this edition. Thus the four instances in which majuscular letters occur in Proverbs,[1] and the three words with minuscular letters[2] are passed over without any notice. Of the four passages in which *Resh* has *Dagesh* (רּ) only one is indicated.[3] The one instance, however, in which a word has the extraordinary dots in the Hagiographa is duly indicated.[4] As to Inverted *Nuns,* the Psalm which according to the Massorah must exhibit them, is missing in this edition.[5] Of the three words in the Hagiographa which respectively have a suspended letter, the folio in which one ought

[1] Comp Prov. I 1; VIII 22; XI 26; XIV 4 and see *The Massorah,* letter א, §§ 226, 227, Vol. I, p. 36

[2] Comp. Prov. XVI 28; XXVIII 17; XXX 15 with *The Massorah,* letter א, § 229, Vol. I, p. 37.

[3] The one noticed is Prov. III 8, whilst XI 21; XIV 10; XV 1 are annoticed. Comp. *The Massorah,* letter ר, § 7, Vol. II, p. 546.

[4] Comp. Psalm XXVII 13 and *The Massorah,* letter נ, § 521, Vol. II, p. 296. *Vide supra,* Part II, chap. XI, p. 318 &c.

[5] Comp. *The Massorah,* letter נ, § 15, Vol. II, p. 259, and *vide supra,* Part II, chap. XI, p. 341 &c.

to occur is missing, whilst the other two instances are ignored.[1]

As to the position which this edition holds with regard to the official variants called *Kethiv* and *Keri*, the consonants of the text or the *Kethiv* normally have the vowel-points which belong to the *Keri*, but this marginal reading is never given, so that the *Kethiv* exhibits in many instances hybrid and impossible grammatical forms. In some instances, however, the official alternative is the substantive textual reading. These as well as other variants which this edition exhibits I have duly recorded in the notes to my edition of the Hebrew Bible.

The copy, which I have collated, is in the British Museum, press-mark 1901. d. 10.

No. 19.

Complutensian Polyglot, Alcalá, 1514–17.

דפוס י"א – ד"א

The publication of the Complutensian Polyglot marks a new era in the History of the printed Text of the Old Testament. It is a remarkable fact that Spain which from time immemorial was the seat of the celebrated redactors of the Hebrew text, and that Toledo from which emanated nearly all the oldest, the most costly and the most accurate Standard Codices, as is attested by the treasures in the different Libraries of Europe, should not up to 1515 have issued a single printed edition of any portion of the Hebrew Bible. This is probably due to two causes. In the first place the Toledo Schools of Scribes and Nakdanim were industriously engaged in the multiplication of the Bible so that the supply was sufficient for the

[1] The missing folio is the one with Psalm LXXX 14; the two instances which are ignored are Job. XXXVIII 13, 15. Comp. *The Massorah*, letter ס, § 230, Vol. I, p. 37, and *vide supra*, Part II, chap. XI, p. 334 &c.

demand; and in the second place no printed copy could at that time equal in beauty and accuracy the MSS. which were produced in Spain. This may easily be seen by comparing Codex No. 48 in our List which is dated 1483 with the *editio princeps* of the Pentateuch which appeared in 1482.

The wealthy and aristocratic Spanish Communities, therefore, preferred to encourage their own guilds of Scribes and Nakdanim rather than import German typographers who were the principal printers of the Hebrew Bibles in Italy. From 1492, however, when the printing of the Scriptures was most actively carried on, no Jews were allowed to reside in Spain and the splendid synagogues at Toledo were converted into Catholic places of worship. Hence it came to pass that the honour of making the first effort on the part of Christians to furnish Christendom with the Hebrew text of the Old Testament was reserved for the celebrated Cardinal Ximenes, since hitherto both the editors and the printers of the Hebrew Scriptures had all been Jews.

Unlike the editions redacted and printed by the Jews which are without title-pages, and the places and dates of printing of which can only be ascertained from scattered and obscure Epigraphs or from enigmatic and rhythmical effusions, the editors of this magnificent Polyglot plainly set forth in the title-pages, the dedications, the addresses to the reader &c. &c. not only the dates and places when and where the separate volumes were printed, but the design and object which Cardinal Ximenes had in view in projecting and publishing this monumental Bible.

This stupendous work consists of six volumes folio. Vol. V, which contains the New Testament, and Vol. VI, which gives the grammatical and Critical Apparatus, are outside the limits of our description of the printed text of

the Hebrew Bible. We must, therefore, restrict ourselves to Volumes I—IV which contain the original of the Old Testament. It is important to bear in mind that though these volumes were finished July 10 1517 the authorization for the publication of the Polyglot was not sent by Pope Leo X to whom it was dedicated till March 22 1520, when its great projector Cardinal Ximenes was already dead. Through some further delay its circulation was deferred till 1522.

The contents and arrangement of the volumes are as follows:

Volume I. — The first Volume contains the Pentateuch in Hebrew, Chaldee, Greek and Latin. Each page is divided horizontally into two sections. The upper section, which is the larger of the two, contains three columns, the outer column gives the Hebrew text which has the vowel-points, but not the accents, the middle column gives the Vulgate and the inner column the Septuagint with a Latin interlinear translation. The lower and smaller section has only two columns which are of uneven width, the wider one contains the so-called Chaldee of Onkelos and the narrower gives a translation of this Targum. On the exterior margin of the Hebrew and Chaldee texts, against the respective lines, are marked the roots of the words in these two languages. Small Latin letters against the words in the text point to corresponding letters against the roots in the margin. The same small letters unite the Hebrew original with the version of the Latin Vulgate An empty space at the end of a line either in the Hebrew or Chaldee is filled up by a number of *Yods* (יייי), but not by the dilated letters (א ה ל ת ם) which are used in later editions of the Hebrew Bible. The Volume has a title-page with the arms in the centre of Cardinal Ximenes in red and the text is preceded by six folios which contain the following preliminary materials:

(1) St. Jerome's Preface to the Pentateuch; (2) the Bull of Leo X permitting the circulation of the work; (3) address to the reader by Francis, Bishop of Aivila, and Francis of Mendoza, Archdeacon of Pedroche; (4) the dedicatory Epistle of Cardinal Ximenes to Leo X; (5) an address to the reader about the language of the Old Testament; (6) a treatise on finding the roots of Hebrew words; (7) an introduction to the New Testament; (8) an introduction to the Hebrew and Chaldee Lexicon and Hebrew Grammar as well as to the interpretation of proper names; (9) on the manner of studying the Sacred Scriptures, and (10) the Epistle of St. Jerome to Paul the presbyter about the study of the sacred books. At the end of the volume are two leaves of errata.

Volume II. — This Volume, which contains Joshua, Judges, Ruth, Samuel, Kings, Chronicles and the Prayer of Manasseh, is somewhat differently arranged. Owing to the omission of the Chaldee version of the Prophets and the Hagiographa which the Cardinal and his coadjutors considered unworthy to be bound up with the Holy Scriptures because it was corrupt and interspersed with Talmudic fables, the folios in this and in the following two volumes are not divided horizontally into two sections. Each folio consists simply of three columns which respectively give the Hebrew, the Vulgate and the Septuagint in the same order and treated in the same way as they are in the first Volume. On the verso of the title-page is the dedicatory Epistle to Leo X whilst the following folio gives the address to the reader as in the first Volume. Beneath the three columns, which end the book of Chronicles, the Prayer of Manasseh is given in Latin in twelve lines which go across the page. Two leaves of errata conclude the Volume.

Volume III. — The third Volume contains the canonical and deutero-canonical books in the following order: Ezra, Nehemiah, Tobit, Judith, Esther with the Apocryphal addition, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom and Ecclesiasticus. As there is no Hebrew of Tobit, Judith, the apocryphal portion of Esther, and

Wisdom, the contents of the three columns in the deutero-canonical parts necessarily differ from those containing the canonical books. In the deutero-canonical parts the Septuagint with its superlineary Latin version is given both in the outer and inner columns, whilst the Vulgate, as usual, occupies the middle column. There is also a difference in the treatment of the Psalms. In the Psalms the Vulgate does not occupy the central column, as is the case in all the other books of the Old Testament, but the version made by St. Jerome takes its place, whilst the Vulgate is given as a superlineary version to the Septuagint.

Volume IV. — The fourth and last Volume of the Old Testament contains Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel with the three deutero-canonical additions, viz. the Song of the Three Children which is between verses 23 and 24 of chapter III, the History of Susanna, and Bel and the Dragon which are at the end of the book forming chapters XIII and XIV, the Minor Prophets and the three books of Maccabees. As the Vulgate has not the third of Maccabees, this book is given only in two columns, both of which contain the Septuagint with a superlineary Latin translation. The printing of this last Volume of the Old Testament and of the Polyglot was finished, July 10 1517.

When the last sheets of this magnificent Polyglot were finished John Brocario, the son of the printer, then a child, was dressed in his best attire and was sent with a copy to Ximenes. The aged Cardinal, as he took up the sheets, raised his eyes to heaven and devoutly exclaimed: "I give thee thanks, O most high God, that thou hast brought this work which I undertook to the long-wished-for end." Then turning to those who surrounded him, Ximenes said of all the acts which distinguished his administration there was none, however arduous, better entitled to their congratulation than this. It does indeed

seem that Providence had just spared him to complete this stupendous work, for he died a few months after it was printed, November 8 1517, aged 81.

The principles which guided the editors of the Hebrew text in this Polyglot and the utility of the Complutensian for textual criticism, as far as the Hebrew Scriptures are concerned, may be approximately ascertained from the relative value which the redactors themselves attached to the original in comparison with the versions which they exhibit in the respective columns. In their description of the disposition of the different languages in the three different columns, the Cardinal and his coadjutors say in the Address to the Reader that the position of the Vulgate in the middle column with the Hebrew original on one side and the Greek Version of the Septuagint on the other side indicates that just as Christ was crucified between two thieves so the Roman Church represented by the Latin Version is crucified between the Synagogue represented by the Hebrew and the Eastern Church denoted by the Greek Version. Addressing the Reader they say:

Now we must briefly treat of the manner in which we have disposed the languages of the Pentateuch in the book itself. In the first place, therefore, in the open Codex two pages present themselves to you, one on this side and the other on that side, both of which have three principal columns. The one which is placed in the outer margin contains the Hebrew Verity, the one in the inner margin gives the Greek of the seventy Interpreters, over which is placed a word-for-word interlineary Latin translation, whilst in the middle between the two columns we have placed the Latin translation of Blessed Jerome, as though between the Synagogue and the Eastern Church, placing them like the two thieves one on each side and Jesus, that is the Roman Church, between them.[1]

[1] Nunc de modo quo linguas Pentateuchi in libro ipso disposuimus: brevibus agendum est. Primum itaque aperto codice duae se tibi chartarum facies hinc et inde offerent: quarum unaquaeque tres praecipuas columnas

This unbounded veneration for the Vulgate naturally influenced the redactors of the Hebrew text. Hence they assimilated it in form to the central Latin Version. They made the folios of the Hebrew text go from left to right; they divided Samuel, Kings, Ezra-Nehemiah and Chronicles respectively into two books, and named the first two books thus divided into four, 1 Kings, 2 Kings, 3 Kings and 4 Kings; they inserted the deutero-canonical Additions into the text; they discarded the Massoretic division of the text into sections and adopted the Christian chapters; they re-arranged the Hebrew order of the books and made them follow the sequence of the Vulgate; they discarded the accents and though they retained the vowel-points, they in many instances altered them into forms which are rightly rejected by grammarians as inadmissible.

The vowel-points cannot be relied upon. The arbitrary discarding, on the part of the editors, of the composite *Sheva* which imparts such a disagreeable appearance to the text, has at least the merit of having been carried through uniformly. Thus for instance they have almost regularly printed:

לַעֲשׂוֹת	Gen. II 3	חַמִּישִׁי	Gen. I 23	אֱלֹהִים	Gen. I 1
עֲשׂוֹת	„ „ 4	הָאֲדָמָה	„ „ 25	אֲשֶׁר	„ „ 7
לַעֲבֹד	„ „ 5	נַעֲשֶׂה	„ „ 26	וּלְמוֹעֲדִים	„ „ 14

But the carelessness which is exhibited in the printing of the graphic signs is very serious and renders the Complutensian text useless for the collation of the vowel-

habet. Ex quibus ea quae ad marginem exteriorem sita est: Hebraicam continet veritatem. Quae vero interiori margini adhaeret: Graeca est septuaginta interpretum editio: cui superponitur latina interlinearis traductio de verbo ad verbum. Mediam autem inter has latinam beati Hieronymi translationem velut inter Synagogam et Orientalem Ecclesiam posuimus: tanquam duos hinc et inde latrones medium autem Jesum hoc est Romanam sive latinam Ecclesiam collocantes. Comp. *Prologus. Ad lectorem.* Vol. I, fol. 3*b*.

points: *Pathach* frequently stands by mistake for *Kametz* and *vice versa Kametz* for *Pathach*, whilst the *Dagesh* is often omitted after the article and *Vav* (וַ) conversive. The extent of these blemishes may be approximately estimated from the following analysis of the first three chapters of Genesis:

(1) *Pathach for Kametz:*

אַיֶּכָּה	Gen.	III	9	יִקְרָא	Gen.	II	19	רַקִּיעַ	Gen.	I	6
הַנַּחַשׁ	„	„	13	הַבְּהֵמָה	„	„	20	הַחַיָּה	„	„	21
הַשָּׂדָה	„	„	14	חַאָדָם	„	„	25	שָׂרְצוּ	„	„	21
וְאֹכַל	„	„	15	אַמַר	„	III	1	וְיַצַּמַח	„	II	5
אַשִּׁית	„	„	15	הַנָּחָשׁ	„	„	2	שָׁם	„	„	8
הַשָּׂדָה	„	„	18	הַגַּן	„	„	2	הַזָּהָב	„	„	11
הָאָדָם	„	„	22	לְאִישָׁהּ	„	„	6	הַנָּהָר	„	„	13
וְחַי	„	„	22	הָאָדָם	„	„	9	יְהוָה	„	„	15

(2) *Kametz for Pathach:*

הָאֲדָמָה	Gen.	II	19	וַיָּבְדֵּל	Gen.	I	7
הָמֵן	„	III	11	חָיָה	„	„	30

(3) *Tzere for Segol:*

שְׂנֵיהֶם	Gen.	III	7	וַתֵּרֶא	Gen.	III	6

Dagesh omitted:

עִמָּהּ	Gen.	III	6	הַזָּהָב	Gen.	II	11	הַשָּׁמַיִם	Gen.	I	9, 30
וַיִתְפְּרוּ	„	„	7	הַשֹּׁהַם	„	„	12	בְיוֹם	„	II	1
וַיִקְרָא	„	„	9	וַיִנַּחֵהוּ	„	„	15	הַשְּׁבִיעִי	„	„	3
לָאִשָּׁה	„	„	13	חַיַּת	„	„	20	הַשָּׁדֶה	„	„	5, 19
חַיַּת	„	„	14	וַיִיְשָׁן	„	„	21	וַיִצֶר	„	„	7
נְחָשְׁךָ	„	„	14	וַיִקַּח	„	„	21	וַיִפַּח	„	„	7
צִוִיתִיךָ	„	„	17	הַשָּׂדָה	„	III	1	וַיַּשֶׂם	„	„	8

The editors have in several passages preserved the punctuation which has survived in some MSS.[1] Thus for instance when a *pathached* guttural is preceded by a *Yod* the latter has the *Pathach*. Compare:

תַּצְמִיחַ	Gen.	III	18	שִׂיחַ	Gen.	II	5	לָרַקִּיעַ	Gen.	I	7

[1] *Vide supra*, Nos. 16, 28, pp. 556–559, 636.

As already stated the editors have entirely rejected the accents. Their reason for so doing they minutely set forth in the Address to the Reader and it is as follows:

We have knowingly omitted the points in the Hebrew characters which the Hebrews now use for the accents, as these have nothing to do with any difference in the sense or pronunciation, but simply with the modulation of their own hymns. They were rightly rejected by the ancient Hebrews whom we prefer to follow in this matter. However, that the position of the accent on every word should not be unknown, we have provided for it in this manner. As the Hebrew words have the accents as much as possible on the last syllable, these are not marked with any points; but those which have not the accent on the ultima, which is of rare occurrence, are marked with a sign over the toned syllable, e. g. אֹרֶן. The Hebrews, moreover, use distinguishing signs for colon and comma. The colon, as among the Latins, is a double point like this (:) and the comma is such a sign (ʌ).[1]

This accounts for the three signs which the editors have adopted instead of the legitimate accents and which are so profusely exhibited throughout the Hebrew text of the Complutensian. It will be seen that all the three signs are borrowed from the rejected Hebrew accents and that the *Soph-Pasuk* sign alone is used by the editors in its legitimate sense to denote the verse-divider in

[1] Illud est etiam considerandum: quod in hebraicis characteribus scienter omisimus apices illos: quibus nunc utuntur Hebraei pro accentibus. Nam hi cum ad nullam vel significati vel pronunciationis differentiam pertineant: sed ad solam cantus ipsorum modulationem: merito a veteribus Hebraeis rejecti sunt: quos in hoc imitari maluimus. Verum ne locus accentus cujusque dictionis ignoraretur: hoc modo providimus: ut quoniam dictiones hebraicae ut plurimum in ultima habent accentum: omnes hujusmodi dictiones nullo prorsus apice notarentur: reliquae vero non habentes accentum in ultima (quae rarissime occurrunt) Super syllabam ubi praedominatur accentus: apice signarentur: hoc modo אֹרֶן. Caeterum in distinctione clausularum colo etiam utuntur Hebraei et commate: sed ita: ut colum sit duplex punctum; sicut comma apud latinos: hoc modo: Comma vero tale signum ʌ. Comp. *Prologus. Ad lectorem*, fol. 4*a*.

accordance with the Massorah. The *Pashta* sign they use to denote the penultimate tone. The greatest objection, however, is to their use of the *Athnach*. In the first place it does not stand under the word with the tone syllable as it is in the Massoretic text, but is clumsily put by the side of it, and secondly it not only stands for the legitimate *Imperator*, as in the Massoretic text, but for other *domini*, both Emperors and Kings as they are technically called. Hence the Complutensian text frequently exhibits two or even three *Athnachs* in the same verse.[1]

Moreover, the reason which the editors assign for their rejection of the accents is both incorrect and misleading. All "the ancient Hebrews" who acknowledge the vowel-points which the editors have accepted, also regarded the accents as of paramount authority. Equally incorrect and misleading is their declaration that the accents make no difference in the sense, but are simply used to regulate the details of the musical recitation. All grammarians now acknowledge that the musical value of the accents is but one part of their functions and that they are of the greatest importance as signs of interpretation of the text.

In addition to these three signs, the editors of the Complutensian text use in numerous instances the Poetical accent *Mehuppach* (מהפך). This sign they place over the servile letters בכ"לם, as well as over the article and interrogative *He* (ה), the *Vav* conjunctive (ו) and the relative *Shin* (ש), in order to aid the beginner to find the root of the respective words, as will be seen from the following examples:

לָרָקִ֑יעַ	Gen. I 7	הַֽחֹשֶׁךְ	Gen. I 4	הָאָ֖רֶץ	Gen. I 1
מִתַּ֣חַת	„ „ 9	וְלַֽחֹשֶׁךְ	„ „ 5	וְהָאָ֖רֶץ	„ „ 2
הַשָּׁמָ֔יִם	„ „ 9	לָמָ֔יִם	„ „ 6	הַמָּ֔יִם	„ „ 2

[1] Comp. Gen. I 5, 7, 9, 11, 12, 16, 25 &c. &c.

In all these instances the *Mehuppach* indicates the servile letter and the *Pashta* the tone-syllable. The quotation from Gen. I 7 shows also the position which the *Athnach* occupies.

As a result of rejecting the accents, the editors were also obliged to discard the *Makkeph* which unites two or three words and which owing to this union not only have one accent, but have the vowel-points changed in some expressions. Thus אֵת is אֵת with *Tzere* or tone-long *ē* when it has no *Makkeph*, but becomes אֶת־ with *Segol* when it has the *Makkeph*. The same is the case with כֹּל which is pointed כֹּל with *Cholem* when it stands by itself, but is כָּל־ with *Kametz* when it has the *Makkeph*. In the Complutensian where the *Makkeph* never occurs, these two expressions are printed אֵת and כָּל without any uniting sign or indication of the reason why the vowel-points are changed, which is a source of perplexity to the student whom the editors were so anxious to help.

The phenomenal forms of letters and words which are enjoined in the Massorah and which are exhibited in the best MSS. are disregarded in this edition. It does not notice the majuscular and the minuscular letters, the suspended letters, the inverted letters or the dotted letters and words.

The official variants, however, which are called *Kethiv* and *Keri* are indicated, but in the same perplexing way in which the earlier editions notice them. The *Kethiv* or consonants of the text have as a rule the vowel-points which belong to the *Keri* or to what the Massorah gives in the marginal reading, but which marginal reading, as is the case in all the previous editions of the printed text, is always absent in the Complutensian.

In the case of the ten classical passages in which the Massorah records a lacuna and where the MSS. supply

in the margin the word which has dropped out of the text, the Complutensian edition has in nine instances the missing word in the text and in only one passage reads it without the word and without any indication that the text is defective.[1]

Apart from the numerous misprints in the vowel-points which are mainly due to the fact that the editors devoted only a little more than eight months to the printing of each volume, the consonantal text is remarkably accurate and is of great importance to the criticism of the Hebrew Scriptures. Its variations from the *textus receptus* I have recorded in the notes to my edition of the Hebrew Bible where it is denoted by די"א.

Beth-el is invariably printed in two words (בית אל) and in some instances in two lines, בֵּית *Beth* being at the end of one line and אֵל *El*, at the beginning of the next line.[2] This edition has the two verses in Josh. XXI, viz. 36, 37. It is, however, to be remarked that it also has Neh. VII 68. It is against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. With regard to changing *Sheva* into *Chateph-Pathach* or what according to the principles of the editors would more generally be *Pathach* when a consonant with simple *Sheva* is followed by the same consonant, though this edition is against it as a rule we find exceptional instances like וְנַלְלוּ Gen. XXIX 3, 8.

In accordance with the general practice of that time, the editors have not described either the MSS. or the printed editions which they used for the compilation of

[1] The single exception is 2 Sam. XVIII 2. *Vide supra*, Part II, chap. XI, p. 309 &c.

[2] Comp. Gen. XII 8; XXXI 13.

the Hebrew text. The importance, however, which is attached to the Complutensian text has stimulated Biblical scholars to search for and try to identify these MSS.

In the year 1784 two Professors, Moldenhawer and Tychsen, went to Alcalá in the hope of finding them, when to their amazement they were told that about the year 1749 an illiterate librarian sold them to a rocket-maker as useless parchments. This whimsical story which was believed throughout Europe for about sixty years is still given as an authentic fact by so indefatigable a scholar as Prescott.[1] But though this "prodigy of barbarism" has been exploded by the ascertained fact that all the MSS. which were known to belong to Cardinal Ximenes, and which were preserved in the library at Alcalá are now in the University Library at Madrid, still the Hebrew MSS. and the printed editions used for the Complutensian text have hitherto not been definitely identified.

In the description of Codex No. 59 in my List, I have stated that this is the identical MS. which the editors of the Complutensian Polyglot not only used, but arranged and marked out for the guidance of the compilers of their Hebrew text,[2] and I shall now proceed to give some of the reasons for this conclusion.

(1) The MS. in question was at Alcalá when the Complutensian Polyglot was compiled and carried through the press. This is evident from the book-plate which bears the arms of the famous Cardinal Ximenes who designed the Polyglot and defrayed the expenses of printing it. And though the editors in accordance with the custom of those days do not describe the MSS. which they used, still they distinctly state in the Preface that they did use

[1] Comp. *History of Ferdinand and Isabella*, Part II, chap. XXI.

[2] *Vide supra*, Part II, chap. XII, pp. 771–776.

Hebrew MSS. for their text. It would, therefore, be impossible to imagine on any reasonable hypothesis that they should have neglected the oldest and most precious of the Hebrew MSS. in the possession of the University at the very time when the Hebrew text was compiled.

(2) Though the MS. is dated A. D. 1280 it was bound by the authorities of the University of Alcalá at the beginning of the sixteenth century at the very time when the other MSS. were bound which were unquestionably prepared for the compilation of the Polyglot. Moreover, it exhibits undoubted traces that prior to its being bound it was used in loose quires for the purpose of collation. This is placed beyond the shadow of a doubt by the fact that the sheet containing Exod. IX 33*b*—XXIV 7*b*, viz. from כל אשר דבר יהוה to ומטר לא נתך ארצה inclusive, is missing, almost the identical piece also missing in Codex No. 2 in the Madrid University Library which was unquestionably used for the Polyglot, thus showing that these sheets used by the compiler for collating were never returned.

(3) The rubricator of the MS. who prepared it for the printer and who executed his work *circa* 1510 as is evident from the illuminations, was a Christian Jew. This is not only known from the Introduction, but is evident from the fact that he converted into a beautiful cross the mark which indicates in the margin the *Keri* both in Jerem. III 2 and XXXII 4.[1] He, moreover, affixed throughout the Latin names to the Hebrew books. The most noticeable examples are to be seen in the case of Samuel and Kings which are two books in the Hebrew. The editorial rubricator has not only divided them into two books each, but has put against the beginning of Samuel *Regum I,* against the second part *Regum II,*

[1] *Vide supra*, p. 776.

against the beginning of Kings *Regum III* and against the second part *Regum IV*.

(4) The MS. has been divided throughout into chapters at the beginning of the sixteenth century. These breaks are not only indicated in the middle of the text, but also by illuminations in the margin. And though they are contrary to the Massoretic sectional divisions which the original MS. itself exhibits in the text, yet they fully coincide with the sectional divisions adopted in the Hebrew text of the Complutensian, as will be seen from the following analysis:

Complutensian		*MS.*		*Complutensian.*		*MS.*	
Micah	IV 14	Micah	IV 14	Gen.	XXXII 1	Gen.	XXXII 1
Nahum	II 2	Nahum	II 2	Numb.	XII 16	Numb.	XII 16
Job	XLI 2	Job	XLI 2	„	XXV 19	„	XXV 19
Eccl.	XI 10	Eccl.	XI 10	1 Sam.	XXI 2	1 Sam.	XXI 2
Dan.	VI 2	Dan.	VI 2	2 Sam.	IX 2	2 Sam.	IX 2
Neh.	X 2	Neh.	X 2	Hosea	II 3	Hosea	II 3
2 Chron.	I 18	2 Chron.	I 18	„	XII 2	„	XII 2
„	XIII 23	„	XIII 23	Joel	IV 1	Joel	IV 1

In all these sixteen instances there is no break whatever in the text of the original MS. and the red mark to indicate the section has been introduced in the middle of the line to answer to the illumination which the rubricator made in the margin. Yet all these sixteen breaks are adopted in the Complutensian text. There can, therefore, be no doubt that the redactors of the Hebrew text in the Complutensian have made these breaks in the MS. to guide those who prepared the copy for the printers.

(5) A still more striking proof that the editors of the Hebrew text in the Complutensian arranged this MS. in order to guide those who finally prepared the copy for the printers is to be found in the fact that some of

the breaks thus indicated are not only in the middle of the line which yet happens to coincide with the end of the verse, as is the case in the foregoing sixteen instances, but have actually been introduced into the middle of the Hebrew verse. Yet these sectional divisions thus indicated in red, which break up the Massoretic verse-divisions, are one and all exhibited in the Hebrew text of the Complutensian, as will be seen from the following collation:

Complutensian.	*MS.*	*Complutensian.*	*MS.*
Hosea V 15*b*	Hosea V 15*b*	Gen. XXXVII 2*b*	Gen. XXXVII 2*b*
„ X 15*b*	„ X 15*b*	Levit. XXV 55*b*	Levit. XXV 55*b*
Canticles IV 16*b*	Canticles IV 16*b*	Judg. XIX 1*b*	Judg. XIX 1*b*
„ VII 1*b*	„ VII 1*b*	1 Sam. IV 1*b*	1 Sam. IV 1*b*
Ruth II 23*b*	Ruth II 23*b*	1 Kings II 46*b*	1 Kings II 46*b*
Eccl. VI 11*b*	Eccl. VI 11*b*	2 Kings XXII 20*b*	2 Kings XXII 20*b*
„ VIII 1*b*	„ VIII 1*b*	Isa. VIII 23*b*	Isa. VIII 23*b*
„ IX 1*b*	„ IX 1*b*	„ XIII 22*b*	„ XIII 22*b*
2 Chron. V 1*a*	2 Chron. V 1*a*	„ LXIII 19*b*	„ LXIII 19*b*
		Ezek. I 28*b*	Ezek. I 28*b*

As no Hebrew Codex exhibits these sectional divisions in the middle of the verse and, moreover, as these artificial breaks have been adopted in the Hebrew text of the Complutensian, it will readily be conceded that the editors of the Polyglot first introduced these sections into the MS. which was at Alcalá at the very time when the Polyglot was compiled and printed.

It will be seen that the MS. in its original condition was not taken by the editors as an exact model from which to print the Hebrew text, but was arranged and adapted by them for a text in accordance with certain preconceived views entertained by them as to what the Hebrew text in the Polyglot should be. No more striking and convincing proof of this fact need be adduced than Josh. XXI 36, 37 which we exhibit in parallel columns:

Complutensian Polyglot.

וּמִמַּטֵּה רְאוּבֵן אֶת בָּצֶר וְאֶת מִגְדְּשָׁתָהּ וְאֶת
יָהְצָה וְאֶת מִגְדְּשָׁתָהּ: וְאֶת קְדֵמוֹת
וְאֶת מִגְדְּשָׁתָהּ וְאֶת מֵיפַעַת וְאֶת
מִגְדְּשָׁתָהּ עָרִים אַרְבַּע:

MS. A. D. 1280.

וּמִמַּטֵּה רְאוּבֵן ~~אֶת עִיר~~
~~מִקְלָט הַרֹּצֵחַ~~ אֶת־בָּצֶר בַּמִּדְבָּר
וְאֶת־מִגְדְּשָׁתָהּ וְאֶת־יַהְצָה וְאֶת־
מִגְדְּשָׁתָהּ: וְאֶת־קְדֵמוֹת וְאֶת־
מִגְדְּשָׁתָהּ וְאֶת־מֵיפָעַת וְאֶת־מִגְדְּשָׁתָהּ
עָרִים אַרְבַּע:

Before entering into an examination of these two verses and pointing out the relationship of the MS. to the Complutensian it is necessary to exhibit them in the form in which they were printed prior to their appearance in the Polyglot. Omitting the accents, their form in the early editions is as follows:

Soncino 1488.

וממטה ראובן את־בצר
את־מגדשתה ואת־יהצה ואת־מגדשתה:
את־קדמות ואת־מגדשיה את־מפעת
ואת־מגדשה ערים ארבע:

Soncino 1485.

וממטה ראובן את בצר ואת
מגדשה ואת יהצה ואת מגדשה:
את קדמות ואת מגדשיה את מפעת
ואת מגדשה ערים ארבע:

Brescia 1494.

וממטה ראובן את־בצר
את־מגדשתה ואת־יהצה ואת־מגדשתה:
את־קדמות ואת־מגדשיה את־מפעת
את־מגדשה ערים ארבע:

Naples 1491–93.

וּמִמַּטֵּה רְאוּבֵן אֶת־בָּצֶר
וְאֶת־מִגְדְּשָׁתָהּ וְאֶת־יַהְצָה וְאֶת־מִגְדְּשָׁתָהּ:
וְאֶת־קְדֵמוֹת וְאֶת־מִגְדְּשָׁתָהּ וְאֶת־מֵיפָעַת
וְאֶת־מִגְדְּשָׁתָהּ עָרִים אַרְבַּע:

A comparison of the Complutensian form of these two verses with the MS. and the four printed editions reveals to us the fact that the editors of the Polyglot used the Naples edition as their standard and that in arranging the MS. for the printers they altered it in conformity therewith. From the Naples edition the editors took (1) יְהָצָה with *Sheva* under the *He* instead of יַהְצָה with *Chateph-Pathach* which the Soncino and Brescia texts have; (2) וְאֶת קדמות with *Vav* conjunctive instead of אֶת־ which is the reading in the two Soncino editions; (3) וְאֶת before מֵיפָעַת whilst the other three editions read simply

אֶת־ without the *Vav*, and (4) מִיפַעַת *plene*, since in all the other three editions it is מֻפַעַת *defective*.

Having thus adopted the Naples edition as their standard, the editors of the Complutensian (1) struck out in the MS. the words את עיר מקלט הרצח *the city of refuge for the slayer*, and (2) dotted the word במדבר *in the wilderness*, after בֶּצֶר *Bezer*, to make it conformable to their model text. As to the spelling of מִגְרָשֶׁיהָ *the suburbs thereof*, with *Yod* which is only sporadically to be found in some of the editions and in the MSS., this is simply one of the many peculiarities introduced into the Hebrew text by the editors of the Complutensian.

The Naples Bible (1491—93), however, is not the only printed edition which the editors of the Complutensian utilized for the construction of their text. I was fortunate enough to discover amongst the MSS. in the famous Library of the Escorial the two volumes of the Lisbon edition of the Pentateuch 1491 which were actually used as printers-copy for the Polyglot. That these volumes are the surviving portions of the materials used by the editors is evident from the following facts:

I. Both the Hebrew text and the Chaldee Version of the so-called Onkelos are marked throughout in the Complutensian, by letters which refer to corresponding letters in the margin, where the roots of the words thus marked in the text are given in order to enable the student to find these words in the Dictionary. Now the two volumes of the Pentateuch in the Escorial, have carefully written in the margin these roots against the Chaldee in exactly the same form and are arranged in exactly the same manner as they appear in the Complutensian.

II. The writing is in the same hand as that of the Chaldee paraphrase of the Prophets and the Hagiographa which were prepared for the press and are signed by

Alphonso de Zamora. It is, therefore, evident that he also prepared these two volumes as printers' copy.

III. The margins of these two volumes contain sometimes more roots than are now to be found in the Complutensian. This shows that they have been rejected by the general editor either because the marginal space in the Complutensian was too small to contain them all, or because the editor did not deem them of sufficient importance.

IV. Whilst some of the roots given in the margins of the Lisbon Pentateuch do not appear in the Complutensian margins, all the roots which are printed in the Polyglot are without exception to be found in this Pentateuch in exactly the same form. This shows that the editor's supervision was exercised on the sheets of the volumes which served as printers copy.

V. The two volumes are bound in the same binding of the early part of the sixteenth century and are stamped with the same marks of Cardinal Ximenes and the University of Alcalá, as the MSS. which were used by the compilers of the Complutensian. It is, therefore, evident that they formed part of the materials for the Polyglot.

VI. The most remarkable feature in connection with these two volumes is the fact that they were bound after Alphonso de Zamora wrote out the roots in the margin to be printed in the Polyglot. This is evident from the fact that the binder has cut into the letters of the marginal writing. There can, therefore, be no doubt that Zamora worked on the loose sheets which were intended as printers copy and that these sheets were afterwards bound up when they came back from the editors or printers.

The extreme reverence with which the editors of the Complutensian regarded the Latin version shows itself

very strikingly in Ps. XXII 17. Though both the Hebrew MSS. which they used and the beautifully printed Naples edition which was also consulted by them read here כָּאֲרִי in accordance with the Massorah and all the Standard Codices, they have altered it into כָּאֲרוּ = כָּרוּ because the Vulgate as well as the Septuagint exhibit this reading.

In the variations from the Complutensian which I give in the notes to my edition of the Hebrew Bible, the following corrections and additions are to be made. On Isa. XIX 13, I erroneously give די"א = Complutensian among the editions which read וְהִתְעוּ with *Vav* conjunctive whereas the reverse is the case, the Complutensian reads הִתְעוּ like the Massoretic recension. On Hosea VI 2 I by mistake quote די"א in support of both readings *plene* and *defective*, the Complutensian supports only the *defective*. On 2 Kings XIX 31 די"א = Complutensian is to be added to the authorities which have צְבָאוֹת in the text, as the substantive reading.

Of the Complutensian Polyglot I collated five copies: four in the British Museum (1), press-mark 340. d. 1; (2) press-mark 1. f. 5—10; (3) press-mark G. 11951—56; (4) press-mark C. 17. c. 7—12, and one in my own possession.

No. 20.

First edition of the Rabbinic Bible, Venice, 1516—17.

דפוס י"ב = די"ב

Venice was now destined to take the place of Soncino, Naples and Pesaro, and Bomberg to supersede R. Gershom in printing Hebrew Bibles. Attracted by the rage for the study of Hebrew literature which spread over Italy at the beginning of the sixteenth century and which made Popes and Cardinals, princes and statesmen, warriors and recluses of all kinds search for Jewish teachers to

initiate them in the mysteries of the Kabbalah, the enterprising Daniel Bomberg of Antwerp emigrated to Venice where he established his famous Hebrew printing-office which in its way vied with the celebrated Aldine press in the same city. The first important contribution to textual criticism which issued from the Bomberg press is the *editio princeps* of the Rabbinic Bible in four parts edited by Felix Pratensis, Venice, 1516—17.

Part I. — The Pentateuch. This part which is without pagination, but with signatures and catchwords in the Chaldee columns, consists of 17 quires, 16 contain 8 folios each and the seventeenth has 5 folios, so that this part or volume has altogether 133 folios. The recto of the first folio is the title-page, describing in 19 lines the contents of the Bible which is as follow:

The Four-and-Twenty. The Pentateuch with the Targum of Onkelos and the Commentary by Rashi. The Former and Latter Prophets with the Targum of Jonathan b. Uzziel and with the Commentary by R. David Kimchi. The Psalms with the Targum of Rabi Joseph and with the Commentary by R. David Kimchi and the Commentary *Kav Venaki*. Job with the Targum of Rabi Joseph and the Commentary by Rambam and Rabi Abraham Farizol. The Five Megilloth with the Targum of R. Joseph and the Commentary by Rashi. Daniel with the Commentary by Rabi Levi b. Gershom. Ezra with the Commentary by Rashi and Shimoni. Chronicles with the Commentary by Rashi and Shimoni. The Jerusalem Targum of the Pentateuch and the second Targum of Esther, as well as a Treatise on the accents and the Differences between Ben-Asher and Ben-Naphtali on the Pentateuch, with other useful matters. Printed with great care by Daniel Bomberg of Antwerp at Venice.[1]

[1] ארבעה ועשרים | הומש עם תרגום אונקלוס ועם פירוש רש"י. | נביאים ראשונים ונביאים אחרונים עם תרגום | יונתן בן עזיאל ועם פירוש ר' דוד קמחי. | תהלים עם תרגום רבי יוסף ועם פירוש רד"ק. | משלי עם תרגום רבי יוסף ועם פירוש קב ונקי. | איוב עם תרגום רבי יוסף ועם פירוש הר"מבן | ורבי אברהם פריצול. | המש מגלות עם תרגום ר' יוסף ועם פירוש רש"י | דניאל עם פירוש רבי לוי בן גרשם. | עזרא עם פירוש רש"י ושמעוני. | דברי הימים עם פירוש רש"י ושמעוני. | תרגום ירושלמי על החומש ותרגום אחר על | מגלת אסתר ושערי הטעמים והפרשות | שבין בן אשר ובן נפתלי על התורה עם | שאר דברים יפים; נדפס עם רב | הציון על ידי דניאל בומבירגי | מאנוויר"שא; | בויניזיאה.

The description is contained in a representation of the sacred ark, which is a decorative archway entablature, and two ornamental columns.

On the verso is Felix Pratensis's Latin dedication of the work to Pope Leo X, dated Venice 1517. The rest of the volume (fol. 2*a*—133*b*) contains the Pentateuch with the Chaldee Version of Onkelos in parallel columns. Both are furnished with the vowel-points and the accents. The lower part of each folio contains the commentary of the celebrated Rashi. Each book begins with the first word in large letters. In Genesis the first word is enclosed in an ornamental border which extends over the two columns, whilst in Exodus, Leviticus, Numbers and Deuteronomy both the Hebrew and the Chaldee begin with the first word in hollow letters with a wood-cut back-ground which occupy the width of their respective columns. At the end of each book is the Massoretic Summary which registers the number of verses in the book, and at the end of the Pentateuch the Summaries are repeated and the sum-total of all the verses in the five books is given.

These Summaries, however, are in conflict with each other. Thus at the end of Exodus it states that this book has 1290 verses,[1] which is manifestly a mistake, and is rightly given in the duplicate at the end of the Pentateuch as 1209 verses.[2] But the final Summary is wrong both in giving the Number of verses in Deuteronomy as 1055 and in the sum-total of the verses in the Pentateuch as 5945 verses[3] since Deuteronomy has only 955 verses and the whole Pentateuch 5845 verses.[4]

[1] סכום פסוקי דספרא ואלה שמות אלף ומאתים ותשעים.

[2] ואלה שמות אלף ומאתים ותשעה.

[3] אלה הדברים אלף חמשים וחמשה: סכום הפסוקים של כל התורה חמשת אלפים ותשע מאות וארבעים וחמשה.

[4] *Vide supra,* Part I, chap. VI, pp. 75—78; 82—85.

With the exception of Pericope *Va-Yetze* [ויצא = Gen. XXVIII 10 &c.], which is separated from the preceding one by three *Samechs* (ס ס ס), and *Va-Yech* [ויחי = Gen. XLVII 28 &c.], which has simply one *Samech* at the end of the line and the first word of which is in the ordinary type,[1] all the Pericopes are separated from each other by three *Pes* (פ פ פ) which occupy the vacant sectional space of about three lines, whether the Pericope coincides with an Open or Closed Section. In the case of the Chaldee these three *Pes* are generally in a smaller type. Every Pericope, moreover, begins with the first word in larger type both in the Hebrew and in the Chaldee. The names of the respective Pericopes are given in running head-lines throughout the Pentateuch.

As regards the sectional divisions, this edition has no fewer than fifty new Sections and omits only one which is in the *textus receptus*. They are as follows:

Genesis. — In Genesis this edition has nine new Sections, viz. VII 1; X 6, 13; XXV 7; XXXVI 9; XLII 37, 38; XLIX 3, 18 and omits none.

Exodus. — In Exodus it has the following eleven new Sections, viz. VIII 19; XII 25; XIII 5; XXII 18; XXIII 3; XXVIII 3; XXXII 25; XXXIII 5; XXXVI 5, 35; XXXVIII 27 and omits one, viz. XXVIII 15.

Leviticus. — In Leviticus it has six new Sections, viz. VII 26; XI 24; XVII 8, 13; XXV 14; XXVI 18 and omits none.

Numbers. — In Numbers it has nine new Sections, viz. VI 13; VII 4; X 18, 22, 25; XIV 1; XXV 4; XXVI 5; XXVII 18 and omits none.

Deuteronomy. — In Deuteronomy it has no fewer than fifteen new Section, viz. X 8; XVI 22; XVIII 14; XIX 8; XXII 9; XXIII 7, 19; XXIV 6, 9; XXV 4; XXXI 6, 22, 25; XXXIII 6, 23 and omits none.

In indicating the sectional divisions, the editor has disregarded the ancient rules which are followed in the oldest and best Sephardic MSS. He indiscriminately exhibits vacant spaces at the beginning and at the end

[1] Comp. *The Massorah*, letter ס, §§ 377, 378, Vol. II, p. 468.

of the lines as well as in the middle of the lines whether the Sections are Open or Closed. In only a few instances has he tried to indicate the nature of the Section by the insertion of the letters *Pe* (פ) and *Samech* (ס) into the vacant sectional space. Thus in Genesis which has 91 Sections according to the present recension, 43 Open and 48 Closed, and which in this edition has 100 Sections the editor has inserted *Pe* in only eight instances and *Samech* in three passages.[1] In Exodus which has altogether 164 Sections in the *textus receptus,* 69 Open and 94 Closed and which in this edition has 174 Sections, he inserted *Pe* in four places and *Samech* in two.[2] In Leviticus which has 98 Sections, 52 Open and 46 Closed and which has 104 Sections in this edition, he has not inserted *Pe* or *Samech* in a single instance. The same is the case in Numbers which has 158 Sections in the received text, 92 Open and 66 Closed and which in this edition has 166 Sections, whilst in Deuteronomy which has 158 Sections in our recension, 34 Open and 124 Closed and which in this edition has 173 Sections, the solitary Closed Section is marked with *Samech* in Deut. II 8*b* which according to the Massorah has a break in the middle of the verse.

Part. II. — The Former Prophets. This part, which is also without pagination except fols. 4, 5 and 13, but with signatures and catchwords in the Chaldee columns, consists of 15 quires, 14 contain 8 folios each and the fifteenth has 7 folios, so that the volume has altogether 119 folios. The recto of the first folio has the following title in four lines without any decorative border:

The Former Prophets with the Targum and with the Commentary by R. David Kimchi. Printed with great care at Venice in the sixteenth year

[1] Comp. פ Gen. XXXVIII 1; XL 1; XLVIII 1; XLIX 1, 5, 8, 13, 14 and ס Gen. XXXIX 1; XLVI 28; XLIX 3.

[2] Comp. פ Exod. I 8; IV 18; VI 13; X 21 and ס Exod. XI 4; XX 1.

of the Doge Leonardo Loredano by Daniel Bomberg a countryman of Flanders.[1]

The arrangement of this volume is similar to that of the former one. Each book begins with the first word in large letters. In Joshua the first word is enclosed in an ornamental border, somewhat similar in design to that in Genesis, which extends over the two columns containing respectively the Hebrew and the Chaldee, whilst in Judges, Samuel and Kings both the Hebrew and the Chaldee begin with the first word in large hollow letters with a wood-cut back ground which occupy the width of the separate columns just as is the case with the several books in the Pentateuch.

Only Joshua and Kings have the Massoretic Summary at the end which registers the number of verses in each book and which coincides with our recension. The Joshua Summary also records the number of Sedarim in this book which is manifestly a printing mistake.[2] The names of the books are given in running head-lines throughout the volume, where however, *Joshua* (יהושע) on fol. 23*b* is a mistake for *Judges* (שפטים).

The remarkable part about this volume is that both Samuel and Kings are here for the first time divided each into two separate books in a purely Hebrew Bible. The line which separates 1 Sam. XXI 13 from 2 Sam. I 1 is occupied by the following words:

> Here the non-Jews [i. e. Christians] begin the second book of Samuel which is the second book of Kings by them.[3]

[1] נביאים ראשונים עם התרגום | ועם פירוש רד"ק נדפס עם רב העיון בויניזיאה בשנת י"ו | לדוכוס ליאונרדו לורידנו על ידי דניאל | בומברגי איש פלאנדריאה:

[2] The Summary is as follows: סכום הפסוקים של ספר יהושע שש מאות וחמשים וששה וסדריו ארבעת: *Vide supra*, Part I, chap. IV, pp. 41, 42.

[3] כאן מתחילים הלועזים ספר שני של שמואל והוא שני של מלכים אצלם: Comp. fol. 57*a*.

2 Kings I 1, however, is not separated from the former part, but there is simply an asterisk between the last word in 1 Kings XXXII 54 and the first word in 2 Kings I 1 pointing to the margin where we find the following remark:

Here the non-Jews begin the fourth book of Kings.[1]

Part III. — The Latter Prophets. This Volume, too, which is identical in its execution with Vols. II and III is without pagination, but with catchwords to the Chaldee and with signatures. It consists of 23 quires, 22 of which have respectively 8 folios, whilst the twenty-third quire has 4 folios, so that the volume has altogether 180 folios. The recto of the first folio contains the title in four lines without any decorative letters or border. It is similar to that in Vol. II and describes the contents as follows:

The Latter Prophets with the Targum and with the Commentary by R. David Kimchi. Printed with great care at Venice in the sixteenth year of the Doge Leonardo Loredano by Daniel Bomberg a countryman of Flanders.[2]

With the exception, therefore, of the second word in the first line in which is substituted *Latter* (אחרונים) for *Former* (ראשונים) the title is absolutely identical with the one in Vol. II.

The order of the Prophets is that exhibited in Column IV of the Table on page 6. Only the first word of Isaiah is in large letters enclosed in an ornamental border which is of a different design to the border in Vols. I and II, but which extends also over the two columns containing respectively the Hebrew and the Chaldee. The first word of Jeremiah, Ezekiel and the Minor Prophets is in the same hollow and decorative

[1] כאן מתחילים הלועזים ספר מלכי רביעי: Comp. fol. 100*a*.

[2] נביאים אחרונים עם התרגום | ועם פירוש רד"ק נכפם עם רב העיון בונינזואה בשנת י"ו | לדוכום ליאונרדו לורידנו על ידי דניאל | בומברגי איש פלאנדריאה.

letters with the same wood-cut back-ground as the initial words of Judges, Samuel and Kings in Vol. II. It is to be remarked that though Hosea alone is so distinguished, which is due to the fact that all the Minor Prophets are Massoretically treated as one book, each of the other eleven Prophets begins with the first word in larger type.

Ezekiel alone has the Massoretic Summary at the end which gives the number of verses in this book with the mnemonic sign.[1] Amidst the conflicting statements with regard to the number of verses in Ezekiel, it is important to notice that the Summary here fully coincides with the number given in our recension.[2] At the end of Isaiah the first three words of the penultimate verse are repeated, whilst at the end of the Minor Prophets the whole of the penultimate verse is repeated in both cases without the vowel-points and without the accents.

Part IV. — The Hagiographa. This Volume which is also without pagination, but with catchwords to the Chaldee has no fewer than six different sets of signatures as follows:

(1) The Psalter consists of 9 quires with a separate signature, 8 quires have 8 folios each and the ninth quire has 4 folios making in all 68 folios; (2) Proverbs and Job consist of 9 quires with a separate signature, 7 quires have 8 folios each, the third quire has 10 folios and the ninth 4 folios making in all 70 folios; (3) the Five Megilloth consist of 4 quires with a separate signature, the first and second quires have 8 folios each, the third quire has 6 folios and the fourth 4 folios making in all 26 folios; (4) Daniel, Ezra-Nehemiah and Chronicles consist of 6 quires with a separate signature, each quire has 8 folios making in all 48 folios; (5) Appendix I, i. e. the Jerusalem Targum and the second Targum of Esther consist of 2 quires with a separate signature, the first quire has 8 folios and the second 7 folios, in all 15 folios, and (6) the Appendix II which has 2 quires of 4 folios each

[1] סכום פסוקי יחזקאל אלף ומאתים ושבעים ושלשה וסימנהון ארנ"ע Comp. fol. 37*a*.

[2] *Vide supra*, Part I, chap. VI, pp. 93, 94.

or 8 folios. Accordingly Volume IV has 235 folios (68 + 70 + 26 + 48 + 15 + 8 = 235[1].

These separate signatures explain the otherwise inexplicable fact that at so early a stage of printing the Volume was printed in about six months since as far as our experience goes, there is hardly a printer in the present day who would undertake to print a large folio Volume of this nature in so short a time, if it were to be printed with one continuous set of signatures. The six sets of signatures show that the Volume was printed in six different compartments simultaneously and that it was set up by six different sets of compositors.

Fol. I*a* contains the title in the same simple four lines as Vols. II and III, but with a few slight verbal alterations. It is as follows:

The Hagiographa with the Targum and with Commentaries. Printed with great care at Venice in the year 278 [= 1517] and in the sixteenth year of the Doge Leonardo Loredano by Daniel Bomberg from Flanders.[1]

The order of the books is that exhibited in Column VIII of the Table on page 7. Both the Psalter and the Five Megilloth begin with the first word in large letters enclosed in an ornamental border which extends over the two columns containing respectively the Hebrew and the Chaldee, whilst the first word of the other books is in the same hollow and decorated letters with the same wood-cut back-ground as the initial words of the books in the other three Volumes.

Proverbs is the only book which has a Massoretic Summary at the end registering the number of verses in this book. This fully coincides with the verses in our recension. At the end of Lamentations and Ecclesiastes the penultimate verse is repeated. Ezra and Chronicles

[1] ספר כתובים עם התרגום | ועם הפי' נדפס עם רב העיון בווניזיאה בשנת רע"ח לפ"ק | ובשנת י"ו לדוגם ליאונרדו לורידנו על ידי | דניאל בומבירגי מפלאנדריאה.

are here for the first time divided into two books each in a purely Hebrew Bible. At the end of Ezra X 44 is inserted into the text ספר נחמיה *the Book of Nehemiah,* whilst in Chronicles ספר שני *the Second Book,* is put in the margin against XXIX 30. The names of the respective books are given in running head-lines throughout the Volume where, however, *Daniel* is a mistake for *Ezra* on fol. 179*a*.

The Psalter is divided into five books and into one-hundred-and-fifty Psalms which are duly numbered with Hebrew letters. At the end of the Bible and preceding the Appendices is the following Epigraph by Daniel Bomberg:

Thus says Daniel son of Cornelius Bomberg of Amsterdam who now resides in the populous city of Venice. Behold from my youth, nature has reared me like a father to rouse my undeveloped and boyish mind to love knowledge and those who love her, all my life-time, so much so that it became natural to me and an intellectual pleasure to strengthen my powers, to pursue wisdom and to enlighten my countenance so as to save me from the miry clay, the mire of laziness and indolence. And although I am fully conscious of my imperfections and infirmity, for I do not possess that human knowledge which is required of a man and which is possessed by living and speaking beings, since it is by intelligent speech alone that one can give an answer to what is required of him, whereas I am a child in understanding, weak in wisdom deficient in accomplishments, nevertheless such as I am, as the Lord created me, though lowly, I have chosen learning as a brother and have said to knowledge thou art my sister if peradventure I am worthy of it. Having learned with my humble powers that the Law of the Lord is perfect, refreshing to the soul, that it alone has the birth-right to enlighten all mankind wherever they exist in all manner of wisdom and knowledge and learning of every kind, therefore I have chosen to master it in connection with intelligent friends and wise and experienced colleagues. Moreover, owing to the love thereof wherewith the Lord has favoured me, I have employed intelligent and skilful typographers to print in moveable type and in the most perfect and correct manner the Law, the Prophets and the Hagiographa. These are the Twenty-Four Books accompanied by the Targum which are in parallel columns with the text throughout, as well as the commentaries

which are arranged in proper order on every page. This I have done according to my limited powers to aid the study thereof by those who reverence the word of the Lord and desire to lay hold of it and read therein. I know, for the Lord is my witness, that I have not withheld anything from it which was needed to carefully perfect it in all its details and that I have not spared either strength or money to bring it to the goal of my desire according to the good hand of the Lord assisting me, for from him are all things. I now bless him who has helped me hitherto to finish it here in the great Venice which is in the country of Italy. In the sixteenth year of the Doge Leonardo Loredano. In the year 278 of the shorter era [= 1517] on the 27th day of the month Kislev. Blessed be he who giveth strength to the weary and support to the weak.[1]

Immediately after this interesting Epigraph and on the same folio is the Injunction which Pope Leo X granted to Felix Pratensis and to Bomberg to protect them against piracy. It is as follows:

Leo X Supreme Pontiff has forbidden any one under the penalty of excommunication and also the loss of the books in the territories of the Holy Roman Church, to print or cause to be printed these books with the

[1] אמר דניאל בן קרניאל בומבירגי מאנוור"שא הדר היום בויניציאה העיר רבתי עם. הנה מנעורי גדלני הטבע באב לעורר | נפשי ההסרה והצעירה לאהוב ההכמה ואוהביה כל ימי הלדי. עד כי היה לי טבעי למשוך נפש לחזק בחותי לדרוף המושכלות | ולהאיר אל עבר פני להצילני משיט היון טיט העצלות והביטול: ואם כי ידעתי נאמנה ערכי השפל והחסר כי לא בינת אדם לי | במה שציריך לחכוב האדם הנמצא התי המרבר. כי ברבור המושכל לברו יושב בתשובת השואל מהו: ואנבי צעיר השכל רפה | התבונה משולל מהשלימות. מ"מ במציאותי זה אשר בראני ה' ואם בזך הוא את העיון בחרתי לאח לי ואל ההכמה אמרתי אחותי | את אם אזכה בה: ובאשר התבוננתי בקוצר ערכי כי תורת ה' תמימה משיבת נפש לה לבדה משפט הבכורה להאיר כל אנוש | אשר הוא הי בכל מיני השלמיות והחכמות והדתות והניחוסי כלנה. על כן בחרתי אם אוכל להתבונן בחלקיה עם אהזת ריעים | חברים מקשיבים ומיודעים. ולאהבתי אותה מאשר הנן ה' אותי הקימותי אצלי אומנים הכמים ויקרים להדפיסה בדפוס באופן | שלם וישר תורה וגביאים וכתובים עשרים וארבעה המה מטיבי לכת עם התרגום לכלם למיניהם במקומותם ובמושבותם. | ופירושים נפרדים להם למשפחותם לגוייהם. וזה להפיק רצון נפשי החסרה להועיל לה לעיין בם. וגם לזולתי הירא את דבר ה' | והחפץ בו להחזיק בם ולקרוא בהם. וידעתי כי ה' יודע כי לא מנעתי ממנה דבר להשלים חלקיה בהשתדלות נמרץ ולא עצרתי | כחי וכספי להגיעה אל מחוז חפצי כיד ה' הטובה עלי כי ממנו הכל. ואברך הוא אשר עזרני עד כה להשלימה פה | ויניציי"אה הגדולה אשר במחוז איטלי"א. בשנת י"ו לדוכוס ליאונר"דו לור"ידנו. שנת רע"ח לפ"ק ביום | כ"ז להדש כסליו. ברוך נותן ליעף כח ולאין אונים עצמה ירבה.

Targum or without the Targum and the Hebrew Commentaries of the Bible for the space of ten years from 1515.[1]

We shall see below that this Pontifical Injunction is of great importance to the History of the Printed Text, inasmuch as its date aids us in ascertaining not only the influence which the immediately preceding editions exercised upon this edition, but to what extent this redaction in its turn influenced the edition of Jacob b. Chayim.

The importance of this edition can hardly be overrated. It is the first printed Bible in which the official variants or the *Keris* are given in the margin. In the editions with the vowel-points which had hitherto appeared, the consonants of the text or the *Kethiv* have the graphic signs which belong to other consonants that ought to be in the margin, but which are not given, and the student is thus left to puzzle over the hybrid and ungrammatical forms exhibited in the text. And though the editor of this edition has not been consistent and in many instances has followed the example of former editors,[2] still he has in many other instances restored the general practice of the most ancient and best MSS which give the official consonants in the margin against the respective words which have a *Keri*.[3]

[1] Ne quis hosce libros cum Targum; vel absque targum; Bibliaeque expositores hebre- os; Ad decennium A. M. D. XV. imprimat; vel imprimendos curet; Leo. X. Pont. Max. sub excommunicationis; et in terris Sanctae. Roma. Ecclesiae librorum quoque amissionis poena; cavit. *Comp. Vol. IV. fol. 211a.*

[2] The instances in the Pentateuch in which the editor does not give the consonants of the *Keri* in the margin are Gen. XXVII 3, 29; XXX 11; XXXIX 20: XLIII 28; Exod. IV 2; XXVII 11; XXVIII 28; XXXII 19; XXXVII 8; XXXIX 4; Levit. IX 22; XVI 21; Deut. V 10; VII 9; VIII 2; XXVII 10; XXIX 22.

[3] The passages in which the *Keri* is given in the margin are Gen. VIII 17; XIV 2, 8; XXIV 14, 16, 28, 33, 55, 57; XXV 23; XXXIII 4; XXXIV 3, 12; XXXVI 5, 14; Exod. XVI 2; XXXV 11; Levit. XI 21;

Another and far more important feature of this edition consists in the fact that the editor has given numerous various readings in the margin apart from the official *Keri*. These variations affect the vowel-points, the accents and the consonants, and their extent and value may be ascertained from the following analysis of the book of Joshua:

		Text.	Notes.			Text.	Notes.
4	I	הַנָּהָר	הָ [= הָהָר]	7	III	בְּעֵינַי	לעיני
6	„	לַאֲבֹתָם	לאבותם	12	„	לַשָּׁבֶט	משבט
7	„	וָאֵמִין	מְ [= ואמץ]	17	„	לַעֲבֹר	לעבור
7	„	וּשְׁמֹאל	ושמאול	1	IV	לַעֲבֹר	לעבור
8	„	כְּכֹל	ככל	5	„	שִׁבְטֵי בְנֵי יִשְׂרָאֵל	ס״א שבטי ישראל
9	„	וָאֵמִין	מַ [= ואמץ]	6	„	מֵחַר אֶת־אֲבֹתָם לֵאמֹר	ס״א מחר לאמר
11	„	צֵדָה	צדה	3	V	צָרִים	צורים
13	„	זָכִיר	זכר	3	VI	שֵׁשֶׁת	שבעת
15	„	הַמָּה	הם	7	„	וַיֹּאמֶר	ויאמרו
15	„	לָהֶם	לכם	8	„	הַכֹּהֲנִים	כהנים
15	„	אֹתָהּ	אתה	8	„	לִפְנֵי אֲרוֹן יהוה	ס״א לפני יהוה
16	„	כֹּל	ככל	1	VII	בֶּן־	בן
17	„	כָּכֹל אֲשֶׁר־	ככל אֲשֶׁר	1	„	בְּבְנֵי יִשְׂרָאֵל	בישראל
1	II	חֶרֶשׁ	שׁ [= חֶרֶשׁ]	2	„	אֱלֹהֵם	אלהם
5	„	לִסְגֹּר	לסגר	5	„	כַּמִּדָּד	כָּ [= כְּמוֹדָד]
14	„	הָאֲנָשִׁים	שׁ [= האנשים]	7	„	הַעֲבַרְתֶּן	הָעֲבֵרָת
17	„	נָקִם	נקים	8	„	אֹמַר	אומר
17	„	מִשְׁבָּעָתֵךְ	משבו[עתך]	11	„	אִתָּם	אתם
19	„	נָקִם	נקים	12	„	אוֹסִיף	אסיף
20	„	דְּבָרִנִי	דברינו	17	„	וַיַּקְרֵב	לַ [= ויקרב]
23	„	וַיָּשָׁבוּ	שׁ [= וישבו]	19	„	כְּבוֹד	כבוד
24	„	בָּדֵנִי	בידינו	23	„	וַיִּצְקֹם	ויצקום
4	III	אֵלָיו	לָ [= אליו]	4	VIII	נְבָנִים	נמונים

XXI 5; Numb. I 16; XIV 36; XVI 11; XXI 32; XXVI 9; XXXII 7; Deut. II 33; XXI 7; XXII 15, 16, 20 21, 25, 26, 27, 28, 29; XXVIII 27, 30; XXXIII 9.

		Text.	Notes.
VIII	12	אֹתָם	איתם
	13	אֶת־כל	אל־כל
	19	וַיָּרוּצוּ	וירצו
	19	בְּנָשׁוֹת	כנשות
	22	לָהֶם	לו
	24	בּוֹ	שם
	27	ישראל	ס״א בני ישראל
	28	חַל	ת [= תל]
	29	וַיִּרִידוּ	ויורידו
	32	אֶת־	אַת
	33	וְשִׁפְטָיו	טיו [= ושפטיו]
	34	בספר התורה	ס״א בספר משה
	35	וְהַטָּף	ט [= והטף]
IX	7	יוֹשֵׁב	ישב
	10	בְּעַשְׁתָּרֹת	רות [= בעשתרות]
	11	וְקַנְיָנִי	וקניני
	16	קְרֹבִים	קרובים
	20	אוֹתָם	אתם
	22	אֱלֹהֵיהֶם	אלהם
	24	וַעֲשָׂה	שׂ [= ועשה]
	25	אוֹתָם	אתם
X	13	וַיֵּדֶם	יהום
	16	בְּמַקֵּדָה	בַּמ [= במקדה]
	23	וַיּוֹצִיאוּ	ויציאו
	28	מַלְכָּהּ	הּ [= מלכּה]
	28	הַחֹרִים	רים [= החרים]
	28	אוֹתָם	איתה
	35	וְאֶת	ואת־
	36	חָבְרוֹנָה	חברנה
XI	4	רַכּ־	עד־
	6	סוּסֵיהֶם	הסּ [= סוסיהסּ]
	17	וְאֶת־	ואֵת
XII	2	מֵעֲרֹעֵר	רועֵר [= מערועֵר]

		Text.	Notes.
XII	3	יָם ׳׳׳׳ם	ים ׳׳׳ים
	6	וְיִרְשָׁה	וישה
XIII	3	הַגַּתִּי	והגתי
	4	עד־אפקה	יעד אפקה
	14	מַעֲבֶת	כַ [= ומעבת]
	15	לִמְשִׁפְחוֹתָם	התם [= למפחתם]
	18	וְיַהְצָה	יַ [= ויהצה]
	27	וְגָבִיל	בל [= ונבל]
	27	יָם־	יַ [= ים]
	28	וְחַצְרֵיהֶם	הן [= וחצריהן]
XV	2	יָם־	יַ [= ים]
	6	בֹּהַן	בחן
	18	בְּבִיאָה	בביאה
	42	וְעִתֵּר	ויעתר
	56	יָקְרְעָם	ייקבעם
XVI	5	חִירָן	חורן
XVII	4	הַנְּשִׂיאִים	הנשאים
	16	יִבְנוֹתֶיהָ	יבניה
XVIII	1	וַיִּשְׁבְּנִי	ייִשבני
	5	יְהוּדָה	לַ [= יהודה]
	6	שִׁבְעָה	לשבעה
	12	מִרְכָּבָה	כָ [= מרכבה]
	16	נִּי	גיא
	17	בֹּהַן	בחן
	20	וְגִבְלֹ־	בָ [= ונבל]
	28	וְצֵלַע	לָ [= וצלע]
XIX	5	וְצִקְלַג	לָ [= וצקלג]
	6	וְשָׂרוּחֶן	ושרוחן
	14	הַנָּתוֹן	הנתן
	15	וְקָטָת	טַ [= וקטת]
	15	וְנַהֲלָל	ונחלל
	18	וְהַכְּסֻלוֹת	והכסולת
	26	וְאַלַמֶּלֶךְ	אַ [= ואלמלך]

Notes.	Text.			Notes.	Text.		
תשובו	תָּשְׁבוּ	XXII	18	בְּלון [= בוֹבְלון]	בְּלון [= בוֹבְלון]	XIX	27
הלא	הֲלוֹא	„	20	חֵ [= מחבל]	חֵ [= מחבל]	„	29
אל	אֶת־	„	21	חז [= חוקקה]	חֻקָּה	„	34
אֵל	אֵל	„	22	בְּלון [= בוֹבְלון]	בְּוֹבְלון	„	34
מָה	מַה־	„	24	לְכָל־	לְכֹל	XX	9
דורותינו	דֹּרֹתֵינוּ	„	27	עוני [= השמעיני]	הַשְׁמִעֵנִי	XXI	4
הָ [= הכהן]	הַכֹּהֵן	„	31	קָן [= קָהת]	קְהָת	„	5
עד למזבח	לִמְזֹבַח	„	34	יָ [= יָהּ]	יָהּ	„	16
מלפניכם	מִפְּנֵיכֶם	XXIII	3	מן [= בנימן]	בִּנְיָמִין	„	17
תָ [= וירישתם]	וִירִשְׁתֶּם	„	5	קָן [= קָהת]	קְהָת	„	20
צמים [= ועצמים]	וַעֲצוּמִים	„	9	כַ [= ארבע]	אַרְבָּע	„	22
תָ [= והתחתנתם]	וְהִתְחַתַּנְתֶּם	„	12	בַ [= אַרְבַע]	אַרְבָּע	„	29, 31
הָ [= בהם]	בָּהֶם	„	12	את־	וְאֶת־קִרְתָה	„	34
מִכָּל	מִכֹּל־	„	14	בַ [= ארבע]	אַרְבָּע	„	35
עליכם	אֲלֵיכֶם אֱלֹהֵיכֶם	„	15	יָ [= יַהְצָה]	יָהְצָה	„	36
הרע	הָרַע	„	15	ואת	אֶת־קַדְמוֹת	„	37
ואצל	וָאָצִיל	XXIV	10	בַ [= ארבע]	אַרְבָּע	„	39
תַעַבְרון	תַּעֲבֹרוּן	„	15	ולכו	וּסְעוּ	XXII	4
ישב	יֵשֵׁב	„	18	וילכו	וְיִבַרְכֵם:	„	7
חטאתי [= ולחטאותיכם]	וּלְחַטֹּאתֵיכֶם	„	19	גָ [= ובמקנה]	בְּמִקְנֶה	„	8

It will thus be seen that in Joshua alone this edition has upwards of one-hundred-and-fifty variations apart from the official *Kethiv* and *Keri*. As the editor gives these two classes of variations in the margin without any distinction, since he does not as a rule put the technical *Koph* (ק) after the consonants of the official *Keri* nor does he ordinarily prefix to the variations from the MSS. the customary phrase *Other Codices* (ס״א),[1] it is at first difficult to distinguish

[1] There is not a single instance in the whole of Joshua where the consonants of the official reading are followed by ק and out of 151 instances in which the editor gives variations from other Codices he uses ס״א five times, viz. Josh. IV 5, 6; VI 8; VIII 27, 34.

between the *Keri* and the variations which he gives from other Codices. The following rule, however, will help the student to separate the one from the other. Though in the text both classes of words which are the subject of a variation are marked by the same little circle placed over them, the official *Kethivs* have the vowel-points of the official *Keris* and thereby indicate their nature, since these graphic signs do not fit the consonants of the text. But as they do harmonise with the consonants in the margin to which the circle points, the alternative word must exhibit the official *Keri*. Even in those instances where the *Keri* is not given in the margin, the little circle which marks the conflict between the consonants and the vowel-points in the text indicates that it is an official *Kethiv*.[1] In the case, however, of the variations from other Codices, both the consonants and the vowel-points of the particular word marked in the text fully agree. Hence there is no possible cause for the little circle except to indicate that a variant is given in the margin which exhibits different consonants, vowel-points or accents.

A still further development in the introduction of the Massoretic terms in the margins of this edition is to be seen in the ten instances in which, according to the testimony of the ancient Sopherim, a word has dropped out of the text. In all the former editions some of these words are either to be found in the text, or a vacant space is left in each case to show that a word is missing, but there is nothing to indicate what the missing word is.[2] In this edition, however, the missing words are not only given in the margin for the first time, but in three out of the

[1] *Vide supra*, p. 936, where the inconsistency of the editor in his treatment of the *Kethiv* and *Keri* has been pointed out.

[2] *Vide supra*, p. 874, and note.

nine instances the word is accompanied by the Massoretic remark. *It is read though not written in the text.*[1]

In the eight instances, too, where the contrary phenomenon is exhibited in the text, that is where a superfluous word occurs, the technical Massoretic phrase to describe these spurious expressions is for the first time introduced in the margin in no fewer than seven places.[2]

Of the fifteen words which have the Extraordinary Points three are not marked,[3] whilst the remaining twelve are distinguished in two different ways. Seven have the novel form of the inverted accent *Athnach* (׈) placed over them[4] and five have the ordinary dots.[5]

The same diversity of treatment the editor deals out to the four words which according to the Massorah have severally a Suspended Letter. In Judg. XVIII 30 the word מְנַשֶּׁה *Manasseh,* has duly a suspended *Nun;* in Ps. LXXX 14

[1] The editor recognised only nine such instances since in 2 Sam. VIII 3 his prototype had the expression in the text. In five instances he gives the missing word in the margin (Judg. XX 13; 2 Sam. XVI 23; 2 Kings XIX 37; Jerem. XXXI 38; L 29), in one instance the expression *Keri* (קרי) follows the word (Ruth III 5), whilst in three instances the full Massoretic phrase קרי לא כתיב follows the missing word which is supplied in the margin (2 Sam. XVIII 20; 2 Kings XIX 31; Ruth III 17). The text itself exhibits in each of these passages not only a vacant space, but a little circle with the vowel-points and the accents which belong to the word in the margin.

[2] In six passages the marginal remark which exhibits the Massoretic phrase is כתיב לא קרי *though written in the text it is not read,* i. e. is cancelled (2 Sam. XIII 33; XV 21; Jerem. XXXVIII 16; XXXIX 12; LI 3; Ruth III 12), in one instance the marginal remark is *not to be read* (Ezek. XLVIII 16), whilst in one passage the word is left without the vowel-points in the text and with a circle over it which refers to the margin where, however, no remark is to be found (2 Kings V 18).

[3] Comp. Gen. XXXVII 12; Numb. XXI 30; XXIX 15.

[4] Comp. Gen. XVI 5; XVIII 9; XIX 33; XXXIII 4; Deut. XXIX 28; 2 Sam. XIX 20; Isa. XLIV 9.

[5] Comp. Numb. III 39; IX 10; Ezek. XLI 20; XLVI 22; Ps. XXVII 13.

the expression מִיָּעַר *out of the wood,* has a majuscular *Ayin,* of the same size type as the majuscular *Caph* in the expression וְכַרְמָה *and the vineyard,* in verse 16, whilst Job XXXVIII 13, 15, which constitute the third and fourth instances of this phenomenon, are not noticed at all.

The instances in which the Inverted *Nuns* are prescribed in the Massorah experience similar arbitrary treatment. In Numb. X 35, 36 they are most prominently exhibited, whilst in Ps. CVII 23, 40 they are entirely omitted.

With the exception of the variations which are supported by MSS. and other printed editions and which I have recorded in the notes to my edition of the Hebrew Bible, the consonantal text on the whole exhibits the present Massoretic recension. It is to be remarked that this edition has the hiatus in Gen. IV 8 and reads בשׂגם with *Kametz* under the *Gimel* in Gen. VII 3. *Chedor-laomer* is not only printed in two words, but in one instance it is in two lines, *Chedor* (כְּדַר־) at the end of one line and *Laomer* (לָעֹמֶר) at the beginning of the next line (Gen. XIV 4).

The editor's treatment of *Beth-el* is very remarkable. This name which occurs no fewer than seventy times in the Hebrew Bible is not only printed in two words in sixty-six passages, but in one instance is actually in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line (Judg. XXI 19). Yet notwithstanding this almost uniform orthography the editor has printed it in one word in four instances.[1] This arbitrary proceeding which coincides with the inconsistency displayed by the editor in his treatment of the official *Kethiv* and *Keri,* the Suspended Letters, the Inverted Letters &c. &c., is manifestly due to his having used MSS. of the German and Franco-German Schools.

[1] Comp. Ezra II 28, Neh. VII 32; XI 31; 2 Chron. XIII 19.

This edition has the two verses in Josh. XXI, viz. 35, 36. They are not only furnished with the vowel-points and the accents, but various readings of some of the words are recorded in the margin in exactly the same way as in the rest of the text. It is, however, to be remarked that it has also Neh. VII 68.

(1) This edition is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*. Thus it has

מַחְלָה Josh. XVII 3 יְעֻזֵּר Josh XIII 25 לַחְמֵינוּ Josh. IX 12

and I could find no instance where the *Dagesh* is inserted in such a case.

(2) It is equally against inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, as will be seen from the following passages:

אֶל־לָשׁוֹן	Josh. XVIII 19	עִם־מֹשֶׁה	Josh. I 5 &c.
בְּכֹל־לִבְבְכֶם	„ XXII 5	בְּנֵיכֶם מֶחָר	„ IV 6
וְחִזַּקְתֶּם מְאֹד	„ XXIII 6	בְּצֵאתָם מִמִּצְרַיִם	„ V 5
וְנִשְׁמַרְתֶּם מְאֹד	„ „ 11	הֵיצֵאִים מִמִּצְרַיִם	„ „ 6
		וַיְכֻם מֹשֶׁה	„ XIII 12

The only exception to this general rule is בִּן־נוּן *son of Nun*. This expression, which occurs twenty-nine times in the Hebrew Scriptures, has in twenty-six instances *Dagesh* in the initial *Nun*.[1] But even in this solitary phrase the editor is not uniform, since in three passages the *Nun* is without *Dagesh*.[2] We have already seen that the use of the *Dagesh* in this exceptional phrase is almost entirely

[1] Comp. Numb. XI 28; XIII 8, 16; XIV 6, 30, 38; XXVI 65; XXVII 18; XXXII 12, 28; XXXIV 17; Deut. I 38; XXXI 23; XXXII 44; XXXIV 9; Josh. II 1, 23; VI 6; XIV 1; XVII 4; XIX 49, 51; XXI 1; XXIV 29; Judg. II 8; Neh. VIII 17.

[2] Comp. Exod. XXXIII 11; Josh. I 1; 1 Kings XVI 34.

confined to MSS. which emanate from German and Franco-German Schools. Its presence, therefore, in this edition is an additional proof that the editor used German and Franco-German Codices as his prototype.

(3) With regard to changing *Sheva* into *Chateph-Pathach* when a consonant, with simple *Sheva* is followed by the same consonant, the editor has been most inconsistent. Judging from the instances in Joshua and Judges the preponderance is against the change. The following exhibits a collation of these two books.

Instances of words with the change:

וַיְקַלְלוּ	Judg. IX 27	בָּזוּ	Josh. VIII 27; XI 14
וַיְהַלְלוּ	„ XVI 24	מְחַצְּצִים	Judg. V 11

Instances without the change:

וַיִּרְצְצוּ	Judg. X 8	עִלְּלִית	Judg. VIII 2	סָבְבוּ	Josh. VI 15
וַיִּתְעַלְּלוּ	„ XIX 25	מְעוֹנְנִים	„ IX 37	לְחוֹקְקוֹ	Judg. V 9
וַיְעַלְּלוּ	„ XX 45	יְמוֹתְתוּ	„ „ 54	מְחוֹקְקִים	„ „ 14
		קְלָלַת	„ „ 57	הַמְּלַקְּקִים	„ VII 6

A very valuable and important contribution to textual criticism is the Targum of the Prophets and the Hagiographa which is published for the first time in this edition in parallel columns with the Hebrew text. Hitherto the Chaldee of Proverbs alone had been printed in the Leiria edition of Proverbs.[1] Daniel, Ezra-Nehemiah and Chronicles, however, are without the Targum.

Of almost equal importance are the Appendices to Vol. IV. The first Appendix gives us for the first time the printed text of the Jerusalem Targum of the Pentateuch divided according to the Pericopes which are separated from each other by the space of a line with three *Pes* (פ פ פ). The second Appendix contains the Second Targum of Esther also published here for the first time. This is

[1] *Vide supra*, No. 11, p. 859 &c.

followed by a Table of the Haphtaroth for the Sabbaths, Feasts and Fasts throughout the year. The third Appendix gives the Thirteen Articles of Faith formulated by Maimonides and the fourth Appendix contains the Treatise called *Dikdukē Ha-Teamim* by Ben-Asher also printed here for the first time. An analysis of this Treatise is exhibited in the Tables given on pages 281—285 of this Introduction.[1]

From the fact that Felix Pratensis gives in the margin various readings and Massoretic glosses which have not appeared in any of the former editions and that he printed for the first time the Jerusalem Targum of the Pentateuch, the Targum of the Prophets and Hagiographa as well as other Treatises, it is evident that he used MSS. for his redaction of the text. The language, however, which he uses in his Dedication to Leo X is not only unjustifiable, but positively misleading and it is due to a proper understanding of the History of the Printed Text of the Hebrew Scriptures that the true nature of the case should be pointed out. In explaining to the Supreme Pontiff the desirability and necessity of his undertaking, Felix Pratensis makes the following extraordinary statement:

> Many MS. Bibles have hitherto been in circulation, but their splendour was diminished by their having almost as many errors as words in them and nothing was more needed than a restitution to their true and genuine purity. That this result has been attained by us will be understood by all who read our edition. For Daniel Bomberg of Antwerp who from his earliest years has been a lover of literature and a constant student of the liberal arts, has under our guidance devoted himself strenuously to the Hebrew language. He has acquired an extensive knowledge of the subject and urged us to undertake the present publication, in fact this book which has been faithfully and carefully edited by us, was printed under his supervision, and he was sparing of neither labour nor expense, a very difficult task as is shown by the

[1] *Vide supra,* Part II, chap. X, p. 278 &c., where this Treatise is described.

fact that no one has attempted it before. To the text we have added the ancient Hebrew and Chaldee Schola, to wit the common Targum and that of Jerusalem. These contain many obscure and recondite mysteries, not only useful, but necessary to the devout Christian. We have wished with good reason to publish the whole under the sanction of your name, for whereas on this book the foundation and the entire superstructure of Christianity rests, you are revered by us as the chief head of the Christian Church on earth, and no one can deny the appropriateness of the dedication to you of our work. Accept this, therefore, with that favourable countenance which you have been wont to show to me and my works, and continue to extend that favour and protection which you have hitherto shown to literary and artistic studies. In that way these will soon recover their faded glories and you will acquire everlasting renown. Farewell. Venice 1517.[1]

The astonishing part of this Dedication is the declaration that up to the publication of this Bible only MS. Bibles were in circulation which contained as many

[1] Multi quidem antea manu scripti circumferebantur, sed adeò nitore suo privati, ut par fere mendarum numerus dictiones ipsas consequeretur, nihilque magis ab his desideraretur; quam verus et nativus candor, quem nunc a nobis illis esse restitutum qui legerint cognoscent omnes. Daniel enim Bombergus Antwerpiensis, qui iam inde ab ineunte aetate litterarum amore captus et in studiis bonarum artium semper versatus, nostro ductu hebraicis litteris operam enixe navavit, plurimumque in ea re profecit, et ad haec edenda nos cohortatus est, is inquam Daniel neque labori neque sumptibus parcens publicae utilitatis gratia plurimis collatis exemplaribus hosce libros, studio nostro fide et diligentia castigatos, imprimendos curavit. Rem equidem perdifficilem nec ob id ab aliis hactenus tentatam. His autem addidimus veterum interpretationes hebraicas et caldaeas, communem scilicet et Hierosolymitanam, in quibus multa insunt arcana et recondita mysteria, christianae pietati tum utilia, tum necessaria. Ea autem omnia sub tuo Nomine in publicum prodire voluimus, nec id quidem temere, nam quum ab hoc uno instrumento fundamenta et omnis ratio totius christianae Pietatis petantur, Teque christianae Reipublicae praecipuum caput in terris omnes veneremur, Nemo non hanc tibi dedicationem iure factam esse existimabit. Haec igitur tu ea vultus hilaritate, qua tum me, tum labores meos excipere consuesti, suscipe. Et quo coepisti favore et praesidio, studia et bonas artes prosequere. Ita enim fiet ut brevi illae amissa ornamenta sua penitus recipiant. Et tu tibi gloriam parias immortalem. Vale. Venetiis. M. D. XVII.

errors as words, and that this was the first printed edition.

With regard to the first part of this statement we need only appeal to the description of the MSS. in the preceding chapter of this Introduction from which it will be seen that if any one of at least a dozen MSS. had been printed by Felix Pratensis it would exhibit a text as devoid of errors and be quite as much in harmony with the present Massoretic recension as his text is. In my collations of the MSS. in the public Libraries of Europe I have not found a single Codex of any importance which contained as many errors as words.

Equally remarkable is his totally ignoring all the previous editions and his leading both Leo X and the reader to suppose that this was the first printed text of the Hebrew Bible. The chronological description of the different editions which we have given in this very chapter suffices to expose the inaccuracy of this statement. If Felix Pratensis had simply republished the second edition of the entire Hebrew Bible of 1491—93 which is No. 9 in our List he would have had as accurate a text as his. Besides there are evident traces in his text which show that he utilized the printed editions of his predecessors.

It is greatly to be regretted that in soliciting the patronage of the Supreme Pontiff and in endeavouring to secure the monopoly of printing, Felix Pratensis should have been betrayed to resort to such unfair expedients. This is all the more to be deplored since he could have dwelt with legitimate pride upon the essential contributions to textual criticism which he made in his edition by printing for the first time the important various readings in the margins of the text and the materials contained in the Appendices.

Of this edition I collated two copies, one in the British Museum, press-mark 1900, C. 1—2, and one in my own possession. My copy is the one which belonged to Felix Pratensis himself and has throughout his autograph marginal annotations and corrections. In the notes to my edition of the Hebrew Bible I designate this edition as דפוס י"ב = די"ב. When it is underlined, i. e. די"ב it signifies that the reading in question is in the margin and not in the text.

No. 21.

The first edition of the Bible in quarto by Daniel Bomberg, Venice, 1516—17.

דפוס י"ג = די"ג

Simultaneously with the splendid edition of the Rabbinic Bible in four volumes folio edited by Felix Pratensis, appeared a small quarto edition. This beautiful quarto consists of 530 leaves without pagination and each full page has 29 lines The text is provided with the vowel-points and the accents, whilst the margins exhibit the same various readings and the glosses which are given in the folio edition of the same year.

Several circumstances combined to call forth this quarto. In the first place the folio edition was necessarily costly and the publishers could only reckon upon wealthy purchasers. In the second place the Rabbinic commentaries which accompany the text and the materials in the Appendices which at that period could only be read by a limited few outside the Jewish communities almost entirely restricted its circulation to the Jews. For the Jewish market, however, the edition suffered not only from the fact that its learned editor was one who had left the Jewish religion and embraced the Christian faith, but that he had dedicated the work to the Pope. Daniel

Bomberg, the publisher and the shrewd man of business, must soon have become aware of these drawbacks after Felix Pratensis received the Papal License in 1515.

To remedy these disadvantages the publisher determined to issue a cheap edition without the name of Felix Pratensis and without the Dedication to the Pope. This he could easily do without much extra expense. Profiting by the example of R. Gershom in the Pesaro editions, Bomberg and Felix Pratensis simply re-made up the columns into quarto pages as they were being liberated from the forms of the folio edition. It is this expedient which made it possible for the two editions to appear simultaneously.

That the two editions were issued at the same time may be seen from the title-page to the fourth volume of the folio edition and the Epigraph to this quarto edition. As I have already given the contents of the title-page,[1] I shall simply give here the Epigraph of this quarto which is as follows:

> The whole work of the sacred work was finished in the year 5278 [= 1516—17] by Daniel Bomberg of Antwerp in the Province of Brabant in the sixteenth year of the Doge Leonardo Loredano at Venice.[2]

A very conclusive proof of the identity of the two texts and of the lines is afforded in the treatment of the Fifteen words with Extraordinary Points We have seen that in the folio edition these fifteen instances which constitute a Massoretic Rubric and which are all alike furnished with the same marks are treated most arbitrarily. In three instances the words have no dots at all; in seven

[1] *Vide supra,* p. 931 with 948.

[2] ותשלם כל המלאכה מלאכת הקדיש בשנת חמשת | אלפים ומאתים ושבעים ושמונה על ידי דניאל | בומבירגי מאנטוירשה מהוז ברבנציאת | בשנת י"ו לדוכום לִיאונרדו לוריודנו | בוינוציאה: Comp. fol. 528*b*.

they have the novel form of inverted *Athnachs* placed on the top and in only five passages have they the dots.[1] In exactly the same manner and with identically the same eccentric marks placed on precisely the same letters they are exhibited in this quarto.

Even the eccentricities, which are no part of the consonantal text, are reproduced in this quarto edition with exactly the same words and in precisely the same position as they are in the folio edition. Of the numerous instances in which the peculiarities in question occur throughout the Bible I shall select for illustration those in Genesis.

The verse-divider or *Soph-Pasuk* (:), which stands at the end of the verse immediately after the last word with the accent *Silluk* in the best MSS. and printed editions, has in many instances been placed by the Soncinos at the beginning of the next verse when there was no room for it at the end of the line.[2] This extraordinary expedient is followed to a far greater extent by Felix Pratensis in the folio edition where in no fewer than seventeen instances the sign which denotes the end of the verse stands at the beginning of the next verse. Precisely the

[1] *Vide supra*, p. 941.

[2] Comp. Josh. IV 6, 7; Judg. III 9; IV 1, 3; V 25; VI 6; VII 6; IX 1, 11; XIII 12; XIV 14, 17; XIX 8, 14; XXI 5, 7 &c. in the *editio princeps*, Soncino 1485—86, No. 3 in our List; Eccl. VI 7; VII 1; VIII 15; Lament. III 27; Esther II 4; VII 1; Dan. II 44; III 24; IV 11 &c. in the *editio princeps* of the Hagiographa, Naples 1486—87, No. 4 in our List; Gen. XXVI 2; XXIX 11; XXXVIII 6; XXXIX 12; Exod. VIII 9; X 24; XIV 19; XVIII 19; XXIII 21 &c. in the Brescia Pentateuch 1492, No. 12 in our List. In the *editio princeps* of the Pentateuch, Bologna 1482, No. 2; in the Ixar edition 1490, No. 7; and in the Lisbon edition of the same No. 8; in the second edition of the entire Bible, Naples 1491—93 as well as in the Lisbon edition of Isaiah and Jeremiah 1492, No. 10, and in the Leiria edition of Proverbs 1492, No. 11, these eccentricities do not occur.

same number with exactly the same lines have been transferred to the quarto edition.[1]

The same is the case with the *Makkeph* or binder which connects two words together and which normally belongs to the monosyllabic words אֶל־ *to,* אִם־ *if,* &c. In this case too when the monosyllabic word stands at the end of a line and there is no room for the *Makkeph,* the Soncinos placed the horizontal stroke before the word at the beginning of the next line.[2] Felix Pratensis also adopted this abnormal practice of which there are no fewer than sixteen examples in Genesis alone.[3]

In the removal of so large a number of columns from one form into the other and in shaping them into new pages, many accidents must undoubtedly have occurred and some of the words or even whole lines must have broken in the process which required readjusting. Some mistakes in the vowel-points which occurred in the folio edition must also have been noticed and corrected when the new pages were made up. These more than account for the few variations which are to be found in the two issues especially in the marginal notes. Those who have had to collate old editions know that there are hardly a dozen copies of any book printed in the fifteenth or at the beginning of the sixteenth century which are absolutely uniform, though the columns have not been re-made up.

[1] Comp. Gen. XIII 18; XIV 19; XVI 3, 4, 7; XVII 15, 21; XXI 30; XXVII 32; XXX 39; XXIV 4; XXXVI 8; XXXIX 10; XLIII 11; XLV 28; XLVII 4; XLVIII 6.

[2] Comp. the Brescia edition of the Pentateuch 1492 in Gen. L 14; Exod. I 13; VI 9; VII 11 &c.

[3] Comp. Gen. XII 20; XIV 11; XVIII 18; XIX 11; XX 16; XXIII 10; XXIV 48; XXV 2; XXVIII 18; XXIX 2; XXXI 1; XXXII 20; XLII 33. 37; XLV 19; XLVI 34.

Of this edition I collated two copies, one in the British Museum, press-mark 1942, f. 1, and one in my own possession. As this quarto is simply a re-issue of the folio and as the text is identical in the two editions, I deemed it superfluous to register its readings separately under די"ג in the notes to my edition of the Hebrew Bible.

No. 22.

The second quarto edition of the Bible, Bomberg, Venice, 1521.

דפוס י"ד = די"ד

The success of the first quarto, made up as we have seen from Felix Pratensis folio edition, must have been very great for those days since a second edition was called for in less than four years. The necessity, however, of handing the work over to other editors, if the Jewish market was to be taken into consideration, must have become imperative since the name of Felix Pratensis, the Jewish Christian editor disappears from this edition and the brothers Adelkind appear in the Epigraph. Both at the end of the Pentateuch and of the volume, the Adelkinds announce themselves as the editors. In the first Epigraph they simply state as follows:

Printed with great care by the brothers, the sons of Baruch Adelkind in the office of Daniel and in his name.[1]

In the second Epigraph, however, they give greater assurance of being thorough Jews by stating that they are already engaged in editing the Talmud and Alphasi which is their diploma of orthodoxy. This Epigraph is as follows:

Printed a second time with great care by the brothers, the sons of Baruch Adelkind in the month of Elul in the year 281 [= 1521] in the name of Daniel Bomberg and in his office. And thus may the Lord permit us to

[1] נדפס עם רב העיון על ידי האחים בני ברוך אדי"ל קי"נד בבית דניאל ובשמו ו Comp. fol. 139*b*.

complete also the whole Talmud as well as the work of the great Alphasi according to the wish of our master Daniel, for up to now we have done twenty-five Tractates of the Talmud and twelve parts of the Codex by R. Alphas.[1]

Instead, therefore, of soliciting the patronage of the supreme head of the Christian Church, as was done by Felix Pratensis, the present editors proclaim that they are earnestly engaged in producing the oral and canonical Law of the Synagogue.

Like its predecessor this quarto consists of 529 pages and each full page has 29 lines. With the exception of the Psalter which is in two columns in this edition, each page begins and ends with the same word as the first edition. This edition, however, is distinguished by being paged throughout in Hebrew letters and by having signatures in Roman and Arabic numerals.

The order of the books, too, differs somewhat, since the Five Megilloth follow immediately after the Pentateuch. The editors reverted in this respect to the sequence exhibited in the first, second and third editions of the entire Hebrew Bible.

Each book begins with the same large letters and ornamental borders in both editions. Where one has a Massoretic Summary at the end of a book giving the number of verses in the book, the other has it also with exactly the same mistake in the numbers. Samuel, Kings, Ezra and Chronicles are respectively divided into two books each and have the same remarks against them at the division; the type and all the typographical features are the same. But for the pagination and signatures, an

[1] נדפס שנית עם רב העיון על ידי האחים בני ברוך | אדי"ל קי"נד בחדש אלול בשנת רפ"א | בשם דניאל בומבירגי ובביתו: | וכן השם יזכנו להשלים כל התלמוד וגם ספר האלפסי הגדול | כפי רצון אדוננו דניאל הנ"ל שעד היום הזה עשינו המשה | ועשרים מסכתות מהתלמוד ושנים עשרה קונטרוסי' מספר רב אלפס: Comp. fol. 529*b*.

imperfect copy of one edition might easily be made up with the leaves from the other edition. On a closer collation of the text, however, each page reveals that the second edition was not only set up *de novo*, but that it contains important variations.

(1) Though the editors of this edition also follow the abnormal practice of occasionally putting the verse-divider or the *Soph-Passuk* at the beginning of the verse instead of at the end, yet in many instances where this is the case in the first edition it is not so in this edition.[1] With regard to the eccentric use of the *Makkeph* too, this edition varies from the former one.[2]

(2) The few instances in which Felix Pratensis inserted *Pe* (פ) and *Samech* (ס) in the vacant sectional spaces of the text in the Pentateuch to indicate an Open and Closed Section and which necessarily reappeared in the first quarto entirely disappear in this edition.[3]

(3) The most important difference, however, between the two editions consists in the marginal readings. As an illustration of this fact we refer to the book of Joshua. In the first quarto there are in the margins of this book alone upwards of one-hundred-and-sixty variations; a few of these exhibit the official reading or *Keri*, but the bulk are various readings affecting the vowel-points, the accents and the consonants which Felix Pratensis gathered from

[1] Comp. Gen. XIII 18; XIV 19; XXI 30; XXVII 32; XXX 39; XXXIV 4; XXXVI 8; XLVII 4 &c. &c.

[2] Comp. Gen. XII 20; XIV 11; XVIII 18; XXIII 10; XXIV 48; XXVIII 18; XXXII 20; XLII 33; XLVI 34 &c. &c.

[3] For the letter *Pe* (פ) comp. Gen. XXXVIII 1; XL 1; XLVIII 1; XLIX 1, 5, 8, 13, 14; Exod. I 8; IV 18; VI 13; X 21 in the first edition with the same passages in this edition and for the letter *Samech* (ס) see these two editions in Gen. XXXIX 1; XLVI 28; Exod. XI 4. In Deut. II 8*b* both editions have *Samech*.

different MSS. In the edition before us or the second quarto there are only six marginal readings, five of which are the *Keri* and only one is a bona fide variant.[1]

Chedor-laomer is not only printed in two words, but in two instances out of the five in which it occurs it is in two lines, *Chedor* (כְּדָר־) is at the end of one line and *Laomer* (לָעֶמֶר) at the beginning of the next line.[2] Of the seventy instances in which *Beth-el* occurs in the Hebrew Bible it is in two words in no fewer than sixty-four times and in one passage it is in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[3] In only four instances it is printed in one word.[4]

This edition, too, exhibits the hiatus in Gen. IV 18 and reads בשגם with *Kametz* under the *Gimel* in Gen VI 3. It has the two verses in Josh. XXI, viz. 36, 37. It has, however, also Neh. VII 68 which is omitted in the best MSS. It is emphatically against the insertion of *Dagesh* into a consonant which follows a guttural with *Sheva,* or into the first letter of a word when the preceding word with which it is connected happens to end with the same letter. The only exception is in the case of בִּן־נוּן *son of Nun,* where the initial *Nun* has *Dagesh.* This, as we have seen, is not unfrequently exhibited in MSS. of the German and Franco-German Schools of textual redactors. As to the change of *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, the practice is not uniform. In many instances the editors have made the change, but in many more passages they have not adopted it.

[1] Comp. Josh. III 16; IX 7; XVI 47; XIX 29; XXII 7 and XXII 34 the latter is the variant.

[2] Comp. Gen. XIV 4, 5.

[3] Comp. Judges XXI 19.

[4] Comp. Ezra II 28; Neh VII 32; XI 31; 2 Chron. XIII 19.

Of this edition I have collated two copies, one in the British Museum, press-mark 1042, f. 2, and one in my own possession.

No. 23.

Second edition of the Rabbinic Bible or the editio princeps of Jacob b. Chayim with the Massorah, Venice 1524—25.

דפוס ט"ו = דט"ו

Though Bomberg's second edition of the Rabbinic Bible, this is the famous *editio princeps* of the Rabbinic Bible with the Massorah edited by Jacob b. Chayim Ibn Adonijah. This renowned Massorite became connected with the spirited and enterprising Venice printer about 1516—17, the very time when the edition of Felix Pratensis was published, and there can hardly be any doubt that Jacob the ultra orthodox Rabbinic Jew must often have pointed out to Bomberg the disadvantage of appealing to Jewish communities to purchase a Rabbinic Bible edited by a neophyte Augustinian monk and dedicated to the Pope. However that may be, the enthusiastic Massorite persuaded Bomberg in the course of a few years to undertake the publication of the justly celebrated Bible with the Massorah which finally settled the Massoretic text as it is now exhibited in the present recension of the Hebrew Scriptures.

Jacob b. Chayim's own account of this great enterprise in his elaborate Introduction to the Bible is as follows:

When I explained to Bomberg the advantage of the Massorah, he did all in his power to send into all the countries in order to search out what may be found of the Massorah, and praised be the Lord we obtained as many of the Massoretic books as could possibly be got. He was not backward, and his hand was not closed, nor did he draw back his right hand from producing gold out of his purse to defray the expenses of the books and of

the messengers who were engaged to make search for them in the most remote corners and in every place where they might possibly be found.[1]

Having obtained these materials, Jacob b. Chayim at once earnestly set to work to reduce them to order and to distribute the Massoretic corpus on the different pages of the Bible in a manner that it might easily be comprehended by the Biblical student. The enormous labour connected with this task is modestly described by the learned editor in the following words:

> Behold I have exerted all my might and strength to collate and arrange the Massorah, with all the possible improvements in order that it may remain pure and bright and shew its splendour to the nations and princes; for indeed it is beautiful to look at. This was a labour of love, for the benefit of our brethren, the children of Israel, and for the glory of our holy and perfect Law, as well as to fulfil, as far as possible, he desire of M. Daniel Bomberg, whose expenses in this matter far exceeded my labours. And as regards the Commentaries, I have exerted my powers to the utmost degree to correct in them all the mistakes as far as possible, and whatsoever my humble endeavours could accomplish was done for the glory of the Lord, and for the benefit of our people. I would not be deterred by the enormous labour, for which cause I did not suffer my eyelids to be closed long, either in the winter or summer, and did not mind rising in the cold of the night, as my aim and desire were to see this holy work finished. Now praised be the Creator who granted me this privilege to begin and to finish this work.[2]

The results of this unparalleled labour and vast erudition are exhibited in the Massoretico-Rabbinic Bible which was published in four folio volumes by Bomberg, Venice 1524—25. It will be seen that the publication of this Bible almost synchronises with the expiration of the ten years special Licence commencing in 1515 which was granted by Leo X to Felix Pratensis and in which the Supreme Pontiff forbade under pains and penalties the

[1] Comp. *Jacob b. Chayim's Introduction to the Rabbinic Bible,* Hebrew and English by Christian D. Ginsburg pp. 8, 77; second edition Lorzmans 1867.

[2] Comp. *Introduction* &c. pp. 6, 83 &c. ed. Ginsburg.

printing of a Rabbinic Bible with the Targums.[1] The following are the contents of the four volumes.

Volume I. The Pentateuch. — This Volume, which contains the Pentateuch with the Targum of Onkelos, the Commentaries of Rashi and Ibn Ezra and both the Massorahs, Magna and Parva, is without pagination and without catchwords in the Hebrew and Chaldee, but has the catchwords in the Commentaries. It consists of 234 folios and 30 quires with signatures. The first quire has 6 folios and the last has 4 folios, whilst the other 28 quires have respectively 8 folios. The quires are numbered both in Hebrew and Arabic numerals, whilst the sheets composing the quires are marked with Hebrew and Roman numerals.

Every folio has as a rule four columns, the two middle columns give the Hebrew text and the Chaldee of Onkelos both being furnished with the vowel-points and the accents: in the upper and lower margins of these central columns the Massorah Magna is given which generally consists of three lines in the upper margin and which has no definite number of lines in the lower margin; the space between the two central columns is occupied by the Massorah Parva. The two outer columns contain respectively the Commentaries of Rashi and Ibn Ezra. Not unfrequently there is also a narrow column outside these four columns which contains those portions of the Massorah Parva which were too long for the space between the Hebrew and Chaldee columns.

Each book begins with the first word in large letters which is enclosed in a decorative wood-cut border and this again is contained in a square composed of lines varying in number which comprise Massoretic Rubrics. At the end of each book is the Massoretic Summary which

[1] *Vide supra*, No. 20, p. 936.

registers the number of verses, the middle verse &c. in the book.

The fifty-four annual Pericopes into which the Pentateuch is divided are indicated in a four-fold manner. (*a*) Each Parasha is separated from the other by a textless space of about four lines. (*b*) With the exception of four instances[1] there is at the end of each Pericope a register of the number of verses in the Pericope with the mnemonic sign. (*c*) This is followed by the word פרשה in large letters which occupies the centre of the column when the Pericope coincides with an Open Section which is normally the case. In the abnormal instances where the Pericope coincides with a Closed Section, three *Samechs* (ס ס ס) take the place of *Parasha*,[2] and (*d*) each Parasha begins with the first word in larger letters. The names of the Pericopes are given in running head-lines throughout the Pentateuch where, however, מקץ is a mistake for ויגש on fol. 56*a*.

In the sectional division of the text, Jacob b. Chayim has not followed the ancient rule which prescribes the form of the Sections, and which is followed in the best Sephardic MSS. He exhibits alike Open and Closed Sections by unfinished lines, indented lines and breaks in the middle of the lines. To indicate, however, the nature of

[1] Comp. תולדות = Gen. XXV 19—XXVIII 9; פקודי = Exod. XXXVIII 21—XL 38; בחקתי = Levit. XXVI 3—XXVII 34; האזינו = Deut. XXXII 1—52.

[2] Comp. ויצא Gen. XXVIII 10; ויחי Gen. XLVII 28 which has only one *Samech* and not in the centre of the line; וארא Exod. VI 2; בשלח Exod. XIII 17; ויקהל Exod. XXXV 1; פקודי Exod. XXXVIII 21; שמיני Levit. IX 1; בלק Numb. XXII 2; ואתחנן Deut. II 23; שפטים Deut. XVI 18; כיתצא Deut. XXI 10. In two instances, however, where the Pericope coincides with a Closed Section, Jacob b. Chayim has by mistake inserted the word פרשה, viz. תצוה Exod. XXVIII 20 and ראה Deut. XI 26.

the respective Sections, he inserted into the sectional spaces the letters *Pe* (פ) and *Samech* (ס) throughout the Pentateuch. In this respect, therefore, he has only partially followed the excellent second edition of the entire Hebrew Bible, Naples 1491—93.[1]

The preliminary matter to this Volume consists of (1) a rhythmical eulogy of this stupendous work written by Joseph b. Samuel Zarphati; (2) Jacob b. Chayim's celebrated Introduction to the Bible which I have published with an English translation &c.; (3) complete Lists giving the number of the Christian chapters in each book of the Bible with the words wherewith each chapter begins; (4) Lists of the Sedarim throughout the Bible with their respective initial words, and (5) Ibn Ezra's Introduction to the Pentateuch. This preliminary matter occupies a separate quire of 6 folios with a duplicate signature, since this sheet like the following one has the same signature, א = 1. It was printed after the whole Bible had left the press.

Volume II. The Former Prophets. — This Volume contains the Former Prophets, i. e. Joshua, Judges, Samuel and Kings. It consists of 26 quires of 8 folios each, with the exception of the last quire which has 9 folios, so that the Volume has altogether 209 folios. The signatures exhibit a continuation of those in the first Volume. Hence the 26 quires are numbered both in Hebrew and Arabic numerals from ל 30 to נה 55.

The names of the respective books are given in running head-lines throughout the Volume where we have for the first time the division of Samuel and Kings into two books each, indicated by 1 Samuel, 2 Samuel, 1 Kings and 2 Kings. This is a further development on Felix

[1] *Vide supra*, No. 9, p. 51 &c.

Pratensis who simply marked this division in the text itself or in the margin, but not in the head-lines. Jacob b. Chayim, however, has omitted the remarks of Pratensis in which this division is ascribed to Christians.

The arrangement and contents of the columns are similar to those in the first Volume with the following exceptions. (1) The Chaldee Paraphrase is that of the so-called Jonathan b. Uzziel and though it has the vowel-points it is without the accents. (2) The Commentary of David Kimchi takes the place of Ibn Ezra and (3) the Commentary of Ralbag (= R. Levi b. Gershom) is added, generally in the lower part of the column occupied by Rashi.

As is the case in the first Volume, each book in this Volume begins with the first word in large letters which is enclosed in a decorative wood-cut border. Outside this border is a large square made up of lines varying in number which contain sundry Massoretic Rubrics. At the end of each book is the Massoretic Summary which registers the number of verses, the middle verse and the Sedarim in the book. But though Samuel and Kings are severally divided into two books, they are Massoretically treated as constituting one book each, and hence 2 Samuel and 2 Kings do not begin with the first word in larger letters and the Massoretic Summary at the end applies to the undivided Samuel and Kings.

Volume III. The Latter Prophets. — The third Volume contains the Latter Prophets in the following order: Isaiah, Jeremiah, Ezekiel and the Twelve Minor Prophets, which is the sequence exhibited in Column IV of the Table on page 6. It consists of 27 quires of 8 folios each with the exception of the last quire which has only 3 folios. The Volume has, therefore, altogether 211 folios. In this Volume too, the quires exhibit a continuous numeration from the

former Volume and the numbers of the 27 quires are in the Hebrew and Arabic from נ 56 to פב 82.

The arrangement of the columns with the Hebrew and the Chaldee in the centre, the two commentaries in the two outer columns, the Massorah Magna in the upper and lower margins with the Massorah Parva occupying the space between the two central columns, is exactly the same as in the former Volumes. It is in the two outer columns which exhibit the Commentaries where alternate changes take place. In Isaiah the Commentary of Ibn Ezra takes the place of Kimchi, and in Jeremiah and Ezekiel Kimchi takes the place of Ibn Ezra, whilst in the Minor Prophets Ibn Ezra takes again the place of Kimchi. The Commentary alone uniformly occupies one of the columns throughout the Volume.

Volume IV. The Hagiographa. — The fourth Volume contains the Hagiographa in the order exhibited in Column VIII of the Table on page 7. It consists of 37 quires of 8 folios each, with the exception of the last quire which has 10 folios. Accordingly this Volume has 298 folios. Here too the numeration of the quires runs on from the previous Volume and the 37 quires are numbered from פג 83 to קיט 119.

The changes both in the arrangement and contents of the columns in this Volume are considerable. Up to Daniel the arrangement of the columns is the same and it is only in the contents of the columns which exhibit the two Commentaries where the alternate changes occur. In the Psalms the two columns contain Rashi and Ibn Ezra, in Proverbs and Job, Ralbag takes the place of Rashi, whilst in the Five Megilloth Rashi resumes his place. The Commentary on Proverbs, however, which is described in the heading as Ibn Ezra's, belongs to Moses Kimchi.

From Daniel to the end of Chronicles which is the last book of the Hebrew text, there is a change in the arrangement of the columns. As the last three books, viz. Daniel, Ezra-Nehemiah and Chronicles are without the Targum, each page is henceforth divided horizontally into two sections, with two columns in each. The two columns in the upper section contain the text with the Massorah Parva in the intervening space, the Massorah Magna is given in the upper margin and below the text which horizontally divides the two sections, whilst the two columns in the lower section exhibit the two Commentaries.

In Daniel the two columns are respectively occupied by the Commentaries of Saadia and Rashi, in Ezra-Nehemiah Ibn Ezra's is the companion Commentary to Rashi, whilst in Chronicles Rashi is the sole occupant of both columns. Here again the Commentary on Ezra-Nehemiah which is ascribed in the heading to Ibn Ezra, belongs to Moses Kimchi as is now established beyond the shadow of a doubt.[1]

At the end of Chronicles or as an Appendix to Volume IV, Jacob b. Chayim gives in 65 folios of four columns each, that part of the Massorah Magna which was too long for the upper and lower margins of the text. As I have reprinted the whole of his recension I need not describe it here. Suffice it to say, that his conscientious and laborious application of the different Rubrics to the sundry passages of the Bible faithfully exhibits the Hebrew text with all the phenomenal letters, words &c. according to the Massorah and that this is the only authorised Massoretic

[1] Comp. Reifmann, *Literaturblatt des Orients*, Vol. II, pp. 750, 751, Leipzig 1841; *Zion*, Vol. I, p. 76; Vol. II, pp. 113—117, 129—133, 155—157, 171 - 174, 185—188, Frankfort-on-the-Maine 1841, 1842; Geiger, *Ozar Nechmad*, Vol. II, p. 17 &c., Vienna 1857; Kitto's *Cyclopaedia of Biblical Literature*, *S. V.* Kimchi, Moses.

recension. No textual redactor of modern days who professes to edit the Hebrew text according to the Massorah can deviate from it without giving conclusive justification for so doing.

A few of the characteristic features which distinguish this edition from its predecessors will suffice to show its merits.

(1) It is the first edition in which the consonants of the official readings are given in the margin with the express remark ק or *Keri*. Hitherto the editors have simply affixed the vowel-points of the *Keri* to the consonants of the *Kethiv* without any indication in the margin of the real consonants to which these graphic signs belong. Felix Pratensis, who alone gives the official readings, has mixed them up with the various readings from other Codices, and as he omits to mark the official variant with ק = *Keri*, it is difficult to distinguish between the two classes of variants.

(2) Jacob b. Chayim is also the first who has given in his edition of the Bible a large number of the important variants which are known by the name *Sevirin*.

(3) He has, moreover, carefully collated a number of Codices and frequently gives their variants in the margin of his edition. The following instances from Genesis will show the nature and extent of the variations which he records:

Gen. III 7	עָלֶה		וי"ס מדוקי' כה'ב עָלַי:
„ XVI 12	וְעַל־		כן בכל הספרים אבל לפי המסורת לא יכול להיות ובתיקון ס"ת ראיתי עַל־פני:
„ XVIII 15	וַתְּכַחֵשׁ		כל הנקדני' מנקדים בפתח והר"ר משה מלונדרש אמר שהוא בקמץ לפי שלא היה רגילה לכחש:
„ XIX 13	אֶת־המקום		ובספר אספמיא אשר נמסך עליו נמצא אֶל־המקום:
„ XXIII 1	וַיִּהְיוּ		ובספרים המדוייקים נמצא כך וַיִּהְיוּ:
„ XXV 14	וְדוּמָה		ובספר אספמיא אשר נמסך עליו דוּמָה בה"א וכן אומ' בעל המסור' וברוב ספרי' נמצא דוּמָא באלף:

Gen. XXV 25	אַדְמוֹנִי	ברוב הספרי' חס' ולפי' המסרה מלא וכן ראיתי בתיקון ס"ת:	
" XXVI 22	רְחֹבוֹת	בן כתוב: ובתיקון ס"ת ראיתי רְחֹבֹת חס' ומוגה חס':	
" " 25	אָהֳלָה	בתיקון ס"ת וגם בספרי' מדוייקי' ראיתי אָהֳלוֹ בו' אבל בעל המסר' אומ' אָהֳלָה בה' ויש חילוק גם במסר' שיש קצת ספרי' שאינם מונין זה בחשבון:	
" XXVII 1	וַתְּהִיֶן	כן נמצא בספרי אספמיא ובשם הח"ר שמשון וכן דינו:	
" " 3	צֵדָה	ה' יתיר' אבל פלוגת' דרב נחמן והיא חד מן ל"א תיבין כתי' ה' בסוף תיבות' ולא קרי':	
" XXXIV 22	נְמֹלִים	ל' באו' וחס' ובספרים מדוייקים מצאתי נְמָהֲלִים נקוד:	
" " 25	בָּהֵיתָם	כן מצאתי בספ' אספמי'.	
" XXXVI 7	רְכוּשָׁם	יש ספרים חסר.	
" XLVI 3	מרדה מִצְרַיְמָה	ובתיקון סופרים ראיתי מרדה מִצְרַיִם אבל בעל המסי'ר' אומר מרדה מִצְרַיְמָה:	
" " 11	קְהָת	ובספרים מדויקי' נמצא וְקְהָת:	

These important glosses are no part of the Massorah, but record the result of Jacob b. Chayim's own collation. They disclose the fact that some of the model Codices and the Massoretic Annotators not unfrequently differed in their readings, and that Jacob b. Chayim had to exercise his own judgment as to which was the better reading. In this respect a modern editor is not bound to abide by Jacob b. Chayim's decision. A striking illustration of this fact we have in the two verses of Joshua XXI, viz. 36, 37. We have seen that some of the best MSS. and all the early editions without exception have these two verses. Jacob b. Chayim, however, decided to omit them in accordance with a certain School of Massorites, but we are perfectly justified in restoring them on the authority which we have adduced.[1]

Mereover Jacob b. Chayim with all his exertions had only been able to obtain a comparatively small

[1] *Vide supra*, Part. II, chap. VI, p. 178 &c.

portion of the Massorah, and many important Rubrics were entirely unknown to him as may be seen from a comparison of his edition of this Corpus with the Massorah which I published. The distribution and application of the contents of these new Lists among the various passages of the text, which constitute the Rubrics in question, not unfrequently yield new readings. But even here a modern editor has to give explicit data for departing from the Massoretic text as edited by Jacob b. Chayim.

Jacob b. Chayim himself has not unfrequently wrongly deviated from the Massorah which he printed. Hence his own text is occasionally in conflict with the Rubric which accompanies the textual phenomena. Thus on Gen. IX 21 where we have one of the instances in which אָהֳל *tent,* with the suffix third person singular masculine, exhibits the archaic termination *He* (ה) instead of the normal *Vav* (ו), the Massorah Parva states that it is so written in *four* instances,[1] and the Massorah Magna on this very passage not only mentions the same fact, but enumerates the four passages, viz. Gen. IX 21; XII 8; XIII 3; XXXV 21.[2] And though the Massorah Parva remarks against each of the instances that it is one of the four exceptions, yet Jacob b. Chayim's text also reads אָהֳלָה with *He* in Gen. XXVI 25 contrary to the uniform Massorah Parva in the four passages. In the Massorah Finalis where he gives the heading of this Rubric he indeed states that there are *five* such instances, and refers to Gen. IX 21 where he says the Massorah enumerates them in full. But this Massoretic Rubric, as we have seen, expressly states that there are only

[1] ה׳ כתיב כן׃

[2] אהלה ד׳ כתיב ה׳ וקריין יי״ו. יס״ ויתגל בתוך אהלה. ויעתק משם ההרה. וילך למסעיו. ויט אהלה מהלאה׃ Comp. also *The Massorah,* letter א, § 171, Vol. I, p. 30.

four and the enumeration coincides with the heading.[1] This conflict between Jacob b. Chayim's textual reading and his Massorah is manifestly due to the fact that some Massoretic Schools had preserved more instances of this archaic form and that Gen. XXVI 25 is one of them. Still his reading in Gen. XXVI 25 contradicts his Massorah.

A still more striking instance of conflict between Jacob b. Chayim's text and his Massorah is to be seen in Gen. XXVII 11 where the unique orthography of שָׂעִר *hairy,* occurs and where the Massorah Parva duly remarks that this defective form does not occur again.[2] In verse 23 of this very chapter שְׂעִרֹת *hairy,* the plural feminine of this adjective occurs which is also defective. Here the Massorah Parva remarks "there are *three* instances of defective orthography of this expression in the Bible". As usual the Massorah Parva simply gives the number, but does not give the passages. The Massorah Magna, however, on this very passage not only states that there are *four* such instances, which contradicts the Massorah Parva, but minutely enumerates them, viz. Gen. XXVII 11, 23; Levit. XVI 18, 21.[3] Accordingly the other two instances are in Levit. XVI 18, 21. On referring, however, to these two passages, it will be seen that they are both plene in Jacob b. Chayim's text which is in conflict with his Massorah. The contradiction is due to the same cause. The plene orthography emanates from one School of textual redactors and the defective spelling was transmitted by another School. As the majority of the MSS. which he collated exhibited the defective orthography he inserted it into his text, but

[1] אהלה ה' בתי' ה' וקרי' ו' וסימניהון נמסר בסדר נח:.

[2] שָׂעִר ל' וחס'.

[3] שערת ד' חס' בלישני' וסי' הן עשו אחי איש שעיר. כי הן ידיו כידי עשו אחי' שערו'. ולקח מדם הפר ומדם השעיר. על ראש השעיר החי': Comp. *The Massorah.* letter ש, § 842, Vol. II, p. 646.

having also found this Massorah he felt it his conscentious duty to record it. Still his textual readings contradict his Massorah.

In the face of such conscientious proceedings which made Jacob b. Chayim scrupulously to record Massorahs even when they are in direct conflict with the readings he adopted in the text, it is astonishing to find that some eminent critics have accused him of being a party to a "pious fraud" and that he had falsified the text in the interest of Christianity, to please his Christian employer. This accusation is based upon the Massorah Parva on Numb. XXIV 9 and Psalm XXII 17, but more especially on his remarks in the Massorah Finalis with reference to the quadriliteral expression כארי which occurs four times in the Bible, twice with *Kametz* under the *Caph* (כָּארי) and twice with *Pathach* (כַּארי).

(1) On Numb. XXIV 9, where it first occurs and where it has *Pathach*, the Massorah Parva simply states that it occurs four times, twice with *Kametz* and twice with *Pathach*.[1] As this simply registers the number of times without giving the passages, nothing is to be deduced from this matter of fact statement. The Massorah Magna, however, on this very passage which notices the two instances where it is with *Pathach*, gives this as the first and Ps. XXII 17 as the second passage with the important remark that the textual reading or the *Kethiv* in the latter place is כארו with *Vav* at the end.[2] Leaving at present the question of the various reading, it is manifest that the different Schools of textual redactors had two different traditions about the pair with *Pathach* and the pair with *Kametz*. In the Massorah before us Ps. XXII 17 is given as the twin with

[1] כַּאֲרי ד' ב' קמצין וב' פתחין.

[2] כארי ב' ים' כרע שכב כארי. כארי ידי ורגלי כארו בתיב.

Numb. XXIV 9 which have *Pathach*. This naturally leaves Isa. XXXVIII 13 and Ezek. XXII 25 as the second twin with *Kametz*. Other Schools of Massorites divide the pairs differently. According to their Massorah Numb. XXIV 9; Ezek XXII 25 are the twin with *Pathach* and Isa. XXXVIII 13; Ps. XXII 17 are the pair with *Kametz*. The latter Massorah is the more general one and is exhibited in the best MSS.

(2) On Ps. XXII 17, where כארי occurs with *Kametz* under the *Caph* and where it is so even in Jacob b. Chayim's text in spite of the Massorah on Numb. XXIV 19, the Massorah Parva remarks that it occurs twice with *Kametz* in two different senses and gives Isa. XXXVIII 13 as the second instance,[1] which, as we have seen, represents the second and more popular acceptation of this Massorah. The important point to be noticed here is that though the Massorah Magna on Numb. XXIV 9 distinctly states that the *Kethiv* or textual reading in Ps. XXII 17 is כארו with *Vav* at the end, which most unquestionably makes it a verb third person plural, the *Kethiv* in Jacob b. Chayim's text is not only כַּאֲרִי with *Yod* at the end, but that the Massorah on this passage makes no mention whatever of the existence of such a variant.

(3) It is the alphabetical Massorah Finalis at the end of the fourth volume where Jacob b. Chayim records and discusses the various reading in Ps. XXII 17. In letter *Aleph* he gives the Massoretic Rubric with the four passages in full in which this quadriliteral occurs, and appends to it the following important note in Rabbinic characters:

In some correct Codices I have found כארו as the *Kethiv* [= textual reading] and כארי as the *Keri* [= the official marginal reading]; but I have searched in the List of words which are written with *Vav* at the end and

[1] כַּאֲרִי ב' קמצין בתרי' ליש' שויתי עד בקר.

are read with *Yod* and did not find it included therein. Neither did I find it noticed among the variations which exist in the Bible between the Easterns and the Westerns. Thus far.[1]

The cause of offence which provoked Hupfeld's charge of falsification against Jacob b. Chayim is in the first place the Massorah Parva on Ps. XXII 17, which, as we have seen, states that כָּאֲרִי with *Kametz* under the *Caph* occurs twice ***in two different senses.*** As it undoubtedly denotes *like a lion* in Isa. XXXVIII 13, the remark is naturally designed to convey the idea that in Ps. XXII 17, which is the twin passage, it is a verb. For this reason Hupfeld concludes that it is not a genuine Massorah, but a fraudulent addition by Jacob b. Chayim.

Nothing short of documentary evidence could justify so serious a charge. As there was no other printed Massorah in Hupfeld's time by which to test the accuracy of Jacob b. Chayim's Massorah he was in duty bound to investigate MS. Lists. He would then have found that every important Codex with the Massorah gives the Alphabetical List of words which respectively occur twice *in two different senses* and that כָּאֲרִי in Isa. XXXVIII 13 and Ps. XXII 17 is an essential constituent of this List. In confirmation of this statement I refer to the *Ochlah Ve-Ochlah* edited by Frensdorff and to my edition of the Massorah.[2] But what makes this charge inexcusable is the fact that the MS. of the important recension of the *Ochlah Ve-Ochlah* is in the University Library at Halle where Hupfeld resided and where he was Hebrew Professor. If he had consulted this MS., which was his duty to do, he would have found

[1] בקצת ספרי' מדוייקי' מצאתי כתוב כארו וקרי כארי אמנ' בקשתי באינון מלין דכתיב ו' בכוף תיבו' וקרי' י' ולא מצאתיו נמנה כחשבונם וגם בהלוף המקרא דיש בין מדינהאי ומערבאי ולא נמנה שם ע"כ.

[2] Comp. *Ochlah Ve-Ochlah*, § 59, p. 64, Hanover 1864 and *The Massorah*, letter מ, § 428, Vol. II, p. 217 &c.

this List with כַּאֲרִי in it as having *two different senses* in Isa. XXXVIII 13 and Ps. XXII 17.[1]

As to the important note in the Massorah Finalis, Hupfeld boldly declares that "Jacob b. Chayim was very much pressed by the Christian printer in whose pay he was to insert the reading כארו into the text 'for the glory of God' which he indeed did not do, but to please his employer he was induced to designate the MSS. in which he found this reading as careful or correct Codices contrary to the truth".[2]

Having proved the genuineness of the Massorah Parva on Ps. XXII 17, which according to Hupfeld himself conveys the same sense as the *Kethiv* mentioned by Jacob b. Chayim in the Massorah Magna and in the note appended to the Rubric in the Massorah Finalis, I might here dismiss the charge with regard to this *Kethiv*. The existence, however, in ancient times of the reading which Jacob b. Chayim gives as the *Kethiv* which is beyond the shadow of a doubt, not only vindicates the character of the first editor of the Massorah, but is important to textual criticism.

Leaving out the reading in the Septugint which critics of the Hupfeld School ascribe to a Christian hand, this reading is attested by Aquila who renders it ἤσχυναν = כארו *they have made hateful,* which was sufficient evidence even for Graetz that "at the time of the earlier Tanaites in the beginning of the second century the text of some

[1] Comp. Part I, § 60, fol. 74*a*.

[2] Der Herausgeber der Massorah R. Jakob b. Chajim wurde sehr von den christlichen Druckherren, in dessen Sold er stund, gedrängt die Lesart כארו „zur Ehre Gottes" in den Text aufzunehmen; was er zwar nicht that, aber vielleicht durch Gefälligkeit aufwog die Handschriften mit dieser Lesart gegen die Wahrheit „sorgfältig" zu nennen (wie Pfeifer vermuthet): nimmt aber diesem Zeugniss allen Werth durch die hinzugefügte Bemerkung etc. Comp. *Die Psalmen,* Psalm XXII, Vol. II, p. 25, Gotha 1858.

Codices had כארו.[1] The reading כארו as a verb preterite third person plural is, moreover, preserved in the Midrash on the Psalms where it is rendered by הוכרו *they made hateful,* or according to others *they made happy*.[2] There is, therefore, no doubt that the two rival readings were preserved in two different Schools of textual redactors and that by way of compromise one was put into the text and the other in the margin. Indeed from the Chaldee rendering of this passage[3] it would appear that at one time both these readings were in the text which is not at all improbable since it not unfrequently happened that one of pairs which are alike, is dropped out of the text. Accordingly the text in some MSS. was

כארו כארי ידי ורגלי

Like a lion they tore my hands and my feet

Such a paranomasia is of frequent occurrence and is regarded as imparting force to Hebrew diction.[4]

As has already been remarked, the text of Jacob b. Chayim's edition exhibits most scrupulously the Massoretic recension. It is, therefore, of supreme importance to see how far the innovations which have been introduced into

[1] Aber für die Lesart Plur. כארו beweist Aquila's Uebersetzung: ἤχυναν, d. h. „sie haben hässlich gemacht, entstellt". Zur Zeit der älteren Tanaiten im ersten Viertel des zweiten Jahrhunderts hatte der Text also noch in einigen Codices nicht כארי gelautet, und dieses übersetzte Aquila gleich בערי, im Neuhebräischen „hässlich machen". Comp. Comment. on Ps. XXII 17, Vol. I, p. 228.

[2] כארי ידי ורגלי [ר' יהודה אמר] עשו לי כשפים שיעשו ידיי ורגליי באימת לפני אחשורוש, ונעשה לי נס והוארו ידי ורגלי בהרין סנפורינון. ר' נחמיה אמר היכרו ידי ורגלי לפני אחשורוש: Comp. *Midrash Tehillim,* p. 194, ed. Buber, Vilna 1891.

[3] נכתין היך כארו אידי ורגלי.

[4] Comp. Gen. XLIX 16; Isa. X 30; XXI 2; Jerem. II 12; XLVIII 2; Joel I 10; Hab. I 8; II 18; Zeph. II 4; Ps. V 9; LX 6; CXLVII 16; Lament. IV 18; Dan. IV 24.

some modern editions called Massoretic are in harmony with this Massoretic *editio princeps.*

There is not only a hiatus in Gen. IV 8, but the Massorah Parva on it distinctly remarks that it is one of the twenty-eight instances in which there is a break in the middle of the verse.[1] בשגם in Gen. VI 3 is with *Kametz* under the *Gimel,* i. e. בשָׁגַם. With regard to the orthography of *Chedor-laomer* which occurs five times the editor is inconsistent, since it is in two words in three instances[2] and in one word in two instances.[3] *Beth-el,* however, is not only uniformly printed in two words in all the seventy passages in which occurs in the Hebrew Bible, but is in two separate lines in no fewer than ten instances, *Beth* (בֵּית) being at the end of one line and *El* (אֵל) at the beginning of the next line.[4] As has already been stated, this is the first printed edition of the Hebrew Bible in which the two verses are omitted in Josh. XXI, viz. 36, 37; neither has it Neh. VIII 68.

It cannot be too much emphasized that this Standard edition of the Massoretic text is against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

[1] ב"ח פסו' פסק' במצעו' פסוק Comp. *The Massorah,* letter פ, § 184—188, Vol. II, pp. 449, 450.

[2] Comp. Gen. XIV 1, 9, 17.

[3] Comp. Gen. XIV 4, 5.

[4] Comp. Josh. VIII 9; XVI 2; Judg. XXI 19; 1 Sam. X 3; XXX 27 1 Kings XII 32, 33; 2 Kings II 23; Hos. XII 5; 1 Chron. VII 28.

בכל־לְבָבָם	1 Kings II	4	מְחַלְלִים	1 Kings I	40	וַיַּעֲזְרוּ	1 Kings I	7
בן־דֹּר	„	5, 32	קְלָלַנִי	II	8	וַיְחַמֵּר	V	3
וטבים מָמָּנּוּ	„	32	סְבִבִים	VII	24	נָעֳלָם	X	3
שם מָקוֹם	VIII	21	יִתְפַּלְלוּ	VIII	30	הָעֲמִים	XII	11
בן־נוֹן	XVI	34	וְהִתְפַּלְלוּ	„	33, 35	תָּחְתָּר	XVII	14

As to the relation of this edition to that of Felix Pratensis, though Jacob b. Chayim never refers to it, there is no doubt that he was greatly indebted to it. We have seen that Felix Pratensis was the first who not only printed the *Keri* in the margin, but also variants from MSS. Jacob b. Chayim does the same, but more regularly and consistently. From the edition of Felix Pratensis, Jacob b. Chayim reprinted the Targums on the Prophets and the Hagiographa which, however, he did not improve inasmuch as he omitted the Targum of Jonathan on the Pentateuch and the second Targum of Esther, which appeared for the first time in the edition of Felix Pratentis. Moreover, Jacob b. Chayim omitted the *Dikdukē Ha-Teamim* which is also given for the first time by Felix Pratensis, though he promised to give it when mentioning it in the Massorah Finalis under letter *Cheth* (ח). At the end of Volume IV, however, he tells us that he omitted it because he regarded it as superfluous.

Of this edition I collated two copies, one in the British Museum, press-mark 1900, l. 3—6, and the second copy in my own possession.

No. 24.

The Bible, Bomberg 1525—28.

דפוס ט"ז = דט"ז

This remarkable quarto is described on the title-page as the third edition which means Bomberg's third quarto, the first and second having appeared in 1517 and 1521.

According to the title-page it was printed in 1525,[1] whereas according to the Epigraph it is dated 1528.[2] If the letter ח = 8 at the end of the volume is not a mistake for ה = 5 which is most probable, it took three years to print the simple text of this volume, that is a longer period than it took to print either the four folios of Felix Pratensis or the four folios of Jacob b. Chayim with the Targums and the sundry commentaries &c.

It is set up page for page after the second quarto and the execution is almost identical, so much so that an imperfect copy of the one might deceptively be made up from the other The remarkable part about this edition consists in the fact that its text is a fusion of the two texts, the one by Felix Pratensis and the other by Jacob b. Chayim. From Jacob b. Chayim the editor of this edition has inserted into the text of the Pentateuch the letters *Pe* (פ) and *Samech* (ס) to indicate the Open and Closed Sections, as well as the *Keris* into the margin throughout the Bible. From the text of Felix Pratensis he reinstated the two verses in Joshua XXI, viz. 36, 37 and Nehemiah VII 68. Indeed with the exception of the points here indicated, the text as a whole is substantially that of Felix Pratensis.

This edition is of great interest to the Biblical student because of its popularity with the Divines at the time of the Reformation, for the few copies which have come to light are generally more or less annotated by Christian Hebraists of that period. My own copy is not only marked throughout with glosses by early Reformers, but contains notes in the hand-writing of Luther. If these are genuine,

[1] חמשה חומשי תורה נדפס שלישית על ידי דניאל בומבירגי מאנויר"שה בשנת רפ"ה לפ"ק פה ויניציאה: Comp. fol. 1 *a*.

[2] נדפס שלישית עם רב העיון על ידי קרניאל ב"ר ברוך אד"יל קונ"ד בחדש אדר בשנת רפ"ח בביה השר דניאל בומבירגי יצ"ו: Comp. fol. 529*b*.

they show that he used it as well as the Brescia edition of 1494 for his translation of the Old Testament.

With this we conclude the History of the Printed Text of the Hebrew Scriptures. All subsequent editions are in so far Massoretic as they follow the Standard edition of Jacob b. Chayim. Every departure from it on the part of editors who call their texts Massoretic has to be explained and justified on the authority of the Massorah and MSS. which exhibit the Massoretic recension of the text.

Appendix I.

To Part I, chap. II, p. 9 &c.

The List of the Open and Closed Sections in the Pentateuch has been preserved by Maimonides. All Standard Codices of the Sephardic School with few exceptions follow this List, and the Open and Closed Sections exhibited in my edition of the Hebrew Bible are in accordance therewith. Though the German and Franco-German MSS. vary greatly in the sectional divisions, no official Lists of these Schools are known according to which these Sections are made, nor was it known that the Nehardean or Babylonian School of textual redactors had preserved separate Lists.

In January 1896 Mr. Elkan N. Adler, was fortunate enough to rescue a number of fragments from the Genizah at Fostat near Cairo. Among these we found the following List of the Closed Sections throughout the Pentateuch at the end of which is the recension of the Babylonian School. This fragment is evidently a part of a complete List, which also tabulated the Open Sections. Mr. Adler kindly allowed me to copy and print this fragment which is of importance to Biblical Literature and which I here subjoin. The chapter and verse to each catchword I have added.

נתחיל בסתומן בראשית			משיתלה	V	25	תרח	XI	26
[Genesis]			נח	„	32	לך לך	XII	1
ושם הנהר השני	II	13	קץ	VI	13	במחזה	XV	1
אל האשה	III	16	וידבר אלהים	VIII	15	ושרי	XVI	1
ולאדם	„	17	ויאמר אלהים	IX	8	ויהי אברם	XVII	1
והאדם	IV	1	ובני חם	X	6	שרי אשתך	„	15
ויהי מקץ ימים	„	3	וכנען	„	15	ויסע משם	XX	1
גדול עוני	„	13	ולשם	„	21	ויי״ פקד	XXI	1
זה ספר	V	1	וארפכשד	XI	12	ויהי בעת	„	22
שת	„	6	ושלח	„	14	ויהיו	XXIII	1
אנוש	„	9	עבר	„	16	זקן	XXIV	1
קינן	„	12	פלג	„	18	ויהי עשו	XXVI	34
מהללאל	„	15	רעו	„	20	כי זקן	XXVII	1
ירד	„	18	שרוג	„	22	ויצא	XXVIII	10
			נחור	„	24	ויבא יעקב	XXXIII	18

MMM

1	XXXIV	דינה	7	XX	לא תשא	1	XXVII המזבח
20	XXXVI	אלה בני שעיר	12	"	כבד	9	" חצר
1	XXXIX	ויוסף הורד	13	"	תרצה	20	" תצוה
18	XLIV	וינש	13	"	תנאף	1	XXVIII הקרב
8	XLVI	ואלה שמות קדמ'	13	"	תגנב	13	" יעשית משבצת
28	"	יהודה	13	"	תענה	15	" יעשית חשן
14	XLIX	יששכר	14	"	תחמד תרוחהן	30	" ונתת אל חשן
16	"	דן	14	"	"	31	" מעיל
19	"	גד	19	"	כה תאמר	36	" ציץ
20	"	מאשר	7	XXI	וכי ימכר	1	XXIX זה קדמ'
21	"	נפתלי	12	"	ומכה? [מכה]	34	XXX סמים
22	"	בן פרת	14	"	וכי יזד	1	XXXI קראתי
		בילי מתימין	15	"	ומכה	18	" ויתן אל משה
			16	"	ונגב	33	XXXII מי אשר חטא
		ואלה שמות	17	"	ומקלל	1	XXXIII עלה
		[Exodus]	18	"	וריבן	12	" העל
1	II	וילך איש	20	"	את עבדי	1	XXXIV פסל
1	III	ומשה היה	22	"	ונצו	1	XXXV ויקהל
2	VI	וארא	26	"	את עין	8	XXXVI ויעש כל חכם לב
14	"	ראשי	28	"	ונח שיר	14	" ויעש יריעת
29	"	אני יי'	33	"	יפתה	20	" ויעש את הקרשים
19	VII	קח מטך	35	"	ונף	18	XXXVIII ויעש את הביור
12	VIII	ונשה דבנים	37	"	כי ינגב	9	" ויעש את החצר
16	"	השכם תריחהן	4	XXII	יבער	21	" אלה פקודי
13	IX	"	5	"	תצא	24	" הזהב
12	X	ארבה	9	"	חמר	27	XXXIX ויעשו ההכתנת
4	XI	כחצות	15	"	יפתה	30	" ויעשו ציץ
9	"	רבית	17	"	מכשפה	32	" ותכל
29	XII	ויהי בחצי	18	"	שכב	17	XL ויהי בחדש
51	"	ויהי בעצם	19	"	זבח	20	" ויקח ויתן
17	XIII	ויהי בשלח	27	"	תקלל	22	" ויתן את השלחן
		וישב יי'?	1	XXIII	לא תשא	26	" מזבח הזהב
29	XIV	ובני ישראל	4	"	תפנע	30	" הכיור
22	XV	ויסע	5	"	תראה	33	" ויקם
27	"	ויבאו	6	"	תטה		בילן מתימין ף
4	XVI	הנני	26	"	משבלה		
6	"	ערב	12	XXIV	עלה אלי		ויקרא
28	"	עד אנה	10	XXV	ארון		[Leviticus]
1	XX	וידבר אלהים	1	XXVI	המשכן	10	I ואם מן הצאן
2	"	אנכי	31	"	פרכת	1	II ונפש כי תקריב

4 II וכי תקריב
5 „ המחבת
7 „ מרחשת
14 „ ואם תקריב
11 V ואם לא תשיג
14 „ כי תמעל
1 IX ביום השמיני
24 XI ולאלה
29 „ וזה
39 „ וכי ימות
24 XIII או בשר
28 „ תחתיה קדמ׳ [הנ]
38 „ בעור בשרם
40 „ ימ״ט
47 „ והבגד
21 XIV דַּל
16 XV כי תצא
18 „ ואשה אשר ישכב
25 „ כי יזוב
13 XVII יצוד
6 XVIII איש איש אל כל
7, 8, „ עדיות בילהין
9, 10, 11, 12, 13, 14, 15, 16, 17
20 XIX נהרפת
33 „ וכי יגור
10 XXI והכהן
14 XXII ואיש כי יאכל
15 XXIII וספרתם
23 „ בחדש השביעי
26 „ אך בעשור
10 XXIV וַיֵּצֵא
8 XXV וספרת
25 „ כי ימוך
29 „ ואיש כי ימכר
35 „ וכי ימוך תרויהון
39 „ „
27 XXVI ואם בזאת
9 XXVII ואם בהמה
26 „ אך בכור
כול סתומין

MMM*

וידבר

[Numbers]

20 I ויהי בני ראיבן
1 II איש על דגלו
10 „ דגל דראיבן
17 „ ונסע
18 „ דגל דאפרים
25 „ דגל דדן
27 III ולקהת
40 „ פקד כל בכור
29 IV בני מררי
38 „ ופקודי דגרשון
13 VI תירת הנזיר
24 „ יברכך
25 „ יאר
26 „ ישא
27 „ ושמו
1 VII בלות
12 „ המקריב
1 VIII בהעלתך
23 „ זאת אשר
22 X ונסע דגל דאפרים
29 „ לחבב
35 „ ויהי בנסע
4 XII פתאם
1 XIV ותשא
22 XV וכי תשגו
27 „ תחטא בשגגה
35 „ מות יומת
20 XVI הבדלו
23 „ העלו
9 XVII הרמו
1 XVIII אתה ובניך
21 „ ולבני לוי
7 XX קח את המטה
12 „ האמנתם
14 „ וישלח משה
1 XXI וישמע
17 XXI אז
2 XXII בלק
27 XXIII אקחך
12, XXVI וכל שבטי
15, 19, 23, 26, 28, 35, 38, 42, 44, 48
57 XXVI פקודי הלוי
1 XXVII ותקרבנה
15 „ יפקד יי׳
18 „ קח לך
11 XXVIII ובראשי
16 „ ובחדש הראשון
7 XXIX ובעשור
12 „ ובחמשה עשר
17 „ השני
20 „ השלישי
23 „ הרביעי
13 XXXI ויצאו
21 „ ויאמר אלעזר
5 XXXII מצאנו חן
16 „ וינשו אליו
40 XXXIII וישמע
בולן סתומין

אלה הדברים

[Deuteronomy]

2 II רב לכם
8b „ ונפן
9 „ אל תצר
17 „ אתה עבר
31 „ ראה החלתי
23 III ואתחנן
6 V אנכי
11 „ לא תשא
12 „ שמור
16 „ כבד
17 „ תרצח
17 „ תנאף
17 „ תגנב
17 „ תענה

18 V תחמד
18 „ תחאיה
19 „ אֶת הדברים
10 VI ביאך דובתים
16 „ לא תנסו
20 „ כי ישאלך
1 VII כי יביאך
7 „ לא מרבבם
9 „ וידעת
17 „ כי תאמר
10 XI כי הארץ
13 „ והיה אם שמע
26 „ ראה
29 „ הר גרזים
20 XII ירחיב
29 „ יכרית
7 XIII יסיתך
13 „ כי תשמע
19 „ קיל
1 XIV בנים אתם
3 „ לא תאכל
9 „ את וה
11 „ בל צפיר
28 „ מקצה
1 XV מקץ
7 „ כי יהיה
12 „ כי ימכר
9 XVI שבעה שבעת
18 „ שפטים
21 „ תטע
22 „ תקים
1 XVII תזבח
2 „ כי ימצא
14 „ אשימה
1 XVIII לא יהיה
3 „ וזה יהיה
6 „ וכי יבא הלוי
9 „ כי אתה
14 „ כי הגוים
1 XIX כי יכרית
14 XIX לא תסיג
15 „ לא יקום
16 „ כי יקום
1 XX כי תצא קרמ
10 „ כי תקרב
19 „ כי תצור
10 XXI כי תצא
15 „ כי תהיין
18 „ סורר ומורה
22 „ יהיה באיש
1 XXII תראה את שור
4 „ תראה את חמור
5 „ כלי גבר
8 „ כי תבנה
9 „ תזרע
10 „ תחרש
11 „ תלבש
12 „ גדלים
13 „ וכא אליה
20 „ ואם אמת
22 XXII בעלה
25 „ ואם בשדה
28 „ לא ארשה
1 XXIII לא יקה
2 „ פצוע
3 „ ממזר
4 „ עמוני
7 „ תדרש
8 „ אדמי
8b „ מצרי
10 „ ונשמרת
16 „ תסגיר
18 „ קדשה
18b „ ולא יהיה
19 „ אתנן
20 „ תשיך
22 „ תדר
25 „ בכרם
26 „ בקמת
1 XXIV אשה ובעלה
5 XXIV אשה חדשה
6 „ לא יחבל
7 „ גֹּנֵב נפש
8 „ השמר
9 „ זכר דמרים
10 „ כי תשה
14 „ לא תעשק
16 „ לא יומתו
17 „ לא תטה
19 „ כי תקצר
20 „ תחבט
21 „ תבצר
1 XXV יהי ריב
4 „ תחסם
5 „ ישבי
11 „ יעני
13 „ בכיסך
14 „ בביתך
12 XXVI תכלה
16 „ היום הזה
9 XXVII הסכת
11 „ ויצי משה בתר
15, „ ארורי בולחין
16, 17, 18, 19, 21, 22, 23, 24, 25, 26
69 XXVIII אלה דברי
1 XXX והיה כי יבאי
15 „ ראה נתתי
7 XXXI ויקרא משה ליהושע
16 „ שכב
30 „ וידבר משה באזני
6 XXXIII יחי ראובן
7 „ וזאת ליהודה
12 „ לבנימן
13 „ וליוסף
18 „ ולזבולן
20 „ ולגד
22 „ ולדן
23 „ ולנפתלי
24 „ ולאשר

כול סתומין

והלין פיסקי דפליגין עליהון סיפרי נהרדעאי

[Genesis]

1	XXXIV	ויעל משה
13, 14	II	ושם הנהר
16	III	אל האשה
3	IV	ויהי מקץ
13	„	גדול עוני
22	XXI	ויהי בעת
1	XXIII	ויהיו חיי
20	XLIX	מאשר
22	„	בן פרת קדמ

[Exodus]

16	VIII	השכם קדמ
16	XXI	וגנב איש
28	„	כי יגה
18	XXII	כל שכב
5	XXIII	כי תראה
6	„	כי תט ?
26	„	משכלה
1	XXVII	יעשית את המזבח
30	XXVIII	ונתת אל חשן
33	XXXII	מי אשר חטא לי
14	XXXVI	ייעש יריעת
13	XXXVIII	ילפאת קדמה
8	XXXIX	ייעש את החשן
22	„	מעיל

[Leviticus]

24	XI	ולאלה
23	XIII	תחתיה קדמ
21	XIV	ואם דל
18	XV	ואשה אשר ישכב
25	„	כי יזוב
13	XVII	יציד
20	XIX	נחרפת
33	„	וכי יגור
14	XXII	כי יאכל קדש
15	XXIII	וספרתם
23	„	בחדש השביעי
26	„	אך בעשור
25	XXV	ומכר מאחזתי
29	„	כי ימכר
39	„	ונמכר לך
9	XXVII	ואם בהמה
26	„	אך בכור

[Numbers]

48	I	אך את מטה
1	II	איש על דגלו
13	VI	תירת הנזיר
1	VIII	בהעלתך
1	XVIII	תשא את עון
27	XXIII	אקחך
42	XXVI	אלה בני דן
18	XXVII	קח לך
12	XXIX	ובחמשה עשר
23	„	ביום הרביעי

[Deuteronomy]

7	VII	מרבבם
9	„	וידעת
22	XVI	תקים לך
2	XXIII	פצוע
8*b*	„	מצרי
19*b*	„	אתנן
20	„	תשיך
22	XXIII	תדר
6	XXIV	יחבל
9	„	זכור קדמ
17	„	לא תטה
20	„	תחבט
21	„	תבצר
4	XXV	החסם
13	„	בכיסך
14	„	בביתך
7	XXXI	ויקרא משה ליהושע
9	„	ויכתב משה
16	„	שכב
6	XXXIII	יחי
23	„	ולנפתלי
18	„	זבולן

כיל סתימין וגירן להון ן בין פסחא לפסחא:

[Genesis]

1	VII	לנח בא
13	X	ומצרים

[Exodus]

5	XIII	והיה כי יביאך קדמ
9	XXXII	ויאמר דראיתי
6	XXXVII	ויעש כפרת

[Leviticus]

13	XI	ואת אלה תשקצו
14	XXV	וכי תמכרו

[Numbers]

18	X	ויסע דמחנה ראיבן ?

From an analysis of this List it will be seen that apart from the variations recorded in the name of the Nehardean School we have the following departures from the Massoretic recension:

Genesis. — In Genesis this List has four new Sections, viz. II 13; IV 3, 13; X 6; it has four Closed Sections which are Open in the *textus*

receptus, viz. XII 1; XXI 22; XXIII 1; XLIX 14 and omits two, viz. V 21, 28.

Exodus. — In Exodus this List has five new Sections, viz. XIV 29; XVI 6; XXII 18; XXVIII 30; XXXII 33; has five Closed Sections which are Open, viz. II 1; XXI 28; XXXIII 12; XXXIV 1; XXXVI 14 and omits eight which are in the *textus receptus*. viz. VII 14; XII 1; XXII 6; XXIX 38; XXXVIII 1; XXXIX 6; XL 24, 28.

Leviticus. — In Leviticus it has seven new Sections, viz. XI 24; XIII 28; XV 18; XVII 13; XIX 20; XXII 14; XXVII 26; it has one Closed Section which is Open in our recension, viz. XXIII 23 and omits three Sections, viz. VI 7; XXII 26; XXV 47.

Numbers. — It Numbers it has five new Sections, viz. VI 13; X 22; XIV 1; XXIII 27; XXVII 18; has four Closed Sections which are Open in the received text, viz II 1; VIII 1; XX 7; XXVIII 11 and omits the following eight Sections IX 15; XVII 1; XXVIII 26; XXIX 26, 29, 32, 35; XXXI 25.

Deuteronomy. — In Deuteronomy it has no fewer than twenty-two new Sections, viz. II 9; VII 7, 9; XIII 19; XVI 22; XVIII 14; XIX 16; XXII 9, 11; XXIII 7, 8*b*, 18*b*, 19; XXIV 6, 9, 21; XXV 4, 14; XXXI 16, 30; XXXIII 6, 23 and omits two Sections, viz. XXII 23; XXX 11.

Appendix II.

To Part II, chap. X, p. 281 &c.

This important Treatise to which I have already referred and the contents of which I have given in the first of the parallel columns in Table No. 1, pp. 281, 282 is from the St. Petersburg Codex of the Bible dated A. D. 1009. I print it here exactly as it is in the copy which my valued friend Professor Chwolson had made for me, with the following exceptions: (1) I have numbered the Rubrics, (2) have printed the initial words of each Rubric in larger type and (3) have added in the lower margin chapter and verse for every referrence to the Bible.

§ 1.

ברוך יהוה אלהים אלהי ישראל, עשה נפלאות לבדו, וברוך שם כבודו לעולם, וימלא כבודו את כל הארץ אמן ואמן.[1] ברוך יהוה אלהי ישראל מן העולם ועד העולם, ואמר כל העם אמן הללויה.[2] ברוך יהוה לעולם אמן ואמן.[3] יהוה בציון גדול ורם הוא על כל העמים.[4] יהי שם יהוה מברך מעתה ועד עולם, ממזרח שמש עד מביאי מהלל שם יהוה.[5] יברכך יהוה מציון עשה שמים וארץ.[6] ברוך אתה יהוה למדני חקיך.[7] ברוך אתה יהוה אלהי ישראל, אבינו מעולם ועד עולם.[8] יברכך יהוה מציון וראה בטוב ירושלם כל ימי חייך.[9] ישראל נושע ביהוה תשועת עולמים. לא תבשו ולא תכלמו עד עולמי עד.[10] סמוכים לעד לעולם עשוים באמת וישר.[11]

§ 2.

סדר המקרא תורה האשמרת הראשנה, קרמוניות וסידורם בתורה, משנה תורה בתורה, סיום התורה בתורה.

סדר הנביאים האשמרת התיכנה, שילום התורה במעמד התורה, ומורים מהם הודיה בתורה משיבי נפשות צירי אמונה עומדים במגדל מעל לעם בחקת התורה, ובל אחד ואחד דבר אמת בפיו ובעינוי, באשמרת התיכונה יושבים באמת.

[1] Ps. LXXII 18, 19. [2] Ps. CVI 48. [3] Ps. LXXXIX 53. [4] Ps. XCIX 2. [5] Ps. CXIII 2, 3. [6] Ps. CXXXIV 3. [7] Ps. CXIX 12. [8] 1 Chron. XXIX 10. [9] Ps. CXXVIII 5. [10] Isa. XLV 17. [11] Ps. CXI 8.

סדר הכתובים האשמרת האחרונה, קבלה של אמת וזכרון ראשונה, ושמותם מלמדים עליהם, תורה נביאים וכתובים, כתובים מפי נביאים, על היחידים בראשיהם, ועל הכלל על גבוליהם, להודיע שכל הכתובה, והכטוי והמוקש לכתב הקדש והניקוד והטעמים יאותות תלוים ואותות קטנים וגדולים ועקומים והנקודות והחיצונים וסתומים ופתוחים ונכתב ולא נקרא, ונקרא ולא נכתב ואותות מנוזרות, כי הם על חלקם ועל גבולם ועל סידורם ועל שינוים, אם רבו בשמית יכמינים הם עבים לסידור הוה בבית קדש הקדשים וחצר אהל מועד, והמשכילים יבינו.

§ 3.

יהי שם יהוה מברך, אשר תורתו לפני ערך, ולשונו בקשת דרך, חקרתיה ברחב ירך, דרשתיה בלב ואף אֶרך, בחכמה ובינה בלי פרך, דיישה לבי לא יימרך, הוקרה הונו יבורך, יללהו ספרים לא יצרך, ניחלה לעד ייערך, מנחילה שמי יתברך.

§ 4.

עוד בשלשה תורה נמשלה, בשמים יארץ ואירה, עיר באיש חכם אהוב ונורא, ובה חיל יפה וברה, סורה אנידה ואומרה, ברעה ובשפה ברורה, אתחיל לכתוב נבורה, של איתות התורה, אשר עינים מאורה, הברורות באור המנורה, המשמחות נפש מרה, הנתונות משמי שפרה, מפי הגבורה, על יד ענני קנויה: עוד איתות עשרים ושתים, חמש מהם פי שנים, כיפפות ומיתחות רגלים, בסוף ובאמצע פעמים: עוד שלוש רחבות ידים, והנה מאירית עינים, מחבימות לבבית בכפלים, יחמודית בשמע אונים: עוד שבע מוספית בראש, צרופית לבדר ולדרוש, ניצבית בתובית בראש, מהות ברגן ותרוש: ועוד בלם בבודית, בחיך בגדון ממרית, סתרית במים בברזת, יבעדי לבעליהן עזודות, מוהם ומפו חמודות, אשר התחיל ציפה עזיתית(?): עוד מהם שש במעוז חוזק, וברים עם נקבות חניות, כניים אילה הקנייה, אצל בנד בפת שרייה, באמת וייסר עשויות, גליות ולא חבויות, מספרם עשר מעניית, ארבע עם שש מצויית, מהם לא חצויית, כי הם להם רצויות: עוד דרך הסימנים, בחילים המה מוינים, כשרפים שרה עונים, יבמלאכתם משמאלים ומימינים: עוד מספרם שנים שמונה עשר, לכל שלשה שופט ישר, מחכימים לכל בשר, ימלמדים דעת ומיסר: עוד שריהם במספר נישה, בבין יחקר יברישה, ניצבים באבן הראשה, כלהב ולהבי אשא יכתיאמים ילדי אשה, בעשרים יארבעה דרושה: עוד שנים עשר טעמים, המשולים בני אנמים, ובאיש אשר בגדיו חמים, מתוקים כמטעמים, נעים נואמים, שיר מנעימים, בשים שבל התומים, מפי נבונים וחכמים, מגולים ולא סתומים: עוד שבעה ברעמים, משיחים נשק יסמים, מקולם ירעשו עמים, ויפלו לפניהם אמים, עוד נעים שנים בפריים, עינים בקיל איום, באחד נילדו בייום, זה הוא קץ הסיום, ברוך יהוה יים יום, בימיני תבון ציון, ויתבנן אפריון, ניירש הרמון ושריון, ועלינו ייפיע עליון, ועלי מושיעים בתר ציון.

§ 5.

סדר סוד התורה, האמר מפי הגבורה, על יד צורי אמונה, בחיך נעום ובשפה ברורה, מכל הפנים ימפנינים יקרה, ותחילת התחיל אל דברות עשרה, ועוד משפט

ואזהרה, יש קלה וחמירה, באר היטב מבוארה, על שלשה הדרכים אמורה, רוכם בדיעה קשורה, ומהם בצווי אסורה, ומהם בכנסת עצורה, לא ישתני עד בלתי שמי שפירה, וכל אחת באחת קשורה, בכתב ולשון ואמירה, באותיות ותיבות מסורה, ונקודות עד לאין ספירה, ובטעמים ובדקדוק נדורה, ובשבעה מלכים אזורה, ובמסרות אשר הם סייג לתורה, ובחסירה וביתירה, באימר וקני חבורה, ומקצת סופרי תורה, ואם יחקרו בחקירה, ודיעה וביופי סקורה, ידעו כי אין במקרא, תיבה אחת חסירה, ולא מלה שבירה, כי אם שלימה מפוארה, אחת באחת מחיברה, כי כל תוכה מלאה בתורה, באותה מלאה מאישרה, לה אין צורך להזכירה, כי היא באותה קשורה, ערוכה בכל ישמורה, ואין הדבר אלא בחסירה, ובדברי סופרי תורה, ועתה נאמרה, ודבר לא נשאירה, ידע הדורש בדיעה נמורה, ולא יתאונן ולא יהרהרה, ויטה אזנו ודעתו יקורה, מן הדרך הזה לא יסורה, ועל דברי חכמים לא יעבורה, ומצה ורוב יסירה, כי זאת דרך ישרה, לאשר דרכי יבשירה, וידע כי כל המקרא, שלם בלי חסירה, כי נקודה ועיר תעמוד במקום האות בקורה, תיעיל ויסבר תסכירה, וחסרון האות תגדורה, כמו עָר,[1] וחָצה,[2] ואשה עֲקָרה,[3] וירושלַם עיר הבחירה, ונב,[4] ושִׁלה[5] הבירה, וכדומה להם בכל המקרא, ואם יתאנה באמירה, הדורש זו התורה, וידבר ויערערה, אם אמת האמרה, מה טעם נקודה, על מלה יתירה, כמו דרך מלה חסירה, תשובתי היא מהירה, בלי מאיחרה, כי הנקודה למוד ואוהרה, לתלמידי תירה, למען לא ישנו במקרא, בין נירא לנירא[6] ובין סורה,[7] לסורה,[8] ובין ציר לציר[9] העירה, ובין עיר[10] לעוֹר אדם הנברא, ועל זו דרך הישרה, תורת יהוה תמימה מאישרה, מלאה בלי מחסורה, יראת יהוה טהורה, ומצות יהוה ברה, והמשבילים יבינו.

ועוד נוסיף להורות, חקים ומשפטים יתירות, למאר מפוארות, ומצהירות, בנירות עינים מאירות, מפנימים יקרות, אמרות יהוה אמרות טהורות.

§ 6.

שבע נקדות, למאר בבדות, מקרא מלמדות, וחכמת מנידות, בעטרות עניבות, מנביאי עתידות, בזהב חמודות, בכל אות מתלבדות, ראשונה היא קמצה, בפה היא קבוצה, ושניה היא פתחה, מגדת נכוחה, ושלישית פתחה קטנה, כל פתיים מכונה, ורביעית קמצה קטנה, שתי נקדות מבינה, וחמישית נקדה אחת לבדה מניחה, וששית ישביעית אי יאי האמצעות, והם שבעה מלכים, בעשרים ישתים מומלכים, ובבילם הם ערובים, והבל להם ערובים, כמאמר מלך מלכים.

§ 7.

שער הטעמים, שנים עשר רשומים, במאירות מקיימים, מהם קטנים ומהם רמים, חרוזים ולא נעלמים, בפי נבונים וחכמים, בשים שכל חתומים, תחלה היא השפחה, אשר לאחור מתיחה, במהרה בה לשיחה, וכמוך לה אתנחה: שנית היא הנגדה, יוצאת ביד ברעדה, מיכפלת בפה בלמידה: שלישית היא מארכה, מחוברת לאחותה בארוכה,

[1] Jerem. XX 9. [2] Isa. XXXIII 7. [3] 1 Sam. XXI 6. [4] 1 Sam. XXII 19. [5] Josh XVIII 1. [6] Dan. III 6. [7] Isa. XLIX 21. [8] Judg. IV 18. [9] 1 Kings V 15. [10] Dan. II 35.

ימין ושמאול נסוכה, עומדת בתוך הריכה: רביעי היא תברה, נמשכת בכל המקרא, מהפכת היד לברירה, קבועה בתוך התיבה בקורה: חמישי היא הזקף, מכל טעם שקף, מיוחד באצבע זקף: ששי הוא המסכן, שהוא לתחתית שכן, כדל על שער דיכן: שביעי היא תלשה, בשני פעמים חשה, לפנים ולאחור נשה, ועירית טעמים בדרישה: שמיני הוא טָרֵם, נדחה בשתי אצבעית בפרס, אחד באחד בקרס, מחובר בלי הרס: תשיעי הוא צינור, ולפניה קבלה לתורי, מניחה בשביל יבארי: עשירי הוא שיפר, תיארי בי ישר, מנגח בשור ופר, נעימתי בלי תיפר: אחד עשר פשטה, בתוך בלשון מכושה, ובשני טעמים פשיטה: שנים עשר הוא פזר, מגביה וחוזר, בלשון מתפזר, אילו טעמים שנים עשר, ברעת ומיסר, מלאים בלי מחסר, זה עם זה נאסר, במלך וגביר ישר, והשיפר הרבה משרת, ועולה ומעלה ויורד ועילה, ושבעה משרתים, לטעמים חריתים, ראשון היא אזלה, לעילם עילה, שני רביעי לטעמים ייפיע, יברח יפגיע שלישי היא וקפה קטנה עדופה, רביעי היא ענלה, עם גלגל בלילה, חמישי היא גרשה, מן הטעמים לא פרישה, ששה היא מרעם, מיתר מכל טעם, ברעם ירעם, שביעי היא געיה, עם כל טעם חנויה, והיא מהם מניית, זה היא כלל הטעמים, ימשרתים נעימים, מילים ילא סתימים, מפי סיפרים וחכמים.

§ 8.

אילו תולדות האותיות, אפידת שימיש הכל, ירביר אמירת בכל, תחת האותיות עשרים ושתים מניות, אשר משמים אתיות, על יד עני קניות, ישובם עשרים ישתים, חקוקות על לוחותים, מהם בפולית בכפלים, בכתב יברביר שפתים, מהם ארבעה ברישמה, מעמיקים לתהומה, יאחד תליל לירימה, עימד בוקף קימה, מהם חמשה עיניות, מיתחות יבפיות, ימספר כלם עשרים ישבעה אית, יסידם עשרים ישתים אית, מהם שנים עשר, מתלחמים עם כל בשר, לכל אחד נעיד ישר, ברעת יחכמה ימיסר, ימהם שבעה בפולים בלשון, נאמים בייפי לחשון, שבעה עימדים בדשון, יהם שבעה בפולים, אשר מכולם סגולים, בגר בפרת בלילים, בשתי דרכים, במקרא ערוכים, בחצים דרוכים, בשני פנים תמכים, ברעשה נסוכים, יברפי רכים ימכים, ימהם ארבעה, בנפן נטויה, במקרא קבועה, ממעיני הישועה, על שני דרכים יצאים, יהם למאר נפלאים, כי בל אות אשר במקרא יצות ברביר יאמירה, חוץ מן אית המאשרה, כי בידם מפלא, יבהם הוא ניבלא, ועד ארבעה מהם, אין באותית במיהם, כי עיד שני דרכים להם, כי בל אותיות, אשר ממשה קנויות, בל אית מלך אחד לו, משרתו בדרך שביל, בניעם דבור מלולו, חוץ מן אהחע הידועים, אשר במקרא קבועים, כי שני בתרים, נחלי בארבע ועשרים, כלמוד נביאים וסיפרים, ועד שלשה מן הארבעה, דרך אחד להם קבועה, מכל האותיות נרועה, הוץ מן הדגשה פרישים, בה לא נדרשים, וגם לא נעשים, אילו תילדות האותיות מועדות, אשר מוהב חמידות, ליהיה הלל ותירית.

§ 9.

אילו תולדות האותיות אפידת שימיש הכל בירביר אמירת בל, ומי יסוף יבל עליהם מכל, יישובם עשרים ושתים, תקוקים על לוחתים, מהם בפילות בכפלים, בכתב יברבור שפתים, ימהם ארבעה ברישמה, מעמיקים לתהומה, ואחד תליל לירימה, עימד בוקף קימה, ומהם שלשה מפלאים, בתרשיש ממלאים, יבפו מסלאים, מלכים צפים ודאים, משלשתם יחד להתאים, בל גליים ומחבאים, יהיהם בכל בפראים, הולכים

באים, ומהם בפולים בלשון, נאמים ביופי לחשון, בבית בליעה ושפה ולשון, שבעה ישבעה עמרים ברגשון, ומהם שנים אשר מתלחמים, עם כל בשר, לבל אחד נגיד ושר, ברעת חכמה ומוסר, ומספרם כלם עשרים ושבעה אות, ויסודם עשרים ושתים אות, מיתחית וכופפות, וחמשה עדופות, ובחר אלהינו בתורה ובכתב, פרש אותיותיו, ברבריי יצירף מלותיו, וחסרותיו ויתרותיו, וכותבותיו ופסקותיו, וטעמיו ונקדותיו, והלב מביע, בנחל נובע, והגרון בחוך, והחוך בלשון, והלשון בנוב שפתים, ושפתים והפה מנידים עניני הכתב, והכתב בתיבות, והתיבות באותות, ואותות בחריתה, והחריתה בנקדות, ונקדות בשמות, והשמית בפירוש, ופירוש בענין, והענין בצירוף השבל, טובה חכמה מגבורה.

§ 10.

סדר הנקדות והטעמים, ארבע בתחלה נהלו שתים, מתיצבות בו בעת יצא חדבר בבית בלועה, בנון חפרע מלך מצרים,[1] ובולם יצאו על שתי דרכים ושמונה פנים אלף אלף חית חית ובולם חזורות חלילה נמצאו יוצוות בששה עשר שערים, ואחת יוצא בכל השערים, והיא משרת את כל האותית ומרכרת בבחצי מענה, ואם יפול הגורל על ארבע רוחות, יהיה פונה לפניו בנון בי לעולם חסדו[2] ובכל מקום שתהיה זו הנקודה אם לפני ארבע רוחות או לאחריהם היא משרתת בבחצי מענה, ואם תהיה גיעיה עם נקודה אחת תצא זו ותבנם זו, אבל אֵי ואי לבדם יהיו, וכל סדר חתמותים עולה בפתחי שערים.

§ 11.

סדר בטוי המקרא בשתעמידם לבדם יהיי שבעה, ובולם חזורות חלילה, נמצאו יוצאות בעשרים ושמונה פנים, ובשתי דרכים יעשו שתים עשרה מדות.

§ 12.

עשר נקדות אימין המקרא, היוצאים בניאם אמירה, בחיך ובלשון ובשפה ברורה, החקוקים בספרי תירה, מניעם שמונה בספירה, שבעה מלכים בראשם עטרה, ואחד באחד ברורה, וזה באיבם בעוצם הקירה, ראשונה קמצה ופתחה גדורה, ושלש נקדות עמם מסירה, רביעית וחמישית אֵי אִי החמירה, ששית ושביעית אֶי אִי קשורה, שוא לבדה עצירה, תשרת בילם במקרא, פתרונם אנידה, יצרופם אחודה, דרך הרום אוֹ אוּ שתים נחיית, דרך הרים אֵי אִי מניית, והשליש להצניע עשויות אָ אָ אֵ הראויות, ואחת סתם בלויית, לא תצא בל פעם בפויות, ולאלה המלכים, דרכים נסובים, אחת באחת נסמבים, ראשונה דרך רומה, והיא אִי הגאומה, ולמטה ממנה קמצה, והיא המצב הגדול במחצה, ולמטה ממנה פתחה לחריצה, והיא מצב האמצע למליצה, ולמטה ממנה שלוש נקדות לאמיצה, ולמטה ממנה תפיצה, והיא נקודה אחת מחוצה, אִי לבדה נשארה, לא תמנה עם אלה בספירה, לעילה יהירה גדולה, אותה אניד ואזירה, ועתה ענינה אבארה, בי הדבר הנמשך להצטרפה, באשר יצא מנטעו בשפה, הוא שלשה ענינים להאליפה, או קבוץ יתקבץ בו השם המאוחד בניהו, באשר תדבר השם מיוחד בקבצו, תאמר דָּבָר מֶלֶךְ חָפֵץ יוֹם וכדומה להם, ובאשר תקבץ איתי תאמר דברים מלכים חפצים ימים, או דבר יומשך אליו השם המיוחד תאמר דבר, ובאשר תוציא אותו

[1] Jerem. XLIV 30. [2] Jerem. XXXIII 11.

אל קונה תאמר דברי דברתי דברך דברו והפנים אשר יצטרף אליה השם, עשר דרכים לא פחות ולא יותר, אני אנחנו אתם אתה את אנתון הוא היא הם והן, או זמן יפול על השם ויעשה פועל, ויבדיל בו עבר מן הצפע ומן העתוד, בי הזמן על שלשה דרכים, עבר ונצב ועתיד, ובאשר תבוה אלי הזמנים על שם, תמיר דרכי ונאמן הודוע בו, תאמר בעבר דברתי דבר דברו, ותאמרעל הזמנים הנצבים דָּבַר דִּבְרַת דברים, ותאמר על הזמן העתיד אם תהיה מצוה, דַּבֵּר דַּבְּרוּ, ובאשר תהיה מחוה ומציה דברי דברתם, ועתה נתפרש מאלו הדמיים באיר הדברים האמירים שלשת הענינים, הקבין והסמוך והזמנים, הם מוציאים את השמות מן נטעם הרשים להם.

§ 13.

שער צירוף הרום ויציאתו מנטעו אל קמצה יהיה זה, באשר תקבין השם המיוחד, תאמר חדש בהגין א׳ והוא נקודת הרים, ובאשר יקובין תאמר הדשים, עפר עפרים, יום ימים, שבלת שבלים: שער צירוף קמצה ויציאתה אל פתחה אשר היא מתחת לה, יהיה זה על פנים הרבה, תאמר חזק במיוחד, יאם תקבצהו תאמר חוקים, עצם עצמים, חדש חדשים: שער צירוף שלש נקודות ויציאתם אל פתחה יהיה מדרך השמות המיוחדות, תאמר ארץ יאם תקבין תאמר ארצות, מלך מלכים, חפץ חפצים, בי שיא תעמיד במקום פתחה: שער צירוף שלש נקודות ויציאתם אל שתי נקודות, יהיה זה, אם תציא הדבר יתסמכהו על עין העזר ילא תביא עליו את מיסף בניף הדבר. תאמר בי תדר נדר, הוא עומד בנפשו, ואם תציאהו על עין, ירד אל שתי נקודות, ועד אלמנה. שבר תחת שָׁבָר[1] ולא נחלו על שֶׁבֶר יסף[2]: שער צירוף שתי נקודות אל נקודה אחת בפה, יאם תציא איתו תאמר סָפֶר סְפָרִי, זָכָר וְנְקֵבָה, בתר בתרי, עבר עברי יהמלאכה גדילה.

§ 14.

סדר שוא המשרת לבל האותיות בבל המקרא בראש התיבה יבאמצע התיבה יבסוף התיבה יאשר תצא בלשון יאשר לא תצא, בי הרבה הדברים יש לה על אשר אמרתי, יבהרבה תיבות תתחבר אחת לאחת במות יקראי יומצאי יובקעי יומשחי יוקברי ויפתחי וישלחי, יבראש תיבות במות בביא, בפה, בלב, בני, ברכה, בקרב, ובאמצע התיבה תפול מיוחדת במות ישלח, יקרא, ימצא, יחבר, יברא, יברך, ובאשר תהיה בראש התיבה בלא ניעיה תצא בפתחה קטנה במתרה במות עתה אתה ברוך יהיה, בני ישראל, ברית יהוה[3] יאם תצטרף עם ניעיה בראש התיבה בפתחה גדולה תצא במות בבוא אליו, לבי חוג[4] בלבבך לא יצר נעדך[5] בשבבך תשמר עליך[6] ברעתי ירחה רשע[7] אבל אם תצטרף עם אחד מן ארבעה אותיות אההע יהיה ברכה על דרך נקוד האות השני שבתיבה במות בתוות ירחם וירעליחבו[8] עד מתי פתים תאהבו פתי[9] עיני להלכה יצפני[10] יאם אין ניעיה בראש התיבה אף על פי נקוד האות השני שבתיבה מאחת במות באר מאד שאר מעיבה מחה בשעי[11] יבאמצע התיבה באשר תתחבר אחת לאחת במות וישלחו, יישמעי, השנית תצא בלשון יהראשונה לא תצא בלשון באשר

[1] Numb. XXX 4. [2] Numb. XXX 10. [3] Levit. XXIV 20. [4] Amos VI 6. [5] Gen. XXVI 29. [6] Gen. XLVI 5. [7] Numb. X 33. [8] Ps. LI 2. [9] Ps. XLVI 9. [10] Prov. IV 12. [11] Prov. VI 22. [12] Prov. XIV 32. [13] Judg. I 7. [14] Prov. I 22. [15] Ps. X 8. [16] Ps. LI 3.

פירשנו. נשאר לה דרך אחד, כאשר תהיה באמצע התיבה וסמוכה לאחד מן ארבעה איתיות אהחע, כמות כי ברחוב נלין,[1] ברחוב אכין מושבי,[2] רק ברחוב אל תלן,[3] כי בשלה ברחיב אמתי, ותכהין עיניו מראת,[5] הרחוקים והרחוקות, הרחבה והרחבה, נבהלתי מראית,[6] כי מאיש לקחה זאת,[7] לקחי נא לי,[8] והשבתים מרעות צאן,[9] אשר גנבו אתם מרחב בית שן,[10] שמעה תפלתי יהוה,[11] השחיתו התעיבו עלילה,[13] אלו היוצאים בלשון והדומה להם. אבל אם יש דגש באות כלו יצא בלשון במות ונבאו, דבאו, נשאו, לקחו, נדחו, נדחי, כל אילו יוצאים והדומה להם על נקוד האית אשר אחר שוא אין בזה חלוף ושאר כל התיבות שלא בדגשה והם סמוכים לשוא לא יצאו בלשון במות פינחם בלי לקחו, שמעה, יצאו, קרעו, זרעו, ונטעו יראו וברחו.

§ 15.

סדר התיבות בדגש ורפי בסוף התיבה בכל המקרא, דע כי כל תיבה אשר תלמד ותצא בלשון רבים רפיה הוא לעולם במות ידיו תביאניה,[13] תצלינה,[14] תביאנה,[15] תעשינה,[16] תבאנה,[17] תראינה,[18] תחזינה,[19] תצאנה,[20] תמצאינה,[21] חוץ מאילו הנזכרים והדומה להם בצל דליותיו תשכנה,[22] כי הם לשון רבים והם בדגש חכמות שרותיה תעננה,[23] ממרום שלח אש בעצמתי וירדנה,[24] ארענה במשפט,[25] בנות הגוים תקוננה אותה, שנים בו,[26] עיני תראינה בה,[27] על הבליות ישיגנה,[28] אילו והדומה להם, יבל לשון יחיד כמות ואל אמה תבלנה,[29] יגיענה ער עפר,[30] האבלנה,[31] אציתנה יחד,[32] שמענה,[33] קחנה,[34] תעלנה,[35] הוא יראנה,[36] חוץ מאילו והדומה להם והיה כי תקראנה מלחמה,[37] ותקראנה לו השבנות שם,[38] תענגה לעיניהם,[39] אילו והדומה להם.

§ 16.

סימן אהוו אשר מראש קנויה, מפי חכמים עשויה, אותות ארבעה, אוזה הקבועה, סדרם אשמיע, וסודם אידיע, למה משנים ועשרים, ארבעה נעשו שרים, וכאשר נמסרים, לבנדכפת נאספים, וברפין מסופרים, זו עילתם, ויפי חידתם, בקריאתם, ואין במקרא במותם, כל אית אשר במקרא, על אפניו נקרא, ולא יומר באמירה, חוץ מארבעה בספירה, אוזה האמורה, שהם על שני דרכים, להם לבדם נסובים, בם ובהם ערובים, וי״ו המסולה, פעם יפלא, ופעם בשפה יעלה, יו״ד המעולה, פעם יפלא, ופעם בשפה יעלה, ה״י אל״ף הנפלא, בדרך אחד יעלה, פעם יפלא ופעם יגלה, ואילו הערים, אשר על זה מעידים, אמר אלי בני אתה,[40] ראי בחוץ,[41] ויאמר שאי בנך,[42] עורי צפון ובואי תימן,[43]

[1] Gen. XIX 2. [2] Job XXIX 7. [3] Judg. XIX 20. [4] Isa. LIX 14. [5] Gen. XXVII 1. [6] Isa. XXI 3. [7] Gen. II 23. [8] 1 Kings XVII 11. [9] Ezek. XXXIV 10. [10] 2 Sam. XXI 12. [11] Ps. XXXIX 13. [12] Ps. XIV 1. [13] Levit. VII 30. [14] 1 Sam. III 11. [15] Levit. VI 14. [16] Deut. I 44. [17] Ps. XLV 16. [18] 2 Kings XXII 20. [19] Isa. XXXIII 17. [20] Amos IV 3. [21] Jerem. L 20. [22] Ezek. XVII 23. [23] Judg. V 29. [24] Lament. I 13. [25] Ezek. XXXIV 16. [26] Ezek. XXXII 16. [27] Micah VII 10. [28] Levit. III 4. [29] Gen. VI 16. [30] Isa. XXVI 5. [31] Gen. III 17. [32] Isa. XXVII 4. [33] Job. V 27. [34] Jerem. XXXVI 14. [35] Judg. XIII 16. [36] Deut. I 36. [37] Exod. I 10. [38] Ruth IV 17. [39] Ezek. IV 12. [40] Ps. II 7. [41] Ps. XXXI 12. [42] 2 Kings IV 36. [43] Cant. IV 16.

אלו פי קראתי[1] אמרו בלבבכם[2] אשר בא בה[3] לבנות לה בית[4] ופתח התבה בצדה תשים[5] ובא בוא ושטף ועבר[6] ויאמר לה בלב מה לך[7] ולמדה את בני ישראל שימה בפיהם[8] שאר האותות, בדרך אחר עמותות, לא ישתני ברתות, באשר יאספו עם בונכפת ירפו ולא יתחלפו, הון משבעה עשר פסוקים, את זה פיסקים, ואותו נותקים, מנים אודיעה, ומספרם אשמיעה, אשירה ליהוה כי גאה גאה[9] מי במכה נאדר בקדש[10] נחית בחסדך עם זו גאלת[11] בגדל זרועך ידמו באבן[12] ושמתי כדבר שמשתיך[13] ולאיתי בלכל ולא איכל[14] אדרגוריא נדברי דתבריא[15] ותכמה בחכמת אלהין[16] וטעמים הקדומים בתיבה במות ועבריך באו לשבר אבל[17] נאלה בזריעך עמך[18] מה פרצת עליך פרץ[19] עיני תראינה בה[20] ובית בית ובית בף בף ואבדה בפרעה[21] ויהי בבואם וירא את אליאב[22] ויהי בכלות ישראל[23] באשר יהיה שוא תחת האיש הראשון חין משבא יהיה רפי במות והוא אשה בבתולים[24] ארבויא בבליא[25] יקיל המין שלי בה[26] נשא עלית קו תהו[27] אדני בם סיני בקדש[28] ושאר כל המקרא כאשר תסמך איה לבונכפת יהוה רפי לעולם, ובל אחר ויהי רפי לעולם במות יהי בשמעי[29] ויהי בשמע[30] ויהי בראותו[31] ויהי בהוציאם אתם[32] ויהי במלכו[33] אבל אם יהיה אחר ויהי בם בם במות ויהי בבואם[34] ויהי בבלית ישראל[35] יהיה לי רפי לעולם סמיכים לעד לעולם, עשים באמת וישר.

§ 17.

סימן שישלה ומארכה באשר יהיה בין הטעם לתבירה שלשה מלבים יהיה בשלשה, ואם יהיה בשני מלבים או פחות יהיה במארכה במית ייבא משה בתוך[36] ייתן דויד[37] ייבא הושי[38] הון מפסוק אחד, כי אין לעמיד לפניך על ואת[39] ישלשה פסיקים למקצת סופרים הראשונים, יבני אשר ימנה וישוה[40] יחבבי[41] ימיכאל ישפה ייחא בני בריעה[42] ושאר המקרא על זה, אם בשלשה מלבים או יתר יהיה בשישלה ותבירה, יאם בשני מלכים יהיה מארכה ותבירה חון משלשה עשר פסוקים מחלפים את זה, יאברהם היו יהיה לגוי גדול ועצום[43] המקריב את דם השלמים לי תהיה[44] וכי יקח שור איש את שור[45] וישלחם יהושע וישבו בן בית אל[46] ייכם דור מהנשף ועד הערב, כי אם ארבע מאות איש נער[47] כל אשר אין לו סנפיר המשנה תיהה[48] אשר ברכו יהוה צבאות לאמר[49] וקאם שאון בעמיך, בשר שלמין[50] ואיש משך בקשתו דדברי הימים[51]

[1] Ps. LXVI 17. [2] Ps. IV 5. [3] 1 Kings XIII 10. [4] Zech. V 11. [5] Gen. VI 16. [6] Dan. XI 10. [7] Josh. XV 18. [8] Deut. XXXI 19. [9] Exod. XV 1. [10] Exod. XV 11. [11] Exod. XV 13. [12] Exod. XV 16. [13] Isa. LIV 12. [14] Jerem. XX 9. [15] Dan. III 2. [16] Dan. V 11. [17] Gen. XLII 10. [18] Ps. LXXVII 16. [19] Gen. XXXVIII 29. [20] Micah VII 10. [21] Exod. XIV 4. [22] 1 Sam. XVI 6. [23] Josh. VIII 24. [24] Levit. XXI 13. [25] Ezra IV 9. [26] Ezek. XXIII 42. [27] Isa. XXXIV 11. [28] Ps. LXVIII 18. [29] Gen. XXXIX 15. [30] Gen. XXXIX 19. [31] Judg. XI 35. [32] Gen. XIX 17. [33] 1 Kings XV 29. [34] 1 Sam. XVI 6. [35] Josh. VIII 24. [36] Exod. XXIV 18. [37] 1 Chron. XXI 25. [38] 2 Sam. XV 37. [39] Ezra IX 15. [40] Gen. XLVI 13. [41] 1 Chron. VII 30. [42] 1 Chron. VIII 16. [43] Gen. XVIII 18. [44] Levit. VII 33. [45] Exod. XXI 35. [46] Josh. VIII 9. [47] 1 Sam. XXX 17. [48] Deut. XIV 10. [49] Isa. XIX 25. [50] Hos. X 14. [51] 2 Chron. XVIII 33.

הפך ידיך,[1] כי לא יכלו לעשתי בעת ההיא,[2] כל אשר תמצא ידך לעשות,[3] וכל פסקת דכות כמות האמרים ימהר יחישה מעשהו; ויחלק עליהם לילה הוא,[5] וישבו בה ויבנו לך בה מקדש.[6]

§ 18.

סימן תברה ומארכה אשר יהיו בתיבה אחת, כל תיבה אשר יהיה בה מארכה ותברה כמות וישבו בבאר שבע ימולדה,[7] ויענעי יהושע וכל ישראל,[8] ישתרנו עלו על צוארי,[9] ירדו שבבו הערלים חללי חרב,[10] כל המקרא על זה אין בין תברה למארכה בתיבה אחת אלא שיא בלבד חוץ משלשה פסוקים כי הם במארכה ותברה בתיבה אחת וביניהם שיא ופתחה לבן הנבא ואמרת ותעלו על שפת,[11] בני ישראל אל תלחמו עם יהוה,[12] וידרש יחזקיהו על הבהנים והלוים,[13]

§ 19.

סימן שתי אתות אשר בתיבה אחת צבויות, זו לעומת זו עמותות, בתיבה חרוטית, כל המקרא על זה, מפי כל סופר וחיזה, הסימן הזה עיד לא ירוה, אם ניעיה לאות ראשון, תקדים בנעימת לחשון, יפתח פיו באות הראשון, כמות יסכהו צאלים צללו יסבוהו,[14] מללי גללי,[15] המלקקים בידם,[16] קול יללת הרעים,[17] אשר לקקו,[18] ואם אין ניעיה אצלם, לא יפתח פיו לעולם, אבל גוללים, לא יפצחו במלם, כמות הגנו אתנו לך,[19] הוי החקקים חקקי און,[20] כי ינטי צללי ערב,[21] הנני אני,[22] וכל להם דומה, וכל מזה הומה, היא בעור וסומה, לברים ידמה, חוץ מחמשת פסוקים, על זה פוסקים, ועליו חולקים, כי ניעיה להם סמוכה, ועם הם משוכה, ובהם תמיכה, ושמורה וערוכה, והם לא נפתחים, ובפה לא נפצחים, אלך אשובה אל מקומי עד אשר יאשמו בצר להם ישחרנני,[23] תודה יכבדני ושם דרך אראנו,[24] אז יקראני ולא אענה ישחרנני ולא ימצאנני,[25] ומשחרי ימציאנני,[26] כל המקרא, על זה נקרא, בשפה ברורה, ואם ניעיה קשורה,

§ 20.

דרך אזלה, העולה היא למעלה, אם יש לפניה שופר וניעיה, יזרקא עמהם תנויה, נעימת שופר למטה שרויה, כמות וביום שמחתכם ובמועדיכם,[27] והשביע חכהן את האשה,[28] ובכלות כל זאת יצאו כל ישראל,[29] חוץ מפסוקים שבעה, אשר דרכם מזה נגרעה, ואשר יבא את ריעהו ביער,[30] ותאר הגבול ונסב לפאת ים נגבה,[31] וישלח חירם מלך צור מלאכים,[32] באדין קרבו ואמרין קדם מלכא,[33] ואשר ישמיעו ויעבירו קול בכל עריהם,[34] וכן כל אזלה ופסקה וניעיה תשיפר, על דרך ראשונה תסופר, זה לעלם לא

[1] 1 Kings XXII 34. [2] 2 Chron. XXX 3. [3] Eccl. IX 10. [4] Isa. V 19. [5] Gen. XIV 15. [6] 2 Chron. XX 8. [7] 1 Chron. IV 28. [8] Josh. VIII 15. [9] Lament. I 14. [10] Ezek. XXXII 21. [11] Ezek. XXXVI 3. [12] 2 Chron. XIII 12. [13] 2 Chron. XXXI 9. [14] Job XL 22. [15] Neh. XII 36. [16] Judg. VII 6. [17] Zech. XI 3. [18] 1 Kings XXI 19. [19] Jerem. III 22. [20] Isa. X 1. [21] Jerem. VI 4. [22] Ezek. XXXIV 11. [23] Hos. V 15. [24] Ps. L 23. [25] Prov. I 28. [26] Prov. VIII 17. [27] Numb. X 10. [28] Numb. V 21. [29] 2 Chron. XXXI 1. [30] Deut. XIX 5. [31] Josh. XVIII 14. [32] 2 Sam. V 11. [33] Dan. VI 13. [34] Neh. VIII 15.

יפר, חיץ משני פסוקים, אשר הם בטעמם נפסקים, ומזה הדרך נתיקים, ויאמר אלהם ראובן אל תשפכו דם השליכו אתו[1] ויאמר לו אמר נא אליה הנה חרדת אליעזר את כל[2] ושלשה פסוקים נבונים, מאחיהם משתנים, חילוף אלה הנמנים, וראיתם והנה אם יצאי בנות[3] וידבר משה אל אהרן ואל אלעזר ואל איתמר בניו הנותרים[4] ויפקדו בניים ההוא אנשים על הנשבות לאיצרות לתרומות[5] ושני פסוקים מיוחדים, בראשונה יורדים, והשנית למעלה מיעדים, ויהי הוא מספר למלך את אשר[6] וגם אל הנכרי אשר לא מעמך[7] וכל שופר אחד, לפני ורקה מיוחד, למעלה מאוחד, חיץ מתשעה פסוקים, על זה חולקים, ומזה הדרך נתקים, לכן אמר לכני ישראל אני יהוה[8] כי תשא את ראש בני ישראל[9] בכל אשר התהלכתי בכל בני ישראל[10] הדבר דברתי[11] ויזבח שור ומריא וצאן לרב[12] וחברו[13] כני ראובן וגדי וחצי שבט מנשה[14] ויעלו בבעל פרצים ויבם שם רויה[15] אם שלוש שנים רעב ואם שלשה חדשים נספה מפני צריך[16] יאני אמרתי אגלה אזך לאמר קנה ענד הישבים וגר וקני עמי אם תגאל[17]

§ 21.

סימן לשון ברכה, אשר במקרא ערוכה, במרפא יריכה, לעד סמוכה, אם לשון ברכה, אם כף משוכה, וכי הטעם תמוכה, לעולם היא ברוכה, במות יהתברכי בי גוים יבי[18] ויתברכו בו כל גוים יאשרוהי[19] ויאמר דויד לכל הקהל ברכו נא[20] יאם על כל כף טעמו, יפתח בנאמו, יכלשון יעימי במות ואברכה מכרכיך[21] ברכני גם אני אבי[22] ברכי יהוה מלאביו[23] חוץ מאחד על כף טעמו, ולא יפתח בנאמו ולקצת ימיא אנא נבידנצר ולעליא ברכת[24]

§ 22.

שער טעמים שמונה, אשר בשלשה ספרים תכונה, התימים בשכל יבונה, שמונה שרים גבורים, בנין ולשון אמרים, וארבעה להם מחוברים, קטנים ילא מעברים, כללם שנים עשר נתקנים, ארבעה נינון מפיקים, שמונה טעמים ממתיקים, יהדבים עתיקים: ראשון מכונה חזר, בנכור בכח נאזר, בשלשה ספרים בליל ימפזר: שני לי רתק, בשפה ילשון ירתק, לא במהרה ינתק: שלישי לי תרין, לעולם עמי יריין, לפנים נודר פרין: רביעי לי סלק, בטעם לא יחלק, ובשלשתם יש לי חלק: חמישי לי נצח, ביד ואצבע נפצח, מהודר ומניצח: ששי לו תקף, ממעל עילה ישקף, בשני דרכים מתקף: שביעי לו טרף, באצבע עילה ישרף, בשלוש ורביעית יעטרף: שמיני לו גור מקל ונקודה משור, בראש יאמצא מאור, שופר הרם בכל טעם מעורב, פזנה מורה ימערב, ופסקה סדורה, מהם לא עדורה, עמם תבורה, ומתה פזנה יענה, עם אחיו חונה, ובהרבה מקומות ישתנה, יהוא מהם נמנה, וגייח רב יעילה, בעם בראש תיבה

[1] Gen. XXXVII 22. [2] 2 Kings IV 13. [3] Judg. XXI 21. [4] Levit. X 12. [5] Neh. XII 44. [6] 2 Kings VIII 5. [7] 2 Chron. VI 32. [8] Exod. VI 6. [9] Exod. XXX 12. [10] 2 Sam. VII 7. [11] 1 Chron. XVII 6. [12] 1 Kings I 19. [13] 1 Kings I 25. [14] 1 Chron. V 18. [15] 1 Chron. XIV 11. [16] 1 Chron. XXI 12. [17] Ruth IV 4. [18] Jerem. IV 2. [19] Ps. LXXII 17. [20] 1 Chron. XXIX 20. [21] Gen. XII 3. [22] Gen. XXVII 34. [23] Ps. CIII 20. [24] Dan. IV 31.

יעלה, ופעם לימין יסלה, זה יסודם המעולה ועולה, והפונה ותולה, בץ והשבל ממולא, מי חכם וישמר אלה.

§ 23.

סימן שלשת הספרים, לראשי הפסוקים הברורים, מלמוד הסופרים הבחורים, ולסוף הפסוקים הגמורים, אשר למעלה נקורים, ואשר למטה נאמרים, כמות רבים אמרים מי יראנו טוב נסה,[1] חגני יהוה כי אמלל אני,[2] משד עניים מאנקת אביונים,[3] מי זה מלך הכבוד יהוה עזוז וגבור יהוה גבור,[4] יפה נוף משוש כל הארץ,[5] אל תבטחו בעשק,[6] הלילה הוא,[7] ובשלשת רעיו,[8] וזה הוא סימנם, ויופי עניינם, באשר יהיה הטעם באות אשר בו דגשה או יהיה הטעם בראש התיבה או על האות השני מן התיבה ועל האות אשר בראש שוא כמות יפה נוף,[9] הלא ידעו,[10] הלילה ההוא,[11] שם פחדו פחד,[12] אתה סתר לי,[13] לעולם יהיה למטה חוץ משני פסוקים כי הטעם באות דגש וטעמו למעלה למנצח אל תשחת לדוד מכתם בשלח שאול,[14] אנה יהוה כי אני עבדך.[15]

§ 24.

סימן סוף הפסוקים אשר טעמם למעלה ואשר טעמם למטה, כל סוף פסוק אשר בשלשת הספרים באשר יהיה הטעם בראש התיבה יהיה בשופר למעלה כמות ובמשב לצים לא ישב,[16] הוסרו שפטי ארץ,[17] אשר סביב שתו עלי,[18] ואם יהיה הטעם באות השני מן התיבה ולפניו אית אחר יהי בשוא הוא בשופר למעלה כמות על משכבכם ודמו סלה,[19] הושיעני למען חסדך,[20] פרק ואין מציל,[21] ואם יהיה האות הראשון בשוא ופתחה על זה הדרך יהיה השופר למעלה כמות ונפשי אשר פדית,[22] ירח וכוכבים אשר כוננתה,[23] מתגרת ידך אשר כליתי,[24] כי אני עבדך,[25] ובתחבלות עשה מלחמה,[26] ושאר סופי הפסוקים טעם למטה במארכה כמות ובתורתו יהגה יומם ולילה,[27] אני היום ילדתיך,[28] קץ וחרף אתה,[29] בשוא גליו אתה תשבחם,[30] וכן אם יהיה שתי תיבות כמות עתקו גם גברו חיל,[31] מי יתיצב לו עם פעלי און,[32] יתאמרו כל פעלי און,[33] כי כל תיבה קטנה אשר משתי אותיות באשר תסמך לתיבה גדולה יהי דרכה דרך תיבה אחת בטעם ותהיה במארכה כמות על כל פעלי און,[34] עם פעלי און,[35] גם גברו חיל,[36] וכן ואתה דע לך,[37] ויבא רגז[38] על זה הסימן יצא כל סוף הפסוק, אבל אם יהיה שלש תיבות כולם למעלה כמות במזמות זו חשבו,[39] עיניך בי ואינני,[40] וכל הדומה להם אם בראש התיבה או באמצע התיבה כולם למעלה בשופר כמות ירום איבי עלי,[41] ואחלצה צוררי ריקם,[42] אין אחר טפחה מארכה אלא בשופר כולם.

[1] Ps. IV 7. [2] Ps. VI 3. [3] Ps. XII 6. [4] Ps. XXIV 8. [5] Ps. XLVIII 3. [6] Ps. LXII 11. [7] Job III 6. [8] Job XXXII 3. [9] Ps. XLVIII 3. [10] Ps. XIV 4. [11] Job III 6. [12] Ps. LIII 6. [13] Ps. XXXII 7. [14] Ps. LIX 1. [15] Ps. CXVI 16. [16] Ps. I 1. [17] Ps. II 10. [18] Ps. III 7. [19] Ps. IV 5. [20] Ps. VI 5. [21] Ps. VII 3. [22] Ps. LXXI 23. [23] Ps. VIII 4. [24] Ps. XXXIX 11. [25] Ps. CXLIII 12. [26] Prov. XX 18. [27] Ps. I 2. [28] Ps. II 7. [29] Ps. LXXIV 17. [30] Ps. LXXXIX 10. [31] Job XXI 7. [32] Ps. XCIV 16. [33] Ps. XCIV 4. [34] Ps. V 5. [35] Ps. XCIV 16 [36] Job XXI 7. [37] Job V 27. [38] Job III 26. [39] Ps. X 2. [40] Job VII 8. [41] Ps. XIII 3. [42] Ps. VII 5.

§ 25.

סימן לראשי הפסוקים, אשר בשלשת הספרים, אשר בשופר ואשר בלא שופר במות לכי חוו מפעלות יהוה,[1] לך אוכח ובח תודה ובשם יהוה,[2] לכל תכלה ראיתי קץ רחבה מצותך,[3] לך אני הושיעני,[4] ארי נהם ודב,[5] קצר אפים,[6] גרל חמה נשא עגש,[7] לכו וראו מפעלות,[8] לך שמים אף לך ארץ,[9] לך זרוע אם גבורה,[10] בבא הויפים ויאמרו לשאול,[11] בבוא אליו נתן הנביא,[12] בבוא רשע בא גם בוז,[13] לבי בנים שמעו לי,[14] עשה אתי למען,[15] באשר יהיה בתיבה הראשונה ניעיה בלא שופר יהיה ימוקף ואם אין ניעיה בשופר יהיה ולא מוקף, וכן בתיבה אחת יהיה אם ניעיה בלא שופר ואם אין ניעיה בקהל עם,[16] וישבה לפתח ביתו,[17] לתאוה יבקש נפרד,[18] חוץ משלשה פסוקים כי בניעיה ושופר המבינתך יאבר גץ,[19] המיראתך יביחך,[20] העובים ארחות ישר ללבת.[21]

§ 26.

סימן גרש ופתח בשלשה ספרים, היפים הברורים, ידעי הקורים, בשלשת הספרים, כל תיבה ערוכה, במארכה ארוכה, וכגרש תמוכה, כי האות הסמיך, ילטעם תמוך, מפתחה לא ימוך, במות בצר לי אקרא יהוה ואל,[22] מכל צוררי הייתי חרפה ולשכני מאד,[23] למען תמחץ רגלך בדם,[24] המקרה במים,[25] אמרות יהוה אמרות,[26] ממתים ידך יהוה,[27] לכן אנשי לבב שמעו לי,[28] חוץ מארבעה על זה חילקים, ואת זה ניתקים, שמרה נפשי כי חסיד אני,[29] חרפה שברה לבי ואנישה,[30] טמני נאם פח לי,[31] יראת יהוה שנאת רע,[32]

§ 27.

סימן סמוך ומוכרת במקרא, כי הסמיך והמוכרת לעילם יתיצב בקמץ ופתח ובשתי נקודות ובשלש נקודות, אין לו דרך אחרת במות היכל יהוה היכל יהוה,[33] תבאינה בהיכל מלך,[34] על היכל מלכותא,[35] והיכל תוסד,[36] וקיר ההיכל,[37] ויביאני אל ההיכל,[38] עם הקדש,[39] עם קדש,[40] עם יהוה,[41] עם הארץ,[42] לעם אחר,[43] סמוך אספו עם,[44] לברית עם,[45] תפלטני מריבי עם,[46] ויבחו קבל עם,[47] מוכרת, אל ארץ טובה ורחבה אל ארץ ובת חלב ודבש,[48] ארץ מצרים,[49] ארץ ישראל,[50] סמוך, כי שלש נקודות היא פתחה קטנה, ירכבהו על במתי ארץ,[51] רנו שמים וגילי ארץ,[52] אבל אמללה ארץ,[53] מיברת לפי שכל המקרא הארץ הוא ואין במקרא האֶרץ, וזה דרך הסמוך בקמץ ופתח וכן כל הדומה להם, והמלאכה גדולה,

[1] Ps XLVI 9. [2] Ps. CXVI 17. [3] Ps. CXIX 96. [4] Ps. CXIX 94. [5] Prov. XXVIII 15. [6] Prov. XIV 16. [7] Prov. XIX 19. [8] Ps. LXVI 5. [9] Ps. LXXXIX 12. [10] Ps. LXXXIX 14. [11] Ps. LIV 2. [12] Ps. LI 2. [13] Prov. XVIII 3. [14] Ps. XXXIV 12. [15] Ps. CIX 21. [16] Ps. CVII 32. [17] Prov IX 14. [18] Prov. XVIII 1. [19] Job XXXIX 26. [20] Job XXII 4. [21] Prov. II 13. [22] Ps. XVIII 7. [23] Ps. XXXI 12. [24] Ps. LXVIII 24. [25] Ps. CIV 3. [26] Ps. XII 7. [27] Ps. XVII 14. [28] Job XXXIV 10. [29] Ps LXXXVI 2. [30] Ps. LXIX 21. [31] Ps. CXL 6. [32] Prov. VIII 13. [33] Jerem. VII 4 [34] Ps XLV 16. [35] Dan. IV 26. [36] Isa. XLIV 28. [37] Ezek. XLI 20. [38] Ezek. XLI 1. [39] Isa. LXII 12. [40] Dan. XII 7. [41] Numb. XI 29. [42] Numb. XIV 9. [43] Gen. XXXIV 16. [44] Joel II 15. [45] Isa. XLII 6. [46] Ps. XVIII 44. [47] 2 Kings XV 10. [48] Exod. III 8. [49] Gen. XLI 19. [50] 1 Sam. XIII 19. [51] Deut. XXXII 13. [52] Isa. XLIX 13. [53] Isa. XXXIII 19.

§ 28.

סימן סמוך ומוכרת בשתי נקודות ובשלש נקודות במות מחנה אלהים,[1] מחנה ראובן,[2] מחנה אפרים,[3] בין מחנה מצרים ובין מחנה ישראל,[4] מטה ראובן,[5] ולמטה אפרים,[6] על מטה משפחת אביהן,[7] כאשר יהיה יצא הדבר על פלוני לפלוני בין מחנה ובין מטה כולו סמוך בשתי נקודות מרעה,[8] מרבה רגלים,[9] מחסה כוב,[10] מלוה יהוה,[11] ומצוה לאמים,[12] העשה אלה,[13] כל זה סמוך בשתי נקודות, מחנה גדול,[14] אם תחנה עלי מחנה,[15] מחוץ למחנה,[16] מטה אחד,[17] ולא תסב נחלה ממטה למטה,[18] מטה לנשיא אחד,[19] ממשפחת המטה,[20] לאיש מלוה,[21] מרבה הונו,[22] מחסה מזרם,[23] מצוה אתכם,[24] מה יתרון העושה,[25] כל זה מוכרת וכדומה להם במקרא, אבל בן יש לו סימן אחד ודרך אחד.

§ 29.

סימן בָּן ובֵן כל בן אשר במקרא סמוך ומוקף עם אב או עם איש או עם אדם או עם מעשהם, או עם מעשה אביו בשלש נקודות יהיה כמות בן אברהם,[26] בן יעקב,[27] בן ישראל,[28] בן אדם,[29] בן איש,[30] בן בליעל,[31] חוץ מארבעה במקרא ותלד בן ששי,[32] וימלט בן אחד,[33] ולמפקשת בן קטן,[34] והוליד בן פריץ,[35] וכל בן בטעם גרש כמות בן חכם ישמח אב ובן[36] יהי לעולם בשתי נקודות חוץ מן שבעה במקרא כי הם בטעם גרש והם בשלש נקודות ושחט את בן הבקר,[37] וינציו במחנה בן הישראלית,[38] ואת זכריה בן יברכיהו,[39] ושמו מרדכי בן יאיר,[40] וכריה בן משלמיה,[41] את בת משלם בן ברכיה,[42] הלבן מאה שנה יולד,[43]

§ 30.

סימן אֶת ואֵת אשר בשתי נקודות ובשלש נקודות חמודות ידע הלומד אשר מקרא חומד, כל ואֶת דמקף, בשלש נקודות יתקף, חוץ מאחד באיוב מיוחד, את כל גבה יראה,[44] כי הוא מקף וסמוך ובשתי נקודות יתקף, וכל אֶת ואֵת גרש בשתי נקודות רישומו חוץ מפסוקים שלשה, כי הם בדגשה, ושלש נקודות בהם חרושה, יבחר לנו,[45] בהצותו את ארם[46] כי את אשר[47] עמם וזה הוא טעמם ושאר כל המקרא אם אֶת מקף בשלש נקרא.

[1] Gen. XXXII 3. [2] Numb. II 10. [3] Numb. II 18. [4] Exod. XIV 20. [5] Numb. XIII 4. [6] Numb. XIII 8. [7] Numb. XXXVI 12. [8] Isa. XXXII 14. [9] Levit. XI 42. [10] Isa. XXVIII 17. [11] Prov. XIX 17. [12] Isa. LV 4. [13] Ezek. XVII 15. [14] 1 Chron. XII 22. [15] Ps. XXVII 3. [16] Exod. XXXIII 7. [17] Numb. XVII 18. [18] Numb. XXXVI 9. [19] Numb. XVII 21. [20] 1 Chron. VI 46. [21] Prov. XXII 7. [22] Prov. XXVIII 8. [23] Isa XXV 4. [24] Deut. IV 2. [25] Eccl. III 9. [26] Gen. XXV 12. [27] does not occur. [28] 1 Chron. V 1. [29] Jerem. XLIX 18. [30] Levit. XXIV 10. [31] 1 Sam. XXV 17. [32] Gen. XXX 19. [33] 1 Sam. XXII 20. [34] 2 Sam. IX 12. [35] Ezek. XVIII 10. [36] Prov. X 1. [37] Levit I 5. [38] Levit. XXIV 10. [39] Isa. VIII 2. [40] Esther II 5. [41] 1 Chron. IX 21. [42] Neh. VI 18. [43] Gen. XVII 17. [44] Job XLI 26. [45] Ps. XLVII 5. [46] Ps. LX 2. [47] Prov. III 12.

§ 31.

סימן שלש נקודות ושתי נקודות, ידעו הקוראים, בספרי הנביאים, היפים הנאים, כי שלוש הנקודות חמורות כבודות כקרים בכהות, במות הן, יש, שן שם לב בן על האות הראשון מן התיבה הסמוכה לה הוא בשלוש נקודות לעולם במו הן הוא משוש דרכו,[1] הן עם כלביא יקום,[2] הן תוי שדי יעניני,[3] יש הבל אשר נעשה על הארץ,[4] ונאמר אל אדני יש לנו אב זקן,[5] הגידי לי מה יש לך בבית,[6] סלע ישכן ויתלין על שן סלע,[7] ושן בהמת,[8] שש הנה שנא יהוה,[9] הנה זאת חקרנוה כן היא,[10] כי כמו שער בנפשו כן הוא,[11] וגם שם עיר המונה,[12] על שם שמר אדני הדר שמרון,[13] ויקרא אברם שם בניו,[14] ויהי שם בנו הבכור יואל,[15] קפאו תהמת בלב ים,[16] היה לב איש ישראל אחרי אבשלים,[17] למען הביא אתנו לתת לנו את הארץ,[18] ואת שבע הנערות הראיות לתת לה מבית המלך,[19] יהוה צוה ביד משה לתת לנו ערים[20] ואם יהיה ביניהם שוא על זה הדרך יצא כי שוא אינה מנויה מן המלכים, כמות לתת לך את הארץ הזאת,[21] ויקרא אברם שם בניו,[22] ואם יצא הדבר בטעם יהיה בולו בשתי נקודות כמות הן אדני יהוה יעזר לי,[23] הן ליהוה אלהיך השמים ושמי השמים,[24] יש ליהוה לתת לך הרבה מזה,[25] ויאמר יסף אל אביו לא כן אבי,[26] ותאמר אם בן,[27] לב שמח ייטב פנים,[28] לב יודע מרת נפשו,[29] על זה המקרא כולו יצא.

§ 32.

סימן למה ולמה רפי ודגש, כל קריה למה ולמה דסמיך לעין יהי יאלף רפי במות למה אמרת אחתי היא,[30] למה יהוה תעמד ברחוק,[1] למה יהוה תזנה נפשי,[2] ולמה יהוה מביא אתנו,[3] למה עליתם עלינו,[4] ולמה עליתם אלי,[5] חוץ מחמשה פסוקים כי הם סמוכים לעין והי ואלף בדגשה למה הרגזתני,[6] ויסף עוד אבנר לאמר אל עשהאל סור לך מאחרי למה אכנה ארצה,[7] למה הציתי עברך,[8] למה היה כאביון,[9] למה אירא בימי רע,[10] וכל שאר קריה למה דגש חוץ משלושה רפין אימרה לאל כלעי למה שכחתני,[11] חטאתי מה אפעל לך נצר האדם למה שמתני למפגע לך,[12] טעם אחר כל למה ולמה דרפי טעמה על מם, וכל למה דדגש טעמה על למד חוץ מאחר במקרא למה שמתני למפגע לך.

[1] Job VIII 19. [2] Numb. XXIII 24. [3] Job. XXXI 35. [4] Eccl. VIII 14. [5] Gen. XLIV 20. [6] 2 Kings IV 2. [7] Job XXXIX 28. [8] Deut. XXXII 24. [9] Prov. VI 16. [10] Job V 27 [11] Prov. XXIII 7. [12] Ezek. XXXIX 16. [13] 1 Kings XVI 24. [14] Gen. XVI 15. [15] 1 Sam. VIII 2. [16] Exod. XV 8. [17] 2 Sam XV 13. [18] Deut. VI 23. [19] Esther II 9. [20] Josh. XXI 2 [21] Gen. XV 7. [22] Gen. XVI 15. [23] Isa. L 9. [24] Deut. X 14. [25] 2 Chron. XXV 9. [26] Gen. XLVIII 18. [27] Gen. XXV 22 [28] Prov. XV 13. [29] Prov. XIV 10. [30] Gen. XII 19. [31] Ps. X 1. [32] Ps. LXXXVIII 15. [33] Numb. XIV 3. [34] Judg. XII 3. [35] Judg. XV 10. [36] 1 Sam. XXVIII 15. [37] 2 Sam. II 22. [38] 2 Sam XIV 31. [39] Jerem. XV 18 [40] Ps. XLIX 6. [41] Ps. XLII 10. [42] Job VII 20.

§ 33.

כל לשון אכילה, אם בשלוש נקודות פעולה, בפתחה מלולה, כמות וענת שערים האבלנה,[1] בעצבון תאכלנה,[2] ובדמה להן חוץ מאחד בקהלת מיוחר ברכות הטובה רבו,[3] והוא מיוחד בטעמו.

§ 34.

כל לשון הליכה, לדגשה סמוכה, בפתחה ערוכה, בלשון לא כרוכה, כמות אלכה לי אל הגדלים,[4] נלכה נא דרך,[5] עתה נלכה שם,[6] כל המקרא על זה ירוץ, בדבר חרוץ, ולא פרוץ, ושאר המקרא, בלא פתחה נקרא.

§ 35.

כל לשון עשיה, במקרא חנויה, טעמה על שין מצויה, ובה קנויה, לעולם בניעה, ועל לשון תלויה, וכן היא ראויה, כמות וישמעו אליו בני ישראל ויעשו,[7] ויקח את בכשת הראש ויעשה,[8] ראיתי את כל המעשים,[9] כי את כל מעשה האלהים יבא במשפט,[10] ומעשה עבדת בית,[11] ואם מן שין נרויעה, ניעיה נדויעה, בליבה קבועה, בלי ניעיה ידויעה, או בשופד תבויעה כמות ומראיהם ומעשיהם,[12] ישועת בל נעשה ארץ,[13] וירא אלהים את מעשיהם,[14] ויעשו בן ויוציאו אליו,[15] כן כל המקרא יצא, וחילוף זה לא ימצא.

§ 36.

סימן לשון חרבות בלי קרב, אשר במקרא מעורב, בפי צעיר ורב, ידע כל קורא, מתלמיד ועד מורה, כי כל חרבות, מעתדות לקרבות, בפתחה נצבות, באשים ושביבות, חוץ משתי תיבות, אחת בקמצה תצא בניבות, ואחת בשלוש נקודות חצובות, והם מפלאות, בתורת אלהי צבאות, החרב נחרבו המלכים,[16] סדר חרבות, וערים חרבות אשגן בניבות, ומלים ערבות, ידעו לומדים וחכמים ותלמידים, אשר תורה מתמידים, כי כל חרבית וערים חרבות,[17] יצאו קמוצות, בכל מחיצות שבות ורצות, בלי נפוצות, חוץ מאחד במקרא מיוחד, בספר בן בוזי, נביאי ותזי ימצא חוקר, תורה מבקר.

§ 37.

כל לשון מרכבה, במקרא נצבה, בלשון יחיד דכיבה, בשלוש נקודות חצובה, במות ויאסר יוסף מרכבתו,[18] ויהי לשלמה ארבעים אלף ארות סוסים,[19] מרכבת פרעה,[20] מרכבות עמי נדיב,[21] חוץ מאחד, במקרא מיוחד, באחת מופקד, בצפנת מנוקד, וירכב אתו במרכבות המשנה אשר לו ויקראו לפניו.[22]

[1] Ezek. IV 12 [2] Gen III 17. [3] Eccl V 10. [4] Jerem. V 5. [5] Exod. III 18. [6] 1 Sam. IX 6. [7] Deut. XXXIV 9. [8] 2 Sam. XII 4. [9] Eccl. I 14. [10] Eccl. XII 14 [11] 1 Chron. XXIII 28. [12] Ezek. I 16. [13] Isa. XXVI 18. [14] Jonah III 10. [15] Josh. X 23. [16] 2 Kings III 23. [17] Ezek. XXXVI 35. [18] Gen. XLVI 29. [19] 1 Kings V 6. [20] Exod. XV 4 [21] Cant. VI 12. [22] Gen. XLI 43.

§ 38.

סימן כָּל וכֹל, אם הקורא יכול, יכין ולא יסבול, כי המקרא כולו, בחכמה פרטי ובללו, ועל זה שבילו, אם כל וכל מקף וסמוך, מקמצה לא ימוך, ואם כל וכל חתוך, עם שכנו לא פתוך, מקמצה הוא רש, ומנקודה אחת נדרש, חוץ משלושה צרופים, למאד יפים, בספרים מעולפים, כי הם נרושים, בטעם מפורשים, ובקמצה דרושים, וכל בשלש,[1] כל עצמותי,[2] כל אחי רש,[3] היודע בתורותי, אמת דיבור שפתי.

§ 39.

דוך הגיעיה בכל המקרא, כי מהלך הגניה עם כל תיבה שיהיה בה פתחה ושוא, ובלבד שתהיה חתוכה מן התיבה אשר לפניה, כן רוב המקרא במות בכל המעשים אשר עשו,[4] ויעשו להם בכל המעשים,[5] ויעשו פעמני זהב טהור,[6] ויעשו את הבתנת שש,[7] וכן אם אין שוא ופתחה ברוב תיבות אחרות במות וישלחו כל העדה,[8] וישלחו שם העדה שנים,[9] וישמעו בני ישראל ויקהלו,[10] וישמעו בני ישראל לאמר,[11] והיה מחין למחנה במקום,[12] והיה המחנה הנשאר לפליטה,[13] ונתנו לאבי הנערה,[14] והוציאו את הנערה אל פתח בית,[15] למי הנערה הזאת,[16] אל מקום הכנעני והחתי,[17] אל ארץ הכנעני,[18] חוץ מן ותבנע לפניהם את ישבי הארץ הכנענים,[19] כן דרך כל המקרא, אם הקף תפול הניעה ואם לא הקף תתיצב הניעה.

§ 40.

סימן ריש, אשר יצא בדגש ואשר יצא ברפי, והוא לבני ארץ ישראל לבדם, והוא קשור בלשונם אם יקראו במקרא ואם ישיחו בשיחתם, והוא בפי הנשים ובפי הטף, באשר הוא במקרא, וזה הוא סימנו, כאשר יסמך ריש לששה איתות ויהיה תחת האותות הסמוך לו שוא, יצא ריש ברפי, במות בני ישראל,[20] למרכבה המשרה,[21] מצרים,[22] ולמעשרות,[23] נעצרה נא,[24] ואת עטרת שופן,[25] מטרות עוז,[26] וקטרי חרצה,[27] עזרנו יהוה אלהינו,[28] כי אלהי אבי בעזרי,[29] בדרכי דויד אביו,[30] כי ישרים דרכי,[31] דרכמונים אלף,[32] ושמו יתרא,[33] על בן התרועה,[34] סימנם זֹדטסצת, אילו ששה איתות מלפני ריש ושנים מאחריו גל במות ערלי לב,[35] נרני,[36] קרני,[37] ערלות פלשתים,[38] אילו שמונה אותות ששה מלפני ריש ושנים מאחריו גל זֹדטסצת מלפניו ובלבד שהיה שוא יצא בדגש וזה הוא סימנם יפה.

[1] Isa. XL 12. [2] Ps. XXXV 10. [3] Prov. XIX 7. [4] 1 Sam. VIII 8. [5] 2 Kings XXIII 19. [6] Exod. XXXIX 25. [7] Exod XXXIX 27. [8] Judg. XXI 13. [9] Judg. XXI 10. [10] Josh. XXII 12. [11] Josh. XXII 11. [12] Numb. XIX 9. [13] Gen. XXXII 9. [14] Deut. XXII 19. [15] Deut. XXII 21. [16] Ruth II 5. [17] Exod. III 8. [18] Exod. XIII 5. [19] Neh. IX 24. [20] Gen. XXXII 33. [21] Isa. IX 6. [22] Gen. X 6. [23] Neh. XII 44. [24] Judg. XIII 15. [25] Numb. XXXII 35. [26] Job XXXVII 6. [27] Dan. V 6. [28] 2 Chron. XIV 10. [29] Exod. XVIII 4. [30] 2 Chron. XVII 3. [31] Hos. XIV 10. [32] Ezra II 69. [33] 2 Sam. XVII 25. [34] Isa. XXIV 19. [35] Jerem. IX 25. [36] Isa. XXI 10. [37] 1 Sam. II 1. [38] 1 Sam. XVIII 25.

§ 41.

כל ויהיו ויירשו גיעה ביוד ויש ביניהם אות ולא מפק, וכל גיעיתו על שלשה דרכים הם, יש גיעה בשוא ודגשה באות אחד, ויש גיעה בשוא ופתחה באות אחד, ויש גיעה בשני אותות, ויש בהם שתי שויות בתיבה אחת כמות וידברו, וישמעו, ויגדלו, ואין שוא ופתחה במקרא, אילא יש אחריה רפיה בתיבה אחת.

§ 42.

כל יוד דסמיח ליה שוא מתקרי בנקודה אחת כמוה ביום, ביום, לידוא, לישבאב, ליקים, מתנקד בשיא ומתקרי בנקודה אחת.

Appendix III.

To Part II, chapt. XI, pp. 423—425.

In the description of the Rise and Development of the Massorah I stated that I would give at the end of the chapter a specimen of both the Massorah Parva and Magna so as to enable the student to form some idea of this stupendous Corpus. When the Tables, exhibiting in parallel columns the amount of the Massorah with which the different Nakdanim had furnished the various MSS., were set up, I found that they were too extensive to be inserted in the middle of the Volume and that they would be more suitable for the end of the Introduction. I, therefore, give them here as an Appendix.

Note for the binder: Large Tables to face this page folded.

Appendix IV.

Specimen of the Revised Notes on the Pentateuch containing the first *Parasha* = Gen. I 1—VI 8.

p. 1.

v. 1 הפטרה כה אמר האל בישעיה מ״ב. v. 1 ב׳ רבתי. v. 3 כן ברוב סִפרים כ״, ד״א, ד״ג, והד״ה, ס״א וַיְהִי־אוֹר וכן ד״ב, הד״ה, די״ב, די״ד ודט״ו. נ״א ב״א וַיְהִי־אוֹר, ב״נ וַיְהִי אוֹר. v. 6 נ״ל לַמַּיִם וַיְהִי־כֵן: כן ת״ע. v. 7 נ״ל לָרָקִיעַ: ס״פ בלא וַיְהִי־כֵן כן ת״ע. v. 9 בת״ע נמצא כאן ויהי־כן וַיִּקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹמָם וַתֵּרָאֶה הַיַּבָּשָׁה: v. 10 בירושלמי וכן ד״א, ד״ב, הד״ה, הד״ד, די״ב, די״ד ודט״ו. v. 11 כן בספרים כ״י וד״ב, ס״א דָּשְׁאָ זק״ וכן ד״א, ד״ב, הד״ה, הד״ד, די״ב, די״ד ודט״ו. v. 11 ס״א וְעֵץ וכן בח״ש, ת״י, ת״ע, ת״ס ות״ר.

p. 2.

v. 15 יריחו לְהָאִיר מתוגה. v. 16 כן למערבאי הַגָּדֹל חסר, למדנחאי הַגָּדוֹל מלא. v. 18 יריחו וְלַחֹשֶׁךְ מתוגה. v. 24 כן בספרים כ״י, די״ב, די״ד ודט״ו, ס״א וַתְּהִי־ וכן הד״ה, וס״א וַתְּהִיתוּ וכן ד״א, ד״ב והד״ה. נ״א ב״א וַתְּהִי־, ב״נ וַתְּהִיתוּ. v. 26 נ״ל חַיַּת הארץ כן ת״ס. v. 28 בת״ע נמצא כאן וכל הַבְּהֵמָה וּבְכָל־[חַיַּת] הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הארץ:

p. 3.

v. 29 כן מנגן בחומש יריחו וְאֶת־כל במקף וכן ד״א, ד״ב, ד״ג, הד״ה, די״ב, די״ד ודט״ו, ס״א וְאֶת וכן הד״ה. v. 30 כן ד״א, ד״ב, ד״ג, חד״ה, חד״ה, הד״ה, די״ב, די״ד ודט״ו, ס״א אֶת כל־ירק, בת״ע וְאֶת־ **ב**. v. 2 נ״א הַשִּׁשִּׁי כן ח״ש ות״ע. v. 3 כן מנגן ביריחו. v. 4 ה׳ זעירא. v. 6 כן ברוב ספרים כ״י, ד״ב, ד״ג, חד״ה, די״ב, די״ד ודט״ו, ס״א וְאֵד יַעֲלֶה וכן ד״א. v. 6 כן ברוב ספרים כ״י, ד״ב, הד״ה, די״ב, די״ד ודט״ו, ס״א אֶת־כל וכן ד״ג, והד״ד, נ״א ב״א אֶת־כל ב״נ אֶת־כל. v. 8 כן ברוב ספרים כ״י וד״א, ס״א גַּן־ וכן חד״ה, די״ב, די״ד ודט״ו, וס״א גַּן וכן ד״ג. v. 9 כן ברוב ספרים כ״י, הד״ה, די״ב, די״ד ודט״ו, ס״א הָאֲדָמָה או הָאֲדָמָה וכן ד״א, ד״ב, ד״ג והד״ד. v. 9 נֶחְמָד מ״ם רפי כן בספרים כ״י, ד״א, ד״ב, ד״ג, חד״ה, חד״ה, די״א, די״ב, די״ד ודט״ו. v. 9 כן ברוב ספרים כ״י, ד״א, ד״ג, חד״ה, חד״ה, די״ב, די״ד ודט״ו, ביריחו וְעֵץ ז״ג וכן ד״ב. v. 11 ס״א אֲשֶׁר.

p. 4.

v. 16 כן ברוב ספרים כי, ד״א, ד״ב, ד״ג, חד״ה, די״ב, די״ד ודט״ו, ס״א מִכָּל־עֵץ ונמסר עליה ביריחו מִכָּל עֵץ־ נ״א ב״א מִכֹּל עֵץ־ ב״נ מִכָּל־עֵץ. v. 20 ס״א וּלְכָל־עוֹף וכן ת״י, ת״ס ות״ר. v. 21 ס״א הַתַּחְתָּה צרי ורפי נון. v. 23 ס״א מֵעֲצָמַי. v. 23 בח״ש ות״ע מֵאִישָׁה. v. 24 בת״י, ת״ע, ת״ס ות״ר והיו שְׁנֵיהֶם, ובח״ש והיו מְשֻׁנִּים. v. 25 כן בירושלמי וכן ד״א, ד״ב, ד״ג, חד״ד, חד״ה, די״א, די״ב, די״ד ודט״ו, בהללי יְתְבּוֹשָׁשׁוּ מלא. **ג**. v. 1 כן ברוב ספרים כ״י, ד״ב, הד״ד וחד״ה, ס״א הָאֲשָׁה וכן ד״א, ד״ג, די״כ, די״ד ודט״ו. v. 2 נ״ל מפרי כָּל־עֵץ כן ת״ע.

p. 5.

v. 3 כן ברוב ספרים כ״, ד״ב, ד״ג וחד״ה, ס״א בְּתוֹךְ־ חטוף וכן חד״ה, די״ב, די״ד ודט״ו, וס״א בְּתָוֹךְ וכן ד״א. v. 3 כן ברוב ספרים כ״, ד״ב, ד״ג, חד״ה, חר״ה, די״ב, די״ד ודט״ו, ס״א פֶּן וכן ד״א. v. 5 ס״א בֵּאלֹהִים וכן ד״ב וחד״ה. v. 6 וְנַחְמָד מ״ס רפי כן בספרים כ״, ד״א, ד״ב, ד״ג, הד״ה, חד״ה, די״א, ז׳׳ב, די״ד ודט״ו. v. 7 כן בירושלמי וכן ד״א, ד״ב, ד״ג, חר״ג, הד״ד, די״א, די״ב, די״ד ודט״ו. בהללי עֲיָרְמִים מלא וכן חד״ה, ובד״ב עֲרוּמִים. v. 7 ס״א עֲלֵי וכן רי״ב, דט״ו, ח״ש, ת״א, ת״ו, ת״ע, ת״ס ות״ר. v. 12 כן בהללי וכן ד״א, ד״ב, ד״ג, חד״ג, חד״ה, הד״ה, די״א, די״ב, די״ד ודט״ו, ס״א נָתַתָּ חסר. v. 15 בהללי וְאֵיבָה אָשִׁית כלא פסק. v. 17 נ״ל וְלָאָדָם. v. 17 כן ביריחו.

p. 6.

v. 17 כן ברוב ספרים כ״, ד״א, ד״ב, חד״ה, די״ב ודי״ד, ס״א תְּאכְלֶנָּה וכן ד״ג, הד״ד, די״א ודט״ו, נ״א ב״א תְּאכֶלֶנָּה ב״נ תְּאכְלֶנָּה. v. 18 ביריחו וְקוֹץ ב׳ נגוניס. v. 18 ביריחו הַצֶּמַח ב׳ נגוניס וכן ד״ג וחד״ה. v. 19 כן ביריחו וכן ד״ג, חד״ה, די״ב, די״ד ודט״ו, ס״א עַד־ מקף וכן ד״א וד״ב. v. 22 כן למערבאי, למדנחאי מְמֶּנּוּ רפי. ד. 4 v. כן בהללי וכן ד״א, ד״ג, חר״ג, חד״ה, הד״ה, די״א, די״ב, די״ד ודט״ו, ירושלמי מְכֻבֶּרֶת חסר וכן ד״ב. v. 7 כן ירושלמי וכן ד״א, ד״ג, הר״ד, חד״ה, די״א, די״ב, די״ד ודט״ו, בהללי הֲלֹא חסר וכן ד״ב. v. 8 כן על פי המסרת ונמסר עליה פס׳ במצ׳ פסו׳, או פריגמא וכן די״ב, די״ד ודט״ו. בה״ש, ת״י, ת״ע, ת״ס ות״ר נמצא גַּלָּה הַשָּׁדֶה במקום הפסקא, וכס״א אין כאן פסקא כלל וכן ד״א, ד״ב, ד״ג, הד״ג, הר״ד, הד״ה ודי״א. v. 8 נ״ל עַל־הבל כן ת״ע: עיין דברים י״ט י״א.

p. 7.

vv. 10, 11 סביר דַּם. v. 13 נ״ל הָגָדול כן רש״י. v. 13 כן בהללי וכן ד״ב, ד״ג, חד״ג, חר״ה, חד״ה ודי״א. במוגה מְנִשֵּׂא חסר וכן ד״א, די״ב, די״ד ודט״ו ונמסר עליו ל וחס׳. v. 17 בזנבוקי גִּנָּה. v. 17 ס״א בְּשֵׁם וכן ד״ב, ת״ע ות״ס. v. 18 ביריחו וַמְחִיָאֵל כתיב וקרי. v. 20 וּמִקְנֶה בת״ע וְקִנָּה מְקֻנָּה. v. 22 כן למערבאי, למדנחאי הַוּבַלְקַיִן הדא מלה. ב״נ הוּבָל קמין. v. 22 לְשֵׁשׁ נ״ל אֲבִי כן ת״א ות״ר: עיין פסוק כ׳ וכ״א. v. 23 כן ברוב ספרים כ״, ד״א, ד״ב וחד״ה, ס״א הַאֲזִנָּה וכן ד״ג, חד״ה, די״א, די״ב, די״ד ודט״ו.

p. 8.

ד. 1 v. בס״א ס׳ רבתי. v. 4 כן ביריחו וכן ז״א, ד״ב, ד״ג, הד״ה, הד״ה, די״ב, די״ד ודט״ו. v. 5 בכ״י ישן נושן חָי ונמסר עליה בהללי חַי פתח.

p. 9

v. 23 ס״א וַיֹּאמֶר וכן ח״ש, ת״י, ת״ע, ת״ס ות״ר. v. 29 נ״ל יְנִיחֵנוּ כן ת״ע. v. 29 ס״א מִמַּעֲשֵׂינוּ וכן ירושלמי, ד״ב, ח״ש, ת״ע ות״ס. v. 31 ס״א וַיֹּאמֶר וכן ח״ש, ת״א, ת״י, ת״ע, ת״ס ות״ר. ו. 3 v. כן בהללי בפתח וכן ד״ב, ד״ג, חד״ד, חד״ה ודי״א. ס״א בָּשָׂגָם קמין וכן ד״א, די״ב, די״ד ודט״ו.

p. 10.

v. 5 כן ברוב ספרים כ״, ד״א, ד״ג, הד״ג, חו״ד, די״א, די״ב, די״ד ודט״ו. ירושלמי מַחְשָׁבוֹת מלא וכן ד״ב וחד״ה. v. 7 נ״א ב״א אֲשֶׁרֹ־ ב״נ אֲשֶׁרִ־.

I. Index of Manuscripts.

Additional MSS., see British Museum.

Aleppo Codex of Aaron b. Asher 240, 242, 243.

Arundel Oriental MSS., see British Museum.

Bodleian Library, Oxford.
- No. 10, 11, 207—240.
- No. 93, 231—240.

British Museum Library.
- Add. 1207, 6.
- Add. 1525, 5, 6.
- Add. 1545, 5.
- Add. 4445, 252, 256.
- Add. 4708, described 518.
- Add. 9398, 178, described 526.
- Add. 9399, described 533.
- Add. 9400, 3, description 540.
- Add. 9401—2, 67, 71—84, 119—131, 172, 201—204, 252—268, description 543.
- Add. 9403, described 549.
- Add. 9404, described 556.
- Add. 9405—6, described 563.
- Add. 9407, described 565.
- Add. 10455, described 569.
- Add. 14760, described 573.
- Add. 15250, 11, 36, 37, 119—134, 215, 252—282, described 582.
- Add. 15251, 5, 6, 18, 34—62, 71—104, 119—136, 173, 179, 189 *n*, 202—587, 246—285, 432, 436, 441, 442, described 586.
- Add. 15252, 5, 6, 119—134, 179, 215, 252—268, described 590.
- Add. 15282, 3, 201, 256—265, described 598.

British Museum Library. (Continued.)
- Add. 15451, 119—134, 179, 201—216, 252—268, described 505.
- Add. 19776, 3, described 615.
- Add. 21160, 119—131, described 625.
- Add. 21161, 134, 268, 317, 440 *n*, described 632.
- Add. 26897, 179.
- Arundel Oriental 2, 67, described 496.
- Arundel Oriental 16, 5, 6, 10—62, 68—108, 119—134, 172, 179, 189, 208—268, described 500.
- Harley 1528, 6, 92—97, 119—134, 179, 478, 201—215, 252—270, 317, described 477.
- Harley 5706, 3.
- Harley 5710—11, 5, 6, 10; 18, 55, 56, 89—104, 119—134, 201—235, 252—268, 316, 334, 439 *n*, 443, 444, described 478.
- Harley 5720, 40, 45, 46, 49, 91, 92, 208, 436, 486, described 485.
- Harley 5773.
- Harley 5774—5, 179, described 494.
- Harley 15283, 3.
- Kings 1, described 512.
- Oriental 1379, 32 *n*, 33 *n*, 34, 71—83, 269, 350, 352, described 641.
- Oriental 1425, 351.
- Oriental 1467, 455, described 645.
- Oriental 1468, described 648.
- Oriental 1471, 179.
- Oriental 1472, described 652.
- Oriental 1473, described 655.
- Oriental 1474, 5, 221, 261, 262, described 656.

British Museum Library. (Continued.)
Oriental 1478, 119, 120, 219, 220, 431, described 660.
Oriental 2091, 5, 6, 119—134, 173, 260 - 262, described 663.
Oriental 2201, 5, 6, 10, 18, 34—62, 71—103.
Oriental 2210, 40, 45, 260, described 668.
Oriental 2211 46, 49, 50, 91, described 679.
Oriental 2212, 6, 104—106, 127—134, 261—268.
Oriental 2310, 261.
Oriental 2328, 120.
Oriental 2329, 130.
Oriental 2343, 467.
Oriental 2348, 32*n*, 33*n*, 34, 71—83, 119—131, 202—204, 250*n*—269, described 682.
Oriental 2349, 32*n*, 33*n*, 34, 71—84, 87, 119—136, 202—204, 250*n*—269, 350, 352, 467, described 685
Oriental 2350, 33*n*, 34, 71—86, 119—136, 201, 203, 204, 250—269, 397, described 687.
Oriental 2363, 455, described 691.
Oriental 2364, 32*n*, 34, 71—83, described 697.
Oriental 2365, 71, 75, 79, 81, 83, 125—136, 202, 203, 256—265, 350 . 352.
Oriental 2369, 179, described 699.
Oriental 2370, 40, 45, 179, 261, described 703.
Oriental 2371, 179.
Oriental 2374, 55, 56, 59, 60, 62.
Oriental 2375, 6, 55, 56, 59—62, 101—104, 266, 268, described 704.
Oriental 2415, 179.
Oriental 2451, 35, 36, 39, 130, 131, 256—268.
Oriental 2626—8, 5, 6, 10, 18, 71—84, 119 - 136, 179, 203—215, 256—279, 433, described 707.
Oriental 2627, 93.
Oriental 2629, 256.
British Museum Library. (Continued.)
Oriental 2696, 201, 205, 256—265, 433, described 714.
Oriental 2786, 3.
Oriental 2801, 37.
Oriental 4227, 5, 6, 34—62, 119—134, 179, 201—27, described 721.
Oriental 4237, 55.
Oriental 4445, 70, 71, 74, 75, 119—136, 171, 201—206, 249—274, specimen page of, see sep. Plate; described 469.
Cambridge University.
No. 13, 25.
Add. 465, 234, 334, 431.
Cracow.
Codex of Moses b. Asher, 241, 242.
Ginsburg's MSS., Dr.
No. 1, 266, 270, 437, described 734.
No. 2, described 743.
No. 3, described 747.
No. 4, described 753.
No. 5, described 759.
No. 6, described 762.
Hamburg Library.
Cod. No. 16 (MS. Selicha .
Harley MSS., see British Museum.
Heidenheim 217.
Kings Library, see British Museum.
Leicester, Earl of, 206, described 728.
Luzatto MS., 278.
Madrid.
National Lib. No. 1, 5, 6, 34, 71—81, 109, 112, 205 - 271.
Royal Library No. 1, 210, 214, 224, 225*n*, 227.
University Lib. No. 1, 178, 207 - 225, described 771.
University Lib. No. 3, 167.
Merzbacher MS. (Munich) 207—240.
Oriental MSS., see British Museum.
Oxford MSS., see Bodleian Library.
Paris, National Library.
No. 1—3, 5, 6, 18—20, 205—237, 382, 427, 438, 454.
No. 7, 270.
No. 31, 410
Reuchlin, Codex 212.

St. Petersburg Manuscripts.
Codex A. D. 916, 2, 5, 13, 14, 88—95, 119, 120, 165, 172, 187, 188, 205—229, 315—318, 321, 331, 347, 362, 423, 424, 426, 430, 437, 439–441, 455, 646, described 475. Specimen page, see Plate.
Codex A. D. 1009, 2, 5, 6, 189*n*, 207—237, 249*n*, 285.
Codex of Samuel b. Jacob (copy of Aaron b. Moses Ben-Asher) 243, 244.
No. 49, 251, 252.
No. 54, 251, 252.
No. 57, 251, 252.
No. 59, 252.
No. 65, 251, 252.
No. 68, 251, 252.
No. 70, 251, 252.
St. Petersburg Manuscripts. (Continued.)
No. 80, 251, 252.
No. 100, 252.
No 110, 251.
No. 122, 251, 252.
Tzufutkale Manuscripts.
No. 15, 279.
No. 17, 280.
No. 18, 239.
No. 84, 248.
No. 87, 246.
Vienna, Imperial and Royal Library.
No. 1, 66.
No. 4, described 776.
No. 5, 166.
No. 13, 67, 200, 201.
No. 15, 166.
Yemen MSS., see separate Table.

II. Index of Printed Editions of the Hebrew Bible.

Antwerp, Plantin's Editions 26, 27.
Athias (1659–61) 27.
Alcala, see Complutensian Polyglot.
Arias Montanus (1571) 26, 107.
Baer and Delitzsch. Sectional Divisions 11–24; Chapters 29–31; Sedarim 41–65; Verses 92–105; Dagesh and Raphe 117–136; Sevirin 195; Eastern and Western Readings 204–272; Quotation from R. Phinehas 466, 662.
Bologna, Edition of Megilloth (1482), described 802.
Edition of Pentateuch (1482), Dagesh 119–131; Eastern and Western Recension 202–3; Ben-Asher and Ben-Naphtali 252–265, description 794.
Edition of Psalter (1477), described 780, 794.
Bomberg, see Venice.
Brescia Edition of Bible (1492–4). Order of Books 4, 5; Dagesh 119–136; Sevirin 192; Eastern and Western Recensions 201–226; Ben-Asher and Ben-Naphtali 252–265; Words written not read 316; Suspended letters 337, 340, 341; Description 865.
Edition of Pentateuch, Megilloth and Haphtaroth (1492), description 865.
Complutensian Polyglot (1514–17). Massoretic Sections discarded 26, 921, 922; Dagesh 119–136; Eastern and Western Readings 203, 215, 216; Ben-Asher and Ben-Naphtali 252–265; Suspended letters 337, 340, 341, description 906, Address to Reader 911, Materials used for 918 &c.
Faro Edition of Pentateuch (1487) 815.
Hahn's Edition of Bible (1893) 195.
Heidenheim's Edition of Pentateuch 28, 124.
History of Printed Text, chap. XIII, 779.
Jablonski (1699) 28.
Jacob b. Chayim, see Venice.
Leiria, Edition of Proverbs 859, 861.
Letteris, Edition of Bible 195.
Lisbon, Edition of Pentateuch (1491). Sectional divisions 14, 15; Dagesh 119, 125, 130–132; Eastern and Western Recensions 201–204; Ben-Asher and Ben-Naphtali 256–258, 265, description 836.
Editions of Isaia and Jeremia (1492) 855.
Maius (1716) 28.
Naples, Edition of Hagiographa (1486–7) Verses 93; Dagesh 120, 127–134; Sevirin 193, Suspended letters 340, 341, description 807.
Edition of Bible (1491–3); Order of Books 4, 5; Verses 93, 94*n*; Dagesh and Raphe 119–136; Eastern and Western Recensions 201–226; Ben-Asher and Ben-Naphtali 252–265; Words written and not read 316; Suspended letters 337, 341, description 847, 923.
Norzi (1732–44) 28, 205.
Opitius (1706) 28.
Pesaro Edition of Former Prosphets (1510–11) 880.

Pesaro Editions &c. (Continued.)
Edition of Bible (1511—17) 80; Dagesh and Raphe 127—134; Eastern and Western Recensions 230; Ben-Asher and Ben-Naphtali 262, 340, description 884.
Edition of Latter Prophets (1515); Dagesh and Raphe 127—133; Eastern and Western Recensions 208—220; Suspended letters 337, description 886.
Edition of Bible. Fol. (1511—17) 895
Plantin (1571) Antwerp 26, (1573—4) 27.
Pratensis, Felix, see Venice.
Soncino, Edition of Prophets 1485—6. Verses 94*n*; Sevirin 192; Eastern and Western Recensions 220; Words written not read 316, 317; Suspended letters 337, 341, description 803.
Edition of Bible (1488). Order of books 4, 5; Sectional divisions 18; Verses 94*n*; Dagesh and Raphe 119—136; Sevirin 192; Eastern and Western Recensions 201—227; Ben-Asher and Ben-Naphtali 252—265; Words written not read 316, 317; Suspended letters 337, 340, 341; Tetragrammaton 399, description 820.
Salonica, Edition of Psalms, Proverbs and Job (1515) 127, 132, 134, description 889.
Van der Hooght (1705) 28.
Venice, Edition of Felix Pratensis (1516—17) (first Edition of Rabbinic Bible). Order of Books 5; Chapter divisions 26; Verses 92, 93; Dagesh and Raphe 119—136; Eastern and Western Recensions 201—239; Ben-Asher and Ben-Naphtali 252—278; Suspended letters 337, 341, description 925.
Edition, First Quarto of Bomberg (1516—17). Chapter divisions 26; Sedarim 46, 55, 60—62; Verses 92; Eastern and Western Recensions 203, 204; Suspended letters, description 948.
Edition, Second Quarto of Bomberg (1521). Order of Books 4; Chapters 26; Dagesh and Raphe 119—136; Eastern and Western Recensions 201—239; Ben-Asher and Ben-Naphtali 252 to 265; Suspended letters 337, 340, 341, description 952.
Edition of Jacob b. Chayim (1524—5). Introduction 123*n*; Order of Books 5; Chapter divisions 26; Sedarim 32, 33*n*, 34—55; Parashas and Verses 71—105; No. of words 109, 112, 113; Dagesh and Raphe 119, 126—128, 136; Homoeoteleuta in T. R. supported by 1 Kings VIII 16, 174; Josh. IX 27, 175; X 12, 176; XIII 7, 176; XXI 36, 37 (first to omit) 178; XXIV 6, 17, 176; Judg. XVI 13, 176; XVIII 22, 177; 1 Sam. III, 15, 177; X, 1, 177; 1 Sam. XIII, 15, 177; Keri = Sevir 188; Sevirin first arranged 194; Eastern and Western Recensions 199—240; Ben-Asher and Ben-Naphtali 252—274; Suspended letters 338—341; Inverted Nuns 345, description 956.
Edition, Third Quarto of Bomberg (1525—8), description 974.

III. Index of Subjects.

Aboth di R. Nathan 2, 3, 6, 251, 319, 326, 328, 329, 330, 337.

Abbreviations in MSS. 165—170, 193, 740, 793, 820; MSS. which have them 166; Evidence from the LXX. 167; in Add. 4708, 522; in Add. 9399, 535; in Add. 9403, 551; in Add. 9404, 562; in Add. 10455, 572; in Add. 14760, 581; in Add. 15282, 601; in Add. 15451, 608; in Add. 19776, 618; in Add. 21161, 641; in Or. 2091, 666; in Or. 2696, 716; in Bologna Edition of Psalter 1477, 793; in Faro Edition of Pentateuch 1487, 820; in Targum 168; in Vulgate 169.

Academy at Tiberias 465.

Accents 773.

Adath Deborim A. D. 1207, see Massoretic Treatises.

Add. 21160, Facsimile of, see separate Plate.

Adonai 399.

Age of Manuscripts, see chap. XII, Table.

Alcala, Library of 775; Polyglot 906, see Complutensian.

Alphabet, see Hebrew.

Annual Pericopes 66, 67, see Parasha.

Anthropomorphisms 345.

Arabic Version of Saadia 656.

Arias Montanus, his Edition of Bible 26, 107.

Ashera 400.

Athenaeum quoted 714.

Athias, Edition of Bible 27.

Baal, Names compounded with 400.

Baali 401.

Baer, Dr., Edition of Bible, see Index of Printed Text.

Babylon Sanhedrin 288, 289, 290.

Berlin Royal Library 464, 880.

Beschreibung der ersten jüdischen Psalmen 794.

Beth-Arbel 397.

Bethel, orthography of 200, see description of MSS., chap. XII, and Printed Editions, chap. XIII.

Bible, first Edition 1488, Soncino 820; second Edition 1491—3, Naples 847; third Edition 1494, Brescia 871; fourth Edition 1511—17, Pesaro 895; fifth Edition 1514—17, Alcalá 906; sixth Edition 1516—17, Venice 948; seventh Edition 1524—5, Venice 956.

Bible, see under Printed Text, and chap. XIII, p. 780, see separate Table for complete list, and see under Hagiographa, Megilloth, Pentateuch, Prophets, Psalter and separate Books.

Bibliotheca Sussexiana 107, 582.

Bomberg's Edition of Bible 931, 933, 934, 948, 952.

Books, order of, chap. I, 886, 872; in Add. 9399, peculiar 533, and see Description of MSS.

Books, division of 588.

Bosheth, names compounded with 401.

Breaks in verses 547.
In Add. 2160, 626.

Brescia 865.

Brescia Bible 866, 871, used by Luther 880.

British Museum MSS., see separate Index.

Caligraphy, Schools of, see Table of MSS.

Chaldee, Readings of Ben-Asher and Ben-Naphtali 254; Eastern and Western 215, 220; Emendation of Sopherim 358, 367; on Numb. III, 29, 329; on Deut. XXXII, 26, 420; on 1 Kings XX, 33, 438; on Suspended letters 337, 340; on Temple in Egypt 407; Words read, but not written 312, 313; Words written not read 316, 317.

Chapters division into, origin of 763, chap. III; Number in Hebrew Bible 29; Origin of 25; in MS. Kings 1, 515; in Arias Montanus 107; in Edition of Athias 27; in Complutensian Polyglot 26; in Edition of Felix Pratensis 26; in Heidenheim 28; Treatment of by Jablonski 28; Treatment of by van der Hooght 28.

Chedor-laomer, orthography of 200 sqq. and see Description of MSS. and Printed Text, chaps. XII and XIII.

Chronicles, first division of, 930.

City of Destruction 406.

Closed Sections, see Sectional Divisions.

Coburg 624.

Codices non-extant quoted in Massorah: Babylon Codex 437, 441, 595, 602, 670; Bagdad C. 442; Barcelona C. 749, 752; C. Ezra 437, 748, 749; Great Machsor 435, 436, 441, 515, 564; Hapshatani C. 775; C. Hilleli of Leon 136, 431, 432, 515, 567, 595, 660, 670, 713, 746, 775; C. Jericho 433, 443, 444, 602, 716, 718; C. Jerusalem 433, 690, 696, 749, 751, 752, 757; Machsor Vitry 436; Mikdashjah, see Jer. C. 749; C. Mugah 219, 429—431, 484, 496, 507, 514, 593, 659, 660, 733, 746, 775; C. Rin 507*n*; C. Severus 192, 193, 410, 411; C. Sharki 442; C. Sinai 433, 434, 504, 505; Temple Codices 408, 409; Codex Hi 408; Codex Meon 408; Codex Zaatute 408; C. Zambuki 432, 433.

Commentary of Menachem Meiri 860; R. Levi b. Gershom 860; Ramban, Farizol, Kimchi, Com. Kav Venaki 926, see Rashi and Description of Printed Texts.

Complutensian Polyglot, see Printed Text.

Compound names 369 sqq.

Consonants 296, 297.

Contents of MSS., see chap. XII.

Dagesh and Raphe 114—136, and see Description of MSS. and Editions, chaps. XII and XIII; Dr. Baer's innovation 121—134; Elias Levita on 123, 124, 135; Yekuthiel's supposed Canon 116; use of by Felix Pratensis 943.

Daniel, orthography of 397.

Dates of MSS., see chap. XII and Table.

Defective and Plene 137—157, chap. XII, 469—778.

Description of MSS. 727.

Dikduke Ha-Teamim 278 sqq., 466, first pub. by Felix Pratensis 278, 945; Leopold Dukes 278; Extracts from 671; Five other recensions 279, 728, 762; in St Petersburg Cod. 281—5. See App. II, 993.

Dikduke Sopherim on Baba Metzia 324.

Divine Names in Printed Editions, see chap. XIII.

Division of words, see Words.

Defectives א, 138—142; ע, 142—144; א and ע interchanged, 144; ה, 144 to 148; ו, 148—150; י, 150—155.

Destruction, City of 406.

Dotted words (Extraordinary points) 318 sqq., 321, 331, 333, 334, 672, 825, 834, 840, 8-1, 874, 893 941, 949.

Double letters 163; not known to LXX. 164.

Eastern and Western Readings, see chap. IX, 189*n*, 197—240; No. in Pentateuch 199, 200 sqq.; Former Prophets 207, Latter Prophets 215, Minor Prophets 228, Hagiographa 231, Megilloth 234; in Add. 9404, 556, 587; in Or. 4227, 727; in Ginsburg 1, 737; in Paris National-Library 1—3, 770; in Madrid Univ.-Library No. 774; in Complutensian Polyglot 203, 215, 216; Dr. Baer's Treatment of 208, 211, 212, 220, 235.

Eben Saphir 432.

Eighteen Emendations of the Sopherim, see Sopherim.

Elodim, see Description of Printed Editions, chap. XIII.
En-Hakore 18, 117.
Epigraphs, see Description of MSS., chap. XII; disguised in Massorah 777.
Epigraphy 719.
Epilogue 795.
Epistle of Aristeas 300.
Etienne Dolet 779.
Eton Coll. Lib. 814.
Exeter Coll. Lib. 831.
Extraordinary Points, see Dotted words.
Eye for the Reader (Yekuthiel's) in Or. 853, page 621, 622; Heidenheim's Pentateuch 625.
Ezra and Nehemiah, Emendations of 491; when first divided 934.
Faro, Edition of Pentateuch 815.
Fast of Seventh Month 398.
Ferrara 794.
Fifteen extraordinary points, see Dotted letters.
Final letters 163, 297, 294, 409.
Franco-German MSS., see Table.
Franco-Italian MSS., see Table.
Froben's Psalter 107.
Gaya, use of, see Description of MSS., chap. XII.
Geniza 156, 306.
German MSS., see Table.
Goshen 405.
Hagen, Van der (Coll. of MSS.) 532, 563, 568.
Hagiographa, first Edition of 807; Bologna Edition of 802; Naples Edition of 807; MSS. collated for order of books 6; Order of books in 7.
Hahn, Edition of Bible 195.
Halachoth Gedoloth Taanith 306.
Halle Univ. Library (MS. used by Levita and Jacob b. Chayim) 464.
Hallelujah 376, 381; at Commencement and End of Psalms 380; Bab. Talmud on 377; Jerus. Talmud on 376—7; in A. V. 378; in R. V. 379; in LXX 380; its Liturgical meaning 379; Ocurrences in Massoretic Text 380; three traditions concerning 378.
Haphtaroth, Lessons from Hagiographa marked 643, 691, see Description of MSS., chap. XII, 496, 540, 543, 549, 565, 569, 598, 615, 625, 687, 697, 714, 945; first printed Edition of 865.
Hebraica 360.
Hebrew Alphabet. Assyrian Characters 288; Old Characters current B. C. 139, 290, 296; Opinion of Origin and Jerome 289; Opinion of Rabbi Jehuda 290; Phoenician and Square character used simultaneously 290; Introduction of square characters 287.
Heliopolis 405.
Hiatus, see Lacunae and Breaks.
Hiatus in Gen. IV, 6, see Description of MSS., chap. XII, and Index of Texts.
Hilleli Codex, see Codices.
Homoeotelenton, see chap. VI, 171—182, 496; in Kings 1, 516; in Add. 4708, 519; in Add. 9398, 530; in Add. 9399, 538; in Add. 9401—2, 548; in Add. 9404, 563; in Add. 10455, 572; in Add. 14760, 58; in Add. 15451, 614; in Add. 19776, 620; in Or. 2696, 721; in Ginsburg 1, 743; in MSS. before printing 171—173; in MSS. after printing 173; in printed Text 174 - 182 and chap. XIII; in Septuagint 181, 182.
Hooght, Van der, Edition of Bible 28.
Impious expressions, Treatment of 363.
Indelicate expressions, removed 345 sqq.; in Rev. Version 403.
Inverted Nuns 341 sqq.
Infralinear Punctuation, see Vowel-points.
Isaiah and Jeremiah, Lisbon Edition of 855.
Ishi 401.
Issachar, orthography of 250, 252.
Italian MSS., see Table.
Itur Sopherim 308.
Ixar Edition of Pentateuch 191, 201, 831.
Jablonski, Edition of Bible 28
Jah in compound names 375; in R. V. 376.
Jedovah, see Description of Printed Text, chap. XIII.
Jeremiah and Isaiah, Lisbon Edition of 855.
Jericho Codex, see Codices non-extant.

Jeroboam, City of 397.
Jerusalem, Safeguarding the unity of Divine worship at 404—468.
Jerusalem Scribes (use of ה local) 197.
Jerusalem Targum, see Targum.
Jerushalmi, see Codices non-extant.
Jeush 413, 414.
Jews, Expulsion from Spain 880.
Juchassin, Editio Filipowski 432.
Kav Venaki, the Commentary so called, 927.
Kedushin 401.
Ken 493.
Kennicott's MSS., see Table of MSS. and Index of Names.
Keri and Kethiv, chap. VII, 183—186, 355, 428, 438, 500, 522, 523, 770, 790, 820, 825, 834, 840, 857, 863, 874, 882, 892.
Keri = Sevir 188. Gen. XXXVI, 5, 14, 414; in Add. 14760, 581; see Description of MSS., chap. XII.
Kings, divided for the first time 930.
Kontres Ha-Massoreth 278 and see Dikduke Ha-Teamim.
Lacunae 854, 874, 883, 888; the three in Add. 15282, 601.
Latter Prophets, order of 4.
Leiria, Edition of Proverbs 859, 861, 944.
Leontopolis 405.
Letteris, Edition of Bible 195.
Letters, No. of, chap. VIII; No. in Pentateuch 87; Majuscular and Minuscular 627, 672, 728, 733, 825, 840, 855, 858, 864, 870, 874, 893; Double 163; Final 163, 297, 409.
Lines, end of 165.
Lisbon Edition of Pentateuch 836; Edition of Isaia and Jeremia 855.
Luther's use of Brescia Bible 880; his use of Bomberg's Bible 1525, 975.
Maarbai 70, 198, 611.
Maase Ephod 351—353.
Madinchai 70, 198, 596.
Madrid Univ. Lib., see Table of MSS.
Maius, Edition of Bible 28.
Majuscular, see Letters.
Manuscripts, see chap. XII, separate Index and Table; Contents of, see description in chap. XII; dates of, see description in chap. XII; reason of late date 778; Description of, see chap. XII, 469—778; List of, see separate Index; Unidentified. Eastern MSS. 441; Nehardai (Eastern) 199; Sephardic 444; Spanish MSS. 602, 757; Absence of Raphe in, 626; Different Schools of, see Table.
Massorah finalis 423; Magna 423; Parva 423, 424; Magna quoted in Parva 758; Definition of 421; its rise and development, chap. XI, 287—468; Number of Rubrics in 424 sqq.: Variations in 426 sqq.
Massoretic Lists preserved 425, 443, 587, 759 and chap. XII; Summaries 797, 816, 832, 848, 849, 887, 891, 927, 932, chaps. VI and VII; Treatises 28, 467, 620 sqq., 670, 761, 773, 774, see Adath Deborim.
Massorites, their functions 421—3; worked on diff. Recensions 426; Diff. Schools of 428, 444, 454, 770; Jerusalem School 454 sqq.; Tiberian School 554 sqq.
Massran 720.
Matim (a class of readings) 770.
Matres lectionis 136, 299—300.
Mechiltha, Editio Friedmann 302, see Midrash.
Meor Enayim by Heidenheim 122*n*.
Megilloth, order of 3 and 4, 802; order after Pentateuch 3 and 4; first Edition of 802; second 865.
Merzbacher MS., see Index of MSS.
Metheg and Gaya use of, see Description of MSS. 469—778.
Michlal a Grammer by Kimchi 602.
Middle verses, see Verses.
Midrash Mechiltha 39*n*, 337, 348, 349, 355; Mishle 319; Palestine 69; Rabba 168, 319, 320, 326, 327, 337, 338, 411, 412, on Gen. XIV, 8, 415; Rabbi Moses Ha-Darshan on it 410; Siphra 342; Tanchuma 349.

Mikra Sopherim 308.
Milcom 460.
Minchath Shai, see Norzi 28.
Minor Prophets, Verses in 95.
Minuscular letters, see Letters.
Mishle, see Midrash.
Mishtabshin (a class of readings) 770.
Mnemonic signs for Verses 68—107.
Molech 459.
Moloch 460.
Mukaddimat 269, 270, 271, 273, 685.
Nakdanim or Punctuators 462 sqq., 468, 574, 615, 623, 719. Celebrated: Ben-Asher 463; Ben-Naphtali 463; Ben-Balaam 135; Hezekiah 479, 480; R. Joseph ben Hezekiah 480; Moses 135; R. Phineas 465, 466; Yekuthiel 116, 118, 126.
Names beginning with Yeho 369; with Yo 369; compounded with Baal 400 sqq.; Bosheth 401; ending with Yah 387; Yahu 387—394; of false gods (application to Jehovah removed) 399 sqq.
Naples Edition of Hagiographa 807; Edition of Bible 847.
Narbonne 410.
Nchardai (a School of Eastern MSS.) 199.
Norzi, Edition of Bible 28, 205.
Nuns, inverted 341 sqq., 871.
Ochlah ve-Ochlah 709; Origin of 464 List in MS. Roy. Lib. Berlin 464; Halle Univ. Lib. 464; Paris Nat. Lib. 464.
Onkelos, see Targum.
Order of Books, chap. I, 1—8.
Open Sections, see Sectional Divisions.
Opitius, Edition of Bible 28.
Or. 4445, Facsimile of, see separate Plate.
Orthography 137 - 157; of Editio Princeps 829, Vulg. 150.
Palestine Midrash, see Midrash.
Parasha 53, 66, 71—104, and see Description of MSS.
Pentateuch. Of Rashab 602; of Remach 602; of Rin 602; first Edition of 794; second Edition of 815; third Edition of (Ixar) 191, 201, 831; fourth Edition of 836; fifth Edition of 865; No. of Verses in 85; Middle Verse in 85; No. of Open and Closed Sections in 87; with the *En-Hakore* 18, 117*n*.
Pericope, see Parasha.
Persian Recension 37.
Pesaro Editions. Of the Former Prophets 880, 884; of the Latter 886; of the Bible 895.
Plene and Defective 137—157.
Prague Recension 410, 412, 414—418.
Princes of Judah for Princes of Israel 739.
Printed Editions of Hebrew Bible, see separate Index, Table and chap. XIII.
Printing, art of 779, see Typography.
Prophets. Order of 5, 6, 518; MSS. collated for order 5; first Edition 803; second Edition 880; third Edition 884; fourth Edition 886.
Proverbs, Leiria first Edition of 859; second Edition 861; Salonica Edition of, with Job and Dan. 889.
Psalms, first Edition of 780; second 794; third 794; fourth 889; Froben's Edition 107; Stephens' Edition 107; Heidenheim's Edition 28, 124; Number of 777; Curious division of in Or. 4227, 725.
Public Reading of Scripture 114.
Punctuation, see Vowel-Points.
Punctuators, see Nakdanim.
Quincuplex Psalter 107.
Raatz characters 287—8.
Rabba, see Midrash.
Raphe, letters so marked, 114, 456; in Add. 9407, 566; in Or. 1468, 649; in Or. 2696, 716; in printed text, see chap. XIII.
Recensions, see Eastern and Western Recensions.
Readings corrected by ancient characters 291.
Removal of Indelicate Expressions 345; in Revised Version 403; in Vulgate 401.
Revised Version (English). On Ex. XXVI 31, 191; 2 Sam. XVI 23, 310, XXIII 8, 403; 1 Kings I 18, 192, XIX, 21,

Revised Version. (Continued.)
160, 161; 2 Kings VI 27, 170; Isa. XXX 32, 188; Ezek. XII 20, 332; Psalm. XXVII 13, 333; XVIII 18, 162; Treatment of Sevirin 191, Emendations of 192; Sopherim 353, 355, 358, 365; Tetragrammaton 382, 386, 394.
Rossi, de MSS. No. 12, 453.
Safeguarding the Tetragrammaton 367 sqq.
Salonica Edition of Psalms, Proverbs, Job and Daniel 889.
Samaritan Pentateuch. Abbreviations 168; Ben-Asher and Ben-Naphtali 254; Dotted letters 329; Orthography 147, 149, 151; Sevirin 190, 420; Sam. Targum 254; Abbreviations in Gen. XLVII 3, 168; XLIX 13, 190; XLIX 34, 147, 149; Exod. XXXV 21, 22, 51; Lev. VI 10, 168; Num. III 39, 329; VIII 4, 151; XXIII 10, 168; XXXIII 7, 149; Deut. XXXII 26, 420; XXXII 35, 168; XXXII 38, 150; Western and Eastern Recensions 198.
Samaritan Targum 254.
Samuel, Book of, divided for first time 930.
Saragossa 433, 614.
Scribes name indicated in Text. In Add. 9399, 534; Add. 9401—2, 545; Add. 15451, 615; Add. 19776, 620; Add. 21160, 631; Ar. Or. 2, 498—9; Ginsburg 4, 759; Or. 2696, 719, 720.
Sectional Divisions of the Text 9—24 and see Descriptions of MSS. and Printed Editions; Discarded by Comp. Pol. 26.
Schools in Palestine 300.
Sedarim 32—65.
Septuagint. History of 300; the fifteen emendations 302; Orthography 147—153; Final letters 169; Abbreviations 168—169; Sevirin 190—193; Ben-Asher and Ben-Naphtali 252; Homoeoteleuta in T. R. preserved in Sept. 174; Homoeoteleuta in Sept. preserved in T. R. 181, 182; Dotted letters 329, 333; Suspended letters 337, 340; Emendations of the Sopherim 360; Tetragrammaton 382, 386; Removal
Septuagint (Continued.)
of application of Divine Titles to false gods 401—403, 459, 461; Words read not written 312, 313; Codex Severus 412.
Sephardic Manuscripts, see separate Table and Index.
Sevirin 187—196; why so called 410; No. of 193; first arranged 194; interchangeable with Keri 187—8; in Add. 21160, 628; in Ginsburg 1, 739; in Ginsburg 4, 757; in Or. 1468, 651; in Or. 1474, 658; in Or. 2091, 665; in Paris Nat. Lib. Nos. 1—3, 770; Dr. Baer's treatment of 195—6; Jacob b. Chayim's arrangement of 194; Frensdorff's notes on 194; Hahn's treatment of 195; Letteris' treatment of 195; Revised Version 191, 192; Vulgate 191—193.
Siphra, see Midrash.
Spanish MSS., see separate Index and Table; Parashas how marked in 67; quoted 602.
Shultens, Collection of MSS. 532.
Siphra, Editio Friedmann 319.
Siphri 319, 322, 324, 329, 420.
Sohar 602.
Solsona 512.
Soncino, Edition of Prophets 803.
Edition of Bible 820.
Sopherim 287. Not merely copyists 307; rules for their guidance 307 sqq.; how defined in Talmud 69; their Emendations 345—363, 367; in Revised Version 358; Itur Sopherim 308; Mikra Sopherim 308.
South Arabian MSS. 67.
Superlinear Punctuation, see Vowel-points.
Surai, an Eastern School of Massorites 199.
Suspended letters, four Examples of 334 sqq., 316, 317, 337—341, 874, 893; in Comp. Pol. 34, 337, 341; in Revised Version 337; in Vulgate 337, 340.
Synagogues, Reading of Scriptures in 305.

Synagogue at Rome 460.
Syriac Version, Abbreviations in 168; Dotted letters 332, 333; Keri 439; Orthography 147, 150, 329, 407; Sevirin 190, 193, 419; Emendations of Sopherim 367; Removal of applications of false gods b. Jehovah 401; Western and Eastern Readings 220; Words written not read 316, 317; Words read not written 312, 313; on Gen. XLVI 22, 147; XLVII 3, 168; Num. III 39, 329; Deut. XXXII 38, 150; Jud. XX 13, 313; I Kings XX 33, 439; Isa. XLIV 9, 339; Ezek. XLVI 22, 333.
Tebeth, the Month of 300.
Taagim or Tittled letters 436, 551; Mass. Treatise on 556; in Add. 9404, 556, 608; in Or. 1379, 642; in Or. 1379, 642; in Or. 1468, 649; in Or. 2364, 697; in Or. 2696, 716.
Tables of Manuscripts, see separate Table; Printed Editions, see separate Table; Verses 70.
Tachmonite 403.
Tanchuma, see Midrash.
Targum of Esther 944; Onkelos, Abbreviations 168; Sevirin 191, 497; in Add. 9400, 540; on Deut. XXXII 31, 168, 923, 927; Jerusalem 254, 926, 944, 945; Emendations of Sopherim in 353; on Gen. XVIII 21, 412; Jonathan b. Uzziel 926; Joseph R. 926; Samaritan 254.
Talmud. Defines Sopherim 69; Order of Books in 5, 6; Hallelujah in 376, 377; Books of, quoted; Aboth III, 20, 421; V 21, 305; Baba Bathra 109*b*, 337; 79*a*, 327; 14*b*, 1; 21*a*—*b*, 450; Berachoth 4*a*, 333; IX 2, 337; Halachoth Gedoloth Taanith 306; Jebamoth 1, 6, 198; Kethuboth VII 11, 304; Kiddushin 30*a*, 69, 70, 340; Massecheth Sepher Torah I, 306; Megilla 1, 8, 290; I, 9, 197, 288, 289, 290, 298, 302, 323, 377; II 1, 2, 290; IV 2, 305; IV 4, 305; IV 10, 323; Megillath Taanith, End of 306; Megilla, Bab. 9*a*, 302; 29*b*, 32;
Talmud. (Continued.)
Menachoth 110*a*, 407; Nedarim (Bab.) 37*b*—38*a*, 307; 38*a*, 70; Pesachim 12*a*, 305; 117*a*, 377, 301; Sabbath 103*b*, 137; 104, 298; 115*b*—116*a*, 342; Sanhedrin (Jer.) XI 7, 337; 10, 13*b*, 341; 13*b*, 330; Sopherim 1, 7, 306; IV 8, 9, 451; VI 319; VI 1, 343; VI 4, 323, 409; Taanith 408; Yadaim IV 3, 290; IV 5, 290.
Temple in Egypt 405, Vulgate on 407.
Tetragrammaton 382, 399, 687, 869; How abbreviated in compound names 369; names compounded with 369; in Revised Version 382, 386, 394; Safeguarding the 367 sqq.
Tiberias, Academy at 465.
Tikun Sopherim, Article on in Hebraica 360, 602.
Tittled letters, see Taagim.
Toledo 771.
Tosephta Sanhedrin 336.
Tractus contra perfidos Judaeos 780.
Treatise Sopherim 452.
Tubal-Cain 199 sqq.
Typography 782, 794, 812, 818, 839 853, 861, 866, 869, 884, 886, 890.
Tzufukale MSS., described 279.
Utrecht Collection of MSS., No. 4 and 5 = Add. 9401—2, 543; No. 3 = Add. 9400, 540; No. 5 = Add. 9403, 549.
Vav conjunctive 464. Primitive pronunciation of 511.
Verses, Number of 68–107, 498; in Or. 2363, 694; in Or. 4227, 727; in Paris Nat. Lib. 1 3, 767; in Lisb. Pent. 837.
Versions, see under respective names.
Vowel-points, their Evolution 455—6, 467; Abnormal 769; Babylonian 466; Superlinear 453, 454, 457; in St. Petersburg Codex 455, 475; in Or 1467, 646; in Or. 1467, 646; in Or. 1473, 655; in Or. 2210, 676; in Or. 2364, 698; in Or. 2363, 694; in Chaldee of Or. 2211, 679; in Or. 2210, 676; in Or. 2350, 694.

Vulgate Version, Abbreviations in 168, 169; Dotted Letters 333; Orthography 150; Removal of application of false gods to Jehovah 401; Sevirin 191, 192, 193; Emendations of Sopherim 360; Suspended letters 337, 340; Temple in Egypt 407; Texts explained Lev. VI 10, 168; Deut. XXXII 38, 150; 2 Sam. XVII 11, 169; words written not read 316, 317.
Western Recension, see Eastern and Western.
Words, Division of 158; in LXX, 159, 160, 162; in Ginsburg 1, 741; in Ginsburg 4, 758; Number of 108—113; To be cancelled in reading 315 sqq.; Not in Text to be read 309 sqq.
Yah, names changed to Yeho 369.
Yahu, see Names ending in.
Yalkut Shimeoni 349.
Yeho, Names beginning with 369.
Yemen MSS., the five, in British Museum; Or. 2348, 2349, 2350, 2364, 1379; Table of Verses in 34, 85, 86, 105, 106; and see separate Table and Index.
Yo, names beginning with 369.
Zunz, *Zur Geschichte* 602, 615.

IV. Index of Persons.

Abba ben Cahana R. 449.
Abraham b. Chayim de Tintori 794, 796, 803, 821.
Abraham b. Isaac b. David 835.
Abraham b. Joel Cohen 532.
Abraham b. Saadia 644.
Abravanel, Don Isaac, Commentary 880, 881.
Acha, R. 449.
Adelkind, Baruch 952.
Alcimus 405.
Alphonso de Zamora 924.
Anthos b. Zadok (Nakdan) 453.
Aquila 407.
Aristeas, Epistle of 300.
Aristobulus II 304.
Astruk d'Ascola 741.
Athias, Edition of Bible 27.
Bacher, *Die Anfänge der hebräischen Grammatik* 457.
Bardowicz Dr., on the Massoretic Sections 157.
Baruch Jacob 812.
Baruch, the Scribe (Add. 21160) 631.
Baer's Dr., Edition of Bible; treatment of Sectional Divisions 11—24; chapter Divisions 29—31; Sedarim 41—65; Verses 92—105; Dagesh and Raphe 117—136; Sevirin 195 sqq.
Baer and Delitzsch, Edition of Bible, Gen. 272, Jer. 248*n*.
Baer and Strack, Edition of *Dikduke Ha-Teamim* 248*n*, 266, 279, 280, 281, 285, 286.
Ben-Asher and Ben-Naphtali, the Differences between 241—286. 463. 926; in Or. 4445, 470; in Add. 14760, 577; in Add. 15252, 590; in Add. 21160, 628; in Add. 1474, 658; in Or. 2201, 671; in Or. 2348, 685; in Or. 4227, 728; in Mad. Univ. Lib. No. 1, 773—4.
Ben-Naphtali 245, 263, 463, 640.
Ben-Balaam, Nakdan 135.
Ben-Chayim, Jacob 26; Edition of Bible 758; see Printed Text.
Berliner, Dr. A., Targum Onk. Vol. II 453.
Benjamin, the Nakdan 574.
Blau, *Massoretische Untersuchungen* 323, 330.
Bomberg, Daniel 926.
Bomberg, City of 624.
Bomberg, his Edition of Bible, see Printed Texts.
Brocario, John 910.
Bruns 524.
Calphon, Joseph 842.
Caravita, Joseph b. Abraham 795.
Chayim b. Isaac of La Rochelle 605, 812.
Chayim, Jacob b., see Index of Printed Text.
Chayim, Joseph b. Aaron 795.
Chayim, Raphael 28.
Chayug, Jacob 602.
Chayug, Jehudah 137, 484.
Chazan, Moses 602.
Chiga 377.
Chiyug, Abraham 484.
Christie, Etienne Dolet 377, 779.
Chwolson, Prof. 281, *Die Quiescentes* יהוי *in der allhebräischen Orthographie*, St. Petersburg 1876 137.

Clarke, Dr. Adam, his Coll. of MSS. 532.
Crane, Rev. O. J. in *Hebraica* 360.
D'Amporia, Castion 494.
Daniel 397.
Darshan, Moses 602.
D'Arvieux 516—517.
David b. Abichesed 685.
David b. Benayah 685.
David b. Joseph Ibn Yachia 843.
Derenbourg 272, *Manuel de Lecteur*, Paris 250, 254, 266, 267, 269, 271, 467, 641, 645.
Delitzsch, on use of Dagesh 117, 121; preface to Dr. Baer's Megilloth 204.
De Rossi 206, 453, see Rossi.
Dine of Nehardia R. 450.
Dortas, Don Samuel 859.
Dositheus 404.
Driver, Notes on the *Hebrew Text of the books of Samuel* 296.
Dukes Leopold 278, *Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des alten Testamentes*, Vol. III, Stuttgart 1844, 137; *Kontres Ha-Massoreth*, Tübingen 278; *Literaturblatt des Orients* 480.
Duran, Prophiat 351, *Maase Ephod.* 351, 352.
Ekris, Moses 586.
Eliezer 289. 298, 842, 855.
Epstein, *Monatsschrift für Geschichte*, Vol. XXXIV 410, 415.
Eshwe Joseph 435.
Ewald and Dukes, *Beiträge* 268.
Ezra b. R. Jacob b. Adereth 494.
Ezra b. Shalman 688.
Farizol, R. Abraham, Com. 926.
Firkowitsch 279.
Francis of Mendoza, Archdeacon of Pedrocha 909.
Francis, Bishop of Aivila 909.
Frensdorff, *Die Massora Magna* 194.
Froben, Edition of *Psalter* 107.
Fürst, *Geschichte des Karäerthums* 270.
Gacon, Don Samuel 815.
Gardthausen, *Griechische Palaeographie* 321.
Gedaliah, Don Judah 895.
Gershom 896, 902.
Gershom b. Judah 624.
Gershom b. R. Moses 865, 879.
Geiger, *Kerem Chemed* IX 69, 602; *Urschrift und Uebersetzungen der Bibel* 197, 220, 254, 307, 359, 457, 460, 476; *Jüdische Zeitschrift* &c. 254, 343, 345.
Gesenius, *Geschichte der hebräischen Sprache und Schrift* 295.
Graetz, *Geschichte der Juden* 296; *Monatsschrift für Geschichte und Wissenschaft des Judenthums* XXIII 339, Vol. XXXIV, Krotoschin 1885, 70; XXXVI 457; on Hallelujah, *Monatsschrift* XXVIII 381.
Hahn, Edition of Bible 195.
Harkavy and Strack 2; *Katalog der hebräischen Bibelhandschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg*, Leipzig 244, 251, 476.
Harris, Isidor, Jewish Quarterly Review 1889, 457.
Hassencamp, *Commentatio Philologico-Critica de Pentateucho* 295.
Heidenheim 28, 116, 117, 118, 217, description of Add. 4708, 525; on Add. 9398, 531, Pent. 625.
Hezekiah (Nakdan) 479, 480.
Hezekiel, Prince 242.
Herzfeld, *Geschichte des Volkes Israel* 295.
Hillel 431.
Hooght, Van der, Edition of Bible 28.
Hosejah 396.
Hyrkanus II 304.
Ibn Ezra 137, 959, 960
Ibrahim, Ibn Yusuph, Ibn Said, Ibn Ibrahim al Israeili 682
Isaac (Nakdan) 631.
Isaac b. Jacob (Scribe) 768.
Isaac b. Judah (Scribe) 544.
Isaac b. Jehuda of Tolosa 513.
Isaac b. Simchah 498.
Ishmael, R. 379.
Israel of Bozrah 242.

Israel Nathan b. Samuel 803.
Issachar, pointing of by Ben-Asher and Ben-Naphtali 250, b. varieties of spelling 252.
Isserhes, Moses 242.
Jablonski, Edition of Bible 28.
Jacob (Nakdan), R. 504, 602.
Jacob b. Asheri, Code 779.
Jacob b. Isaac of Zousmier 435.
Jacob, R. b. R. Joseph of Ripoll 512.
Jacob b. Mordecai 604.
Jacob, son of the Saint Joetz 534.
Janai, Alexander 304.
Jechiel b. Jacuban 543.
Jechiel, R. b. Uri 604.
Jehudah I. R. 290.
Jehuda Ibn Balsam 707.
Jehudah II. R. 288.
Jehudah, R., Edition of the Mishna 342.
Jerome, knew no vowel points 445; on Melchizedek 446; *Prolog. Gal. ad lib. Reg.* 289; on Jer. III 1; IX 20, 448; Hos. XIII 3, 449; on Gen. XXXVI 24; Is. II 22, 447.
Jeshuah, R. b. Jacob, b. Judah al Chabishi 699.
Jonathan, on Gen. XXXV 26, 149; on Gen. XLVII 3, 168.
Jonah Ibn Ganach Abu-Walid, R. 433. 602.
Jose, R. 288, 333.
Joseph (Nakdan), R., son of Hezekiah the Nakdan 480, 602.
Joseph, R. b. Jacob, R 809.
Joseph, R. b. Jehudah, R. 710.
Joseph b. Judah b. Murvas 673.
Joseph b. Senior surnamed di Bailo 749.
Josephus, Life 410, 975; Ant. XII 3, 301; XIII 3, 1—3, 404; Contra Apion 301, 305; II 5, 404; Wars VII 10. 3. 404.
Joshua, R. 298, 379.
Joshua, R. b. Israel Nathan 821.
Joshua, R. b. Levi 377, 379.
Joshua, Salomon, b. Israel Nathan, b. Samuel 803.
Josiah Prince 242.
Jotham 375.
Juchassin 432.
Judah Lion (or Judah of Paris) 615.
Julian II., Pope 885.
Julius II., Pope 896.
Kalongmos 768.
Kennicott, description of Lisbon Pent. 843; description of Add. 4708, 524; description of Kings I 517; MSS., see Table of MSS.
Kimchi, Com. 856, 884, 926, 931; Michlol or Grammar 433, 602; Lexicon Biesenthal and Lebrecht 507; quoted 478; quoted in MSS. 9; Or. 1478, 660; quotes Cod. Jerusalem 433; on Is. XIX 18, 407.
Kitto. Cycl. 524.
Lagarde, *Anmerkungen zur griechischen Uebersetzung der Proverbien.* Leipzig 1863, 137.
Leo X, Pope 908, 926, 935, 945, 947.
Letteris, Edition of Bible 2, 195.
Levi, R. b. Gershom, Com. 860, 926.
Levita Elias 127, 247, 267, *Mass. Ha-Massoreth* 451, 507, on Cod. Sinai 434.
Liebtraut, see Meir b. Obadiah.
Lippmann, Fürth 1839, 138.
Loredano, Doge Leonardo 931, 933, 934, 934.
Luzzatto, *Kirchheim's Karme Shomron* 295.
Maimonides 602, *Hilchoth Sepher Thorah* 156.
Maius, Edition of Bible 28.
Margoliouth, Dr. Moses, description of Add. 4708, 524.
Margoliouth, Rev. G. in *Academy* 474. Origin of Superlinear Punctuation 457.
Matraton, Joseph 894. 895.
Meborach Ibn Osdad 243, 245.
Meir, R., Psalter 377, 411—412; on Deut. XV 2, 415.
Meir b. Obadiah Liebtraut 624.
Meir b. Todros Abulafiah 763.
Menasseh b. Israel 27.
Menachem Cusi in Pieve di Sacco 779.

Menachem de Longano 763.
Menachem Meiri, Com. 860.
Mervan, see R. Jonah 602.
Merx, Archiv 301.
Menzeln of Soncino 879.
Moldenhawer Prof. 918.
Monfaucon, Hexapla 289.
Montanus, Arias, Edition of Bible 26, 107.
Mordechai, R. 544.
Mordecai, surnamed Amandanto 719.
Moses, R. Ha-Darshan 410.
Mocha, R. Moses 251, 252, 696.
Moses (Nakdan) 135 602.
Moses b. Amram b. Ezra 687.
Nachman, R. 213, 611.
Nathan, R. 287, 288, 320, 326; Hebrew Concordance 33; Mass. Treatise *Adath Deborim* 2, 3, 6, 251; *Rabboth* 339.
Nathan b. Machir of Ancona R. 453.
Nebuzaradan 434.
Nehemiah, R. 197.
Norzi, Edition of Bible 28. 763; *Minchath Shai* 205.
Neubauer, in *Studia Biblica* Vol. III 296, 432.
Onias III 404.
Onias IV 404.
Onkelos, Targum 254; 923, 926; on Gen. XXXV 26, XLVII 27, 149, on Deut. XXXVIII 38, 150; on Gen. III 21, 412; on Deut. XXXII 26, 420.
Opitius, Edition of Bible 28.
Oshiee (Nakdan), R. 602.
Parchon, the Lexicographer 538, 602.
Pellet Dr. 814.
Philo, *Vita Mosis* ed Mangey 301.
Phinehas, R. 396, 465, 466, 508. 696.
Physcon 404
Pinner, *Prospectus der Odessaer Gesellschaft für Geschichte und Alterthümer*, Odessa 244, 245.
Pinsker, *Einleitung in das Babylonisch-Hebräische Punctationssystem* 457. *Lickute Kadmoniot* 251.
Plantin Edition of Bible 26, 27.
Pratensis, Felix, Edition of Bible 26, 925, 927. 937.
Prescott, *History of Ferdinand and Isabella* 918.
Ptolemy Philometor 404, 405.
Rab. 377, 379.
Rabenu Tam 524.
Ralbag 860.
Ramban, Com. 926.
Ras, *the Guide* by 602.
Rashab, the Pent. of 602.
Rashi, Com. 566, 927, 958; quoted in Add. 9398, 529—530; Add. 21160, 629; Com. on Gen. I 31, 411, 412: on Gen. XIX 33, 35, 325; on 1 Kings XX 33, 439; on Hab. I 12, 358; on Ps. XLV 10, 268; on 2 Sam. XII 14, 364.
Ratelsee, the Village of 624.
Remach, Pent. of 602.
Rin, Pent. of 602.
Rosen, *Zeitschriften der Deutschen Morgenländischen Gesellschaft* 287.
Saadia, *Arabic Version* 268, 656.
Simon b. Elasar 197.
Salim, the Sultan 893, 895.
Salome, Queen 304.
Salomon, R. 25.
Salomon b. Bevich 242.
Samuel, R. (Nakdan) 602.
Samuel b. Abraham 624.
Samuel b. Jacob 243, 244.
Samuel b. Machir of Aveyso 453.
Samuel El Maghrebi, see S. Ha-Rophe.
Samuel Ha-Rophe, Mukaddimat 269, 271,
Samuel b. Samuel Ibn Musa 709.
Saphir, Jacob 241, 432,
Schmidt, Ep. of Aristeas 301.
Schröder, Dr. Paul, *Die phönizische Sprache* 339.
Schulze, B. W. D. 880.
Schwarz, Peter 780.
Schiller-Szinessey, *Catalogue of Heb. MSS.*, Cambridge 68.
Selwyn, Prof., *Horae Hebraicae* 161.
Severus, the Emperor 410.
Sforza Duke Constantine 885, 896.
Sforza Galeazzo 885.
Sforza Lord John 896.

Shimoni, Commentary 926.
Simcha, R. 436.
Simcha the Levite 619.
Simcha b. Samuel the Levite 624.
Simon, R. 198.
Simon b. Gamaliel 343.
Simon b. Shetach 304.
Simson b. Jacob Vivant 573.
Smith, Dean Pyaue 460.
Smith, W. Robertson, in the *Journal of Philology* 143.
Solomon, R. 586.
Solomon the Nakdan, R. 602.
Solomon b. Jechiel 564.
Solomon b. Anthos b. Zadok 453.
Solomon b. Maimon Salmati 835.
Solomon the Scribe 534.
Strack, Professor 2, 3, 246, 248; *Codex Babylonicus* 251 *n*; *Coll. of Tzufutkale MSS.* 453; Transcript of Tzufutkale No. 15, 279, and of No. 17, 280; *Zeitschrift für die gesammte lutherische Theologie und Kirche* XXXVI, p. 605 3; p. 611 246 248; XXXVIII, pp. 17—52 476.
Stephens, Psalter 107.
Symmachus, the Temple in Egypt 407.
Theodotian 407.
Thompson, *Handbook of Greek and Latin Palaeography* 321.
Tychsen, Prof. 794, 807, 918.
Torquemado 881.
Ukba, Mar. 288.
Urbino and Soro, Duke of 889.
Vespasian 405.
Walton, *Polyglot* 271.
Wattenbach, *Schrifttafeln zur gricchischen Palaeographie* 321.
Wickes, Dr. W., treatise on the accentuation 454. 457.
Wright, Dr. W. Aldis 807, 855.
Yalkut on the Pentateuch 70.
Yekuthiel (Nakdan) 116, 118, 126, 602, 615, 620, 621.
Ximines, Cardinal 775, 908.
Ximines, see *Complutensian Polyglot.*
Zakkuto, *Chronicle* 431.
Zamora, Alphonso de 924.
Zorphati, Joseph b. Samuel 960.
Zunz, *Zur Geschichte* 602.

V. Index of Principal Texts.

GENESIS.

I 3, 114.
„ 29, 602.
„ 31, 411.
II 16, 602.
III 17, 566.
„ 21, 412.
IV 8, 483, 547, 567, 571, 585, 589, 592, 610, 618, 669, 684, 687, 698, 712, 716, 724, 737, 756, 771, 830, 840, 854, 942, 955.
„ 15, 140.
„ 22 199.
V 23, 31, 443.
VI 3, 514, 542, 554, 562, 567, 589, 592, 618, 643, 669, 684, 687, 698, 712, 716, 724, 737, 756, 830, 840, 955.
„ 5, 602.
„ 17, 467 *n.*
VII 3, 942.
VIII 18, 602.
IX 1, 443, 602.
„ 9, 467 *n.*
„ 29, 515, 602.
X 7, 124, 126.
„ 19, 114, 205.
„ 21, 737.
XII 8, 201.
XIV 1, 202, 602.
„ 2, 602.
„ 4, 203.
„ 5, 203.
XIV 6, 602.
„ 9, 204.
„ 17, 204, 737.
„ 18, 690.
„ 21, 467.
XVI 5, 319, 323, 602.
„ 7, 602.
XVII 4, 415.
„ 19, 628.
XVIII 5, 308.
„ 9, 319.
„ 10, 602.
„ 11, 324.
„ 21, 412.
„ 32, 172.
XIX 2, 572.
„ 16, 602.
„ 23, 147.
„ 33, 320, 325.
„ 35, 325.
XXII 17, 515.
XXIV 1, 303
„ 7, 412.
„ 28, 542.
„ 35, 152.
„ 55, 308.
XXV 24, 139, 152.
„ 33, 413.
XXVI 29, 651.
XXVII 2, 413.
„ 3, 212, 611.
„ 7, 413.
„ 28, 562.
XXVIII 3, 205.
„ 9, 602, 695.
„ 22, 352.
XXIX 23, 758.
„ 25, 515.
„ 26, 758.
„ 34, 147.
XXX 11, 140.
„ 38, 690.
XXXI 47, 48, 651.
„ 54, 117, 119.
XXXII 18, 567, 757.
XXXIII 4, 320, 325.
XXXV 6, 553.
„ 22, 601, 610.
„ 26, 149.
XXXVI 5, 413.
„ 10, 414.
„ 12, 415.
„ 14, 413.
„ 24, 447.
XXXVII 12, 320, 325.
„ 25, 119.
XXXVIII 3, 597.
„ 27, 139.
XXXIX 15, 695.
„ 23, 474.
XL 10, 152.
„ 14, 473.
XLI 5, 474.
„ 10, 473.
„ 17, 467 *n.*
„ 24, 473.
„ 28, 303.
„ 50, 696, 733.
XLII 16, 595, 733.
„ 24, 122.
„ 27, 28, 473.
XLIII 15, 414.

XLIII 29, 205.
XLV 8, 415.
XLVI 6, 414.
„ 8, 416.
„ 12, 474.
„ 20, 199, 738.
„ 22, 147.
„ 27, 149.
„ 29, 122, 130.
XLVII 3, 168.
„ 4, 11, 602.
„ 30, 597, 733.
XLVIII 4, 467*n*.
„ 6, 602.
„ 7, 415, 416, 417.
„ 9, 15, 602.
XLIX 8, 470.
„ 13 14, 190, 470.
„ 19 160.

EXODUS.

I 16, 420.
II 14, 602.
„ 22, 628.
III 14 611.
VIII 9, 294, 152.
„ 12, 152.
„ 23, 168.
IX 27, 467.
XII 37, 416.
XIII 18, 628.
XIV 2, 294.
„ 6, 122, 130.
„ 7, 152.
„ 9, 294.
„ 11, 757.
XV 11, 152.
„ 20, 474.
XVI 29, 628.
XVII 4, 205.
„ 10, 733.
„ 16, 205, 382, 733.
XVIII 4, 434.
„ 16, 149.
„ 26, 602.
XIX 3, 417.
„ 9, 70.
XX 18, 152.
XXII 27, 78, 354.
XXIII 5, 434.
„ 15, 17, 458.
„ 19, 466.
„ 20, 457.
XXIV 5, 408.
XXV 39, 190.
XXVI 24, 152.
„ 27, 417.
„ 31, 191, 757
XXVIII 3, 651.
XXIX 25, 628.
XXXIII 13, 401.
„ 16, 602.
XXXIV 20, 458, 757.
XXXV 21, 22, 151.
„ 23, 458.
„ 27, 152.
XXXIX 33—43, 429.

LEVITICUS.

I 16, 148.
IV 10, 602.
„ 34, 417.
V 9, 628.
VI 10, 168.
VII 16, 205.
IX 22, 628.
X 16, 69, 157.
XI 4 21, 424.
„ 42, 69.
XII 6, 205.
XIII 4, 205.
„ 7, 205, 454.
„ 33, 69, 733.
„ 57, 733.
XIV 10, 418.
„ 12, 205.
XV 7, 80.
„ 8, 13, 418.
XVI 8, 593.
„ 23, 205.
XVII 3, 595.
„ 7, 152.
XVIII 21, 459*n*.
XX 2, 3, 459*n*.
XX 4, 5, 131, 459*n*.
„ 17, 470.
„ 18, 602.
XXI 24, 171.
XXIII 3, 597.
XXIV 6, 566.
XXV 34, 691.
„ 46, 597.
XXVII 24, 206, 746.

NUMBERS.

I 8, 733.
„ 10, 114.
„ 20, 733.
„ 48, 206.
II 12, 152.
III 13, 320.
„ 39, 320, 328.
„ 42, 696.
IV 3, 418.
„ 5, 152.
„ 33, 733.
„ 40, 628.
V 6, 602.
„ 10, 684.
VI 11, 572.
VII 1, 602, 757.
VIII 4, 151.
IX 10, 319, 322.
X 10, 602.
„ 35, 36, 942.
XI 11, 138.
„ 15, 353
„ 21, 189, 206, 628, 757.
XII 12, 353.
„ 14, 740.
XIII 6, 206.
XIV 11, 23, 602.
XV 21, 418.
XVI 21, 602.
XVII 7, 602.
„ 17, 18, 173.
„ 20, 82, 733.
XXI 14, 437.
„ 30, 320, 326.
XXII 5, 733.
„ 37, 206.

XXIII 3, 740.
„ 10, 168.
„ 21, 460*n*.
XXV 19, 601.
XXVI 23, 246.
„ 33. 206, 438
„ 62, 173.
XXIX 15, 320, 329.
XXX 13, 206.
XXXI 2, 308, 418.
„ 12, 418.
„ 21, 471.
„ 30, 597.
„ 43, 484.
XXXII 7, 206, 334.
„ 14, 628.
XXXIII 7, 149.
„ 8, 191.
„ 55, 152.
XXXIV 11, 595, 648.
„ 19, 206.
XXXVI 1, 418.

DEUTERONOMY.

I 11, 206.
„ 15, 628.
„ 26, 419.
„ 27, 420.
„ 28, 206, 223.
III 11, 467.
„ 20, 419.
VI 4, 627.
XI 4, 547.
XII 11, 595.
XVI 3, 206.
„ 16, 458, 567.
XVII 10, 85, 206.
„ 12 70, 206.
XIX 16, 206.
XXII 6, 420.
XXIII 9, 595.
„ 18, 601.
XXV 9, 758.
„ 19, 450.
XXVI 12, 437.
XXVII 13, 38, 41, 42, 430.
XXVIII 27, 346.
XXIX 19, 143*n*.
„ 22, 420.
„ 28, 330, 572.
„ 30, 346.
XXXI 21, 437.
„ 27, 206.
XXXII 5, 437.
„ 6, 206.
„ 26, 420.
„ 34, 168
„ 35, 168, 206.
„ 38, 150.
„ 39, 207.
„ 44, 116.
XXXIII 5, 207, 460*n*.
„ 27, 408, 409.
XXXIV 8, 465.

JOSHUA.

I 15, 192.
II 1, 175.
III 3, 666*n*.
„ 4, 208
IV 18, 208.
V 6, 612.
„ 15, 208.
VI 20, 208.
VII 1, 208.
VIII 12, 210.
„ 13, 208, 676.
„ 16, 208.
„ 22, 612.
IX 27, 175.
X 1, 208.
„ 12, 176
„ 26, 210.
XIII 6, 612.
„ 7, 176.
„ 25, 88.
XV 22, 208.
„ 28, 383.
„ 29, 208.
„ 30, 208.
XVIII 14, 210.
„ 26, 593.
XIX 4, 208.
XXI and 1 Ch. VI compard 150.
XXI 36, 37, 178, 179, 434, 478, 483, 486, 495, 504, 514, 528, 580, 585, 592, 611, 665, 669, 725, 746, 771, 775, 777, 830, 873, 883, 943, 955.
XXII 18, 210.
XXIII 15, 208.
XXIV 6, 176.
„ 15, 208.
„ 16, 493.
„ 17, 176.

JUDGES.

I 21, 154.
VI 5, 515.
VII 6, 488.
X 7, 88.
XVI 13, 176.
XVII 7, 335.
XVIII 22, 177.
„ 30, 335, 941.
XX 13, 313, 874.
„ 43, 666.
XXXIII 30, 535.

1 SAMUEL.

I 7, 139.
II 33, 146*n*.
III 13, 354.
„ 15, 177.
IV 15, 213.
V 6, 346.
VI 4, 346.
X 1, 177.
XIII 15, 177.
XIV 43, 593.
XVIII 20, 593.
„ 25, 189, 210.
XIX 23, 211.
XXII 17, 437.
XXV 3, 453.
„ 26, 676.
XXVIII 23, 89, 90.
XXX 5, 399.

2 SAMUEL.

I 21, 144.
III 15, 147.
„ 27, 168.
V 6, 154.
„ 9, 145.
„ 25, 167.
VI 19, 213.
VII 7, 666.
„ 9, 146.
„ 10, 593.
VIII 1, 515.
„ 3, 308, 309.
XII 14, 364.
„ 30, 461*n*.
XIII 21, 453.
„ 33, 213.
„ 37, 514.
XVI 12, 355.
„ 23, 308, 310.
XVII 11, 169.
XVIII 20, 313.
„ 22, 665.
XIX 20, 331.
XX 1, 355.
„ 8, 147.
„ 9, 139.
XXII 26, 149.
„ 40, 139.
XXIII 8, 403.
„ 37, 139.

1 KINGS.

I 18, 192.
III 12, 213.
„ 20, 214, 246.
„ 26, 213.
VIII 16, 174, 175.
XI 5, 460*n*.
„ 7 459*n*.
„ 15, 16, 450.
„ 33, 460*n*.
XII 16, 356.
XIII 22, 515.
XVI 1, 12, 214, 215.
„ 19, 213.
XVII 4, 215.
„ 5, 490.
XIX 21, 160
„ 22, 490.
XX 3, 9, 490.
„ 33, 158, 438.
„ 43, 213.
XXI 10, 13, 366.
„ 23, 169.
XXII 6, 90.
„ 35, 151.
„ 41–51, 192.

2 KINGS.

V 15, 490.
„ 18, 308. 316, 490.
VI 25, 346.
„ 27, 169.
„ 35, 434.
VII 2, 490.
VII 4, 654.
„ 17, 141.
VIII 12, 213, 214.
„ 27, 154.
IX 10, 36, 169.
X 27, 346.
„ 31, 213.
XI 17, 490.
XII 12, 154.
XIV 31, 154.
XVII 40, 490.
XVIII 2, 170.
„ 9, 442.
„ 27, 346.
„ 28, 154.
„ 32, 490.
„ 37, 215.
XIX 9, 215.
„ 18, 490.
„ 20, 20.
„ 25, 486*n*.
„ 31, 314.
„ 37, 314, 442.
XXIII 3, 155.
„ 10, 459*n*.
„ 13, 460*n*.
„ 31, 434.
XXV 11, 434.
„ 24, 155.

ISAIAH.

I 12, 458.
„ 18, 484, 658.
II 22, 447.
III 17, 217*n*.
23, 467.
„ 24, 215, 217*n*.
V 2, 442.
VI 13, 217*n*.
VIII 8, 431*n*.
IX 2, 161.
„ 6, 505.
XI 15, 294.
XIII 16, 214, 216, 217*n*, 346.
XIV 19, 217*n*.
„ 26, 215, 217*n*.
XVIII 2, 7, 218.
XIX 18, 406.
„ 19, 405.
XX 2, 217*n*.
„ 5, 538.
XXI 14, 217*n*.
XXIII 12, 217*n*, 219.
XXVII 6, 217*n*.
„ 7, 385*n*.
„ 8, 216, 439.
„ 12, 431*n*.
XXX 23, 246.
„ 32, 188, 218, 222.
„ 33, 460.
XXXIII 21, 91.
XXXVI 12, 346.
„ 13, 154.
„ 15, 507.
XXXVII 8, 9, 217*n*.
XXXVIII 11, 459.
„ 14, 217*n*.
XLII 5, 116, 119.
XLIV 9, 332.
„ 21, 522.
„ 27, 217*n*.
XLV 18, 217*n*.
XLVI 1, 142.

XLVI 8, 217*n*.
XLVII 10, 219.
XLVIII 6, 223.
„ 13, 216.
XLIX 5, 217*n*, 428.
„ 7, 144.
LI 4, 321.
„ 7, 217*n*.
„ 10, 442.
LIII 4, 217*n*, 597.
„ 9, 11, 217*n*.
LIV 9, 219.
„ 17, 116, 120
LVI 3, 217*n*.
LVII 6, 439.
„ 9, 460.
„ 10, 217*n*.
LVIII 1, 220.
LIX 6, 217*n*.
LXI 10, 739.
LXIII 13, 739.
LXIV 6, 217*n*.
LXVI 2, 217*n*.

JEREMIAH.

II 11, 356.
„ 20, 221.
„ 31, 384.
III 1, 448.
„ 2, 346,
IV 30, 221.
V 8, 221.
„ 17, 224.
VI 6, 221.
„ 9, 487.
„ 10, 430*n*.
VI 15, 151, 152.
VII 28, 221.
VIII 7, 221.
„ 11, 139.
„ 12, 151.
IX 3, 506.
„ 20, 448.
„ 23, 221, 496.
X 13, 221.
„ 18, 221, 224.
XI 11, 222.
XII 10, 740.
„ 14, 221.
XIII 14, 18, 20, 221.
XV 8, 487.
„ 14, 223.
XVII 1, 487.
„ 4, 221.
„ 14, 224.
„ 24, 188.
„ 25, 153.
XVIII 3, 140.
XX 9, 658.
XXIII, 5, 146.
„ 18, 439.
XXV 2, 221.
XXVI 1, 93.
„ 8, 221.
„ 24, 222.
XXVII 1, 5, 12, 221.
„ 19, 221, 246.
XXVIII 3, 221.
XXVIII, 17, 221.
XXIX 7, 223.
„ 22, 140, 221.
XXXI 30, 172.
„ 38, 308, 310, 888.
„ 39, 315.
XXXII 11, 223, 308.
„ 12, 221.
„ 19, 221, 385*n*.
„ 34, 221.
„ 35, 459*n*.
XXXIII 3, 223, 496.
„ 22, 460.
XXXIV 2, 3, 221.
XXXV 3, 221.
„ 11, 224.
„ 17, 221.
XXXVI 23, 221.
XXXVII 38, 314.
XXXVIII 16, 221.
XXXIX 1, 434, 505.
„ 3, 221.
„ 9, 235.
„ 11, 221.
XL 7—XLI 15, 398.
„ 9, 155.
XL 16, 496.
XLI 17, 492.
XLII 6, 221.
XLIV 13.
„ 18, 221.
„ 25, 439.
„ 28, 490.
XLVI 2, 221.
XLVIII 1, 3, 221.
„ 10, 450.
„ 13, 490.
„ 18, 221.
„ 31, 222.
„ 36, 221.
„ 40, 666.
„ 41, 223.
„ 44, 221.
„ 45 147.
XLIX 1, 3, 461*n*.
„ 12, 19, 20, 221.
L 2, 142.
L 6, 9, 11, 20, 221.
„ 29, 221, 308, 311, 315.
„ 29, 888.
LI 3, 308, 317, 490, 529.
„ 44, 142.
„ 46, 430*n*, 490.
LII 2, 221.

EZEKIEL.

IV 16, 442.
V 11, 225.
VI 14, 224.
VII 24, 153.
VIII 3, 224, 440.
„ 17, 357.
X 21, 225.
XIII 2, 187, 234.
„ 16, 225.
„ 17, 226.
„ 19, 363.
XIV 4, 188.
„ 11, 321.
„ 15, 490.
„ 16, 246.
XVI 13, 490.
XVIII 30, 172.

XIX 9, 658.
XXII 4, 226.
„ 13, 658.
„ 20, 294.
XXIII 5, 490.
„ 15, 529.
„ 17, 225, 440.
„ 18, 225, 441.
„ 19, 227.
„ 49, 518.
XXIV 21, 153.
XXV 8, 225.
XXVII 22, 124, 126.
XXXI 7, 658.
XXXVI 23, 225, 441.
XLI 20, 332.
XLIV 3, 227.
XLVI 22, 332.
XLVIII 16, 308, 317.

HOSEA.

I 7, 430*n*.
II 16, 401.
„ 17, 401, 403.
„ 21, 430*n*.
IV 5, 229.
„ 7, 357.
„ 12, 229.
V 6, 434.
VII 6, 143, 144.
„ 13, 95.
X 14, 397.
XI 9, 430*n*.
XIII 3, 449.
XIV 1, 214.

JOEL.

I 12, 430.
II 18, 95.
IV 16, 122.

AMOS.

I 15, 461*n*.
III 12, 506.
V 2, 430*n*.
„ 15, 96.
VI 8, 144.
VIII 8, 143.

OBADIAH.

II, 96.

JONAH.

II 18, 96.

MICAH.

I 10, 143.
II 11, 97.
III 12, 99.
VI 5, 229.

NAHUM.

I 1, 530.
„ 14, 146*n*.
II 6, 228.
„ 10, 97.
„ 12, 230.
II 14, 530, 775.
III 7, 507.

HABAKKUK.

I 5, 430.
„ 12, 358.
II 12, 97.
III 19, 228.

ZEPHANIAH.

I 5, 461*n*.
II 9, 97.
III 1, 144.
„ 15, 496.

HAGGAI.

II 6, 97.

ZECHARIAH.

II 12.
VII 5, 398.
VIII 19, 398.
X 7, 658.
XIII 2, 146*n*.
XIV 2, 346.
„ 4, 230.

MALACHI.

I 12, 362, 363.
„ 13, 359.
II 2, 117, 121.
„ 14, 97.

PSALMS.

V 3, 460*n*.
IX 2, 117, 120.
X 1, 132
„ 3, 365.
„ 16, 460*n*.
XI 7, 459.
XIV and LIII 148.
XV 3, 117, 121.
XVII 14, 213, 214.
„ 15, 459.
XVIII 26 149.
„ 40, 139.
„ 43, 892.
XXII 5, 6, 231.
XXVI 4, 117, 120.
XXVII 13, 331, 333.
XXVIII 8, 143.
XXIX 10, 460*n*.
„ 11, 143.
XXXIII 7, 141.
XXXIV 1, 132.
XXXV 15, 144.
XXXVI 7, 308.
XLII 3, 458.
XLV 10, 597.
XLVI 2, 122.
LII 1, 2, 231.
LIII and XIV 148.
„ 1, 2 231.
LIV 2 231.
LVII 9, 495.
LVIII 12, 153.
LXI 4, 133.
LXII 29 122.
LXIV 6, 17, 495.
LXVIII 14 495, 597.
„ 18, 161.
„ 28, 308.
LXXIII 13, 23, 28, 495.

LXXV 9, 495.
LXXVI 8, 144.
LXXVII 36, 99.
„ 38, 69.
LXXVIII 15, 495.
LXXIX 10, 231.
LXXX 3, 188.
„ 14, 69, 338, 941.
„ 23, 40, 942.
LXXXI 8, 496.
XC 1, 231.
„ 11, 144.
XCVII 6, 7, 495.
CI 5, 231.
CV 22, 133.
„ 44, 117, 120.
CVI 20, 360.
CVII 23—28, 343.
„ 35, 117, 121.
„ 38—40, 343.
CIX 10, 496.
„ 29, 134.
CXVIII 5, 385.
CXIX 83, 141.
CXXIX 5, 6, 231.
CXXXVII 5, 453.
CXLIX 3, 511.

PROVERBS.

III 8, 141.
IV 3, 188.
„ 8, 597.
VII 8, 506.
„ 23, 706.
VIII 16, 863.
X 17, 863.
XI 9, 863.
XII 18, 232.
„ 22, 863.
XIII 9, 863.
XVI 18, 101.
XXXI 21, 658.

JOB.

I 21, 138.
II 7, 233.
VII 20, 360.
XIX 2, 507.
„ 7, 189.
„ 18, 153.
XXII 16, 102.
XXVI 12, 233.
XXVIII 8, 594.
XXIX 18, 515.
„ 21, 597.
XXXI 28, 385 *n.*
XXXII 3, 361.
„ 18, 138.
XXXIV 23, 451.
XXXVI 18, 233.
XXXVIII 13, 15, 340.
XXXIX 15, 234, 334.
„ 19, 124, 127.
XL 40, 733.

SONG OF SONGS.

I 2, 449.
II 17, 234.
IV 5, 733.
IV 14, 102.
VII 14, 733.
VIII 6, 386.

RUTH.

I 6, 236.
II 7, 234.
„ 2, 236, 308, 311, 312.
„ 21, 102.
III 5, 236, 308, 312.
„ 7, 312.
„ 12, 308, 317.
„ 15, 234.
„ 17, 308.

LAMENTATIONS.

I 21, 235.
III 20, 361.
„ 34, 102.

ECCLESIASTES.

III 13, 236.
„ 21, 461.
IV 1, 236.
V 7, 103.
VI 9, 103.
VII 9, 412.
VIII 2, 235.
XII 13, 236.

ESTHER.

II 3, 234.
V 6, 139.
VII 2, 139.
VIII 7, 596.
IX 12, 139.
„ 14, 595.
„ 22, 117, 121.

DANIEL.

III 15, 733.
IV 16, 237.
V 8, 237.
„ 27, 594.
VI 5, 237.
„ 12, 103.
„ 19, 27, 237.
VII 4, 237.
VIII 8, 594.
„ 9, 147.
IX 17, 596.
X 6, 733.
„ 16, 596.
XI 6, 237.
„ 14, 594.
„ 44, 237.
XII 2, 597.

EZRA.

VI 4, 293.
VIII 30, 538.
X 3, 238.
„ 26, 596.

NEHEMIAH.

III 32, 104.
IV 11, 238.
VII 16, 611.
„ 43, 495.
„ 68, 483, 495, 504, 528, 540, 548, 585, 589, 592, 665, 669, 747, 830, 955.

XI 17, 530
XII 46, 154.
XIII 15, 238.

1 CHRONICLES.

I 9, 124, 128, 129.
IV 15, 26, 238.
V 27, 238.
VI and Josh XXI 150
VI 41, 238.
„ 43, 150.
VII 18, 238.
„ 28, 239.
„ 38, 238.
XI 4, 154.
„ 7, 145.
„ 11, 403, 404.
„ 20, 428.
XI 39, 139.
XII 2, 6, 404.
XIV 16, 169
XV 24, 238.
XVII 6, 239.
„ 8. 146.
„ 30, 398.
XVIII 3, 309.
XX 2, 461 *n.*
XXII 2, 740.
XXIII 2, 740.
XXIV 16, 495.
XXV 23, 104
„ 27, 239.
XXVI 9, 172.
XXVII 2, 404.
XXVIII 1, 733.

2 CHRONICLES.

II 17, 238.
V 12, 13, 238.
VII 6, 238.
X 16. 356.
XII 6, 739.
XIII 14, 238.
XV 2, 240.
XVII 8, 238.
XVIII 34. 151
XXI 2, 192.
XXII 3, 154.
XXIII 15, 16, 337.
XXIV 19, 238.
XXVI 24, 337.
XXVIII 19, 193.
XXIX 1, 170.
XXXIV 31, 155.

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